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HISTORY

OF

ERIE CONFERENCE

(IN TWO VOLUMES)

VOLUME II.

—BY—

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I.

THREE YEARS OF PROGRESS.

1838-1840.

The third session of the Erie Conference was held in Painesville, Ohio, August 9, 1838, Bishop Beverly Waugh presiding. Allured Plimpton was elected secretary.

B. K. Maltby was discontinued, spent a year in Allegheny College, and the next year was received into full connection.

S. W. Parks, located; William Todd and Warren Griffith were transferred to the Indiana Conference.

J. J. Steadman was made effective.

F. A. Dighton, D. M. Stearns, Stephen Hubbard, and P. D. Horton were superannuated.

Reuben J. Sibley, Francis Guthrie, Lemuel B. Beach, William Patterson, Niram Norton, Jesse P. Benn, Luther Kendall, Samuel P. Hempstead, Daniel Rowland, and Waldo W. Lake, were admitted on trial.*

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*Appointments: Ravenna District, William Stevens, presiding elder; Ravenna, A. G. Sturgis, E. J. L. Baker; Cuyahoga Falls, John Robinson; Cleveland, E. J. Kinney; Ohio City, G. C. Baker; Cleveland Circuit, J. K. Hallock, W. F. Wilson; Painesville, Timothy Goodwin, Wareham French; Willoughby, Ira Norris, M. H. Bettes; Akron, H. N. Stearns; Middlebury, H. S. Winans; Chardon, Thos. Carr, J. O. Wood; Freedom, Caleb Brown, Thomas Graham; Hudson, W. S. Worrallo, J. W. Davis; Warren District, Ira Eddy, presiding elder; Warren, B. O. Plimpton, R. J. Sibley; Youngstown, John Luccock; J. C. Ayres; Ellsworth, Dillon Prosser; Hartford, Samuel Leech, Dennis Goddard; Gustavus, Isaac Winans, Asahel Reeves; Mesopotamia, A. M. Brown, J. E. Aikin; Parkman, John Crum, L. M. Reeves; Williamsfield, D. C. Richey, T. J. Jennings; Jefferson, Peter Burroughs; Geneva, J. W. Hill, Joseph Leslie; Edinburg, Thomas Stubbs, Allen Fouts; Meadville District, Hiram Kinsley, presiding elder; Allegheny College, H. J. Clark, president; William M. Burton, professor of mathematics; G. W. Clarke, professor of languages; Meadville, J. J. Steadman; Franklin, J. S. Barris; Centerville, J. A. Hallock, Isaac Scofield; Mercer, J. E. Chapin; Salem, S. W. Ingraham, Lewis Burton; Greenville, J. R. Locke; Clarksville, Ahab Keller; New Castle, Rufus Parker, Samuel P. Hempstead; Oil Creek,

Isaac Winans, J. S. Barris, E. B. Hill, and Benjamin Preston withdrew from the ministry and membership of the Methodist Episcopal Church soon after conference. The circumstances connected with their withdrawal will be discussed in the chapter on "Slavery."

Luther Kendall was admitted on trial, 1838; full connection, 1840; deacon, 1840, Hedding; located at his own request, 1842.*

L. R. Beech was admitted on trial, 1838; discontinued, 1839†

Francis Guthrie was admitted on trial, 1838; deacon, 1838, Waugh; discontinued, 1840.§

"Reuben J. Sibley was born in Bennington, Vermont, in 1814, where he received his early training and education, and where, as he approached manhood, he was happily converted to God. Methodism was not popular at this time in the vicinity of the Green mountains, but such were the religious convictions of his young heart as to the line of duty that he at once sought and obtained admission into the Methodist Episcopal Church, whose interests he labored to serve in that place until the fall of 1837, when he came to Ohio, and soon after received license to preach, and in 1838 was recommended to and admitted on trial in the Erie Conference, and thus entered the work with us in the most trying period of all

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Henry Elliott, L. B. Beach; Randolph, E. B. Hill, Allured Plimpton, Agent for Allegheny College; Jamestown District, Reuben A. Aylworth, presiding elder; Jamestown, Darius Smith; Warren, J. O. Rich; Youngsville, C. C. Best, John Scott; Wattsburg, William Patterson, Luther Kendall; Westfield, I. H. Tackitt, Josiah Flower; Forestville, Samuel Gregg, H. J. Moore; Sheridan, B. S. Hill, W. H. Hunter; Napoli, C. D. Rockwell, Daniel Rowland; Gerry, Theodore Stowe, J. E. Bassett; Erie District, John Chandler, presiding elder; Erie, J. W. Lowe; Wesleyville, David Preston, T. D. Blinn; McKean, Hiram Luce, Niram Norton; North East, John Bain, Daniel Pritchard; Cambridge, W. B. Lloyd, W. W. Lake; Harmonsburg, L. D. Prosser, John Demming; Springfield, Aurora Callender, J. L. Holmes; Kingsville, L. D. Mix; Ashtabula, Albina Hall, C. R. Chapman; Brookfield Mission District, William Carroll, presiding elder; Brookville, Lorenzo Whipple; Red Bank and Mahoning, Reuben Peck, J. P. Benn; Strattonville, John F. Hill, one to be supplied; Shippenville, Francis Guthrie, Stephen Heard; Lawrenceburg, H. S. Hitchcock.

*Appointments—1838, Wattsburg; 1839, Warren, Pa.; 1840, Gerry; 1841, Harmony.

†Appointment—1838, Oil Creek.

§Appointments—1838, Shippenville; 1839, Strattonville.

our history. He was a large and stout-built young man, of good presence in the pulpit, and his talents for speaking, though not brilliant, were respectable, and a little more application to study and energy in the prosecution of his work would have made him more than an ordinary Methodist minister. He was kind-hearted and genial in spirit." He located in 1846, "settled his family in Erie, Pa., where he engaged in business he did not understand, lost his property, moved to the west, and died."* —*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 80, 81, 289.)*

WILLIAM PATTERSON.

William Patterson was born in Salem, Washington Co., N. Y., Feb. 20, 1805. He was converted in 1826, and during the next year married Miss Mary Campbell. He was licensed to preach in August, 1831, and in the following winter removed to North East, Erie County, Pennsylvania. Here he exercised his gifts as a local preacher for several years. He was ordained deacon at Meadville, Pa., by Bishop Joshua Soule in 1836. He was admitted on trial into the Erie Conference in 1838. He labored nineteen years, and superannuated in 1857. He labored zealously for the salvation of souls, counting the hardest field more honorable than the highest position or reward this earth could afford. He was presiding elder of the Meadville District four years, and was a delegate to the General Conference of 1852. He died in New Oregon, Howard Co., Iowa, August 12, 1865. His biographer says: "For several months previous to his decease, he was sensible that life was rapidly drawing to a close. When informed, on a later occasion, that he had but a few days to live, he said calmly 'It is all right, the Lord's will be done.' His last days were his best and happiest, full of faith and holy triumph. The Sabbath before his death, together with his family, solemnly and impressively he commemorated the dying of his Lord, and, as death approached, he seemed anxious to depart and be with Christ. On Thursday morning he called his

*R. J. Sibley—Licensed to preach, 1837; admitted on trial, 1838; full connection, 1840; deacon, 1840, Hedding; elder, 1842, Morris; located 1846. Appointments—1838, Warren, O.; 1839, Edinburg; 1840, Gustavus; 1841, Greenville and Clarksville; 1842, Cambridge; 1843, Wesleyville; 1844-'45, Wattsburg.

dearest friends to his bedside, and, embracing them, pronounced upon them his dying blessing, exclaiming: 'My work is done, and I am ready to depart.' The next day it seemed that his departure was at hand. Unable to speak for hours, the divine power suddenly came upon him, and, his countenance radiant with glory, he shouted with a loud voice: 'I am saved by grace, I am saved, glory to God and the Lamb! Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation'—and, turning to those about him, he said: 'My children, this is the way to die; this is the salvation I have so often preached to you.' At his request, the hymn:

> **'Happy soul, thy days are ended,**
> **All thy mourning days below,'**

was sung, and again his soul was filled with the rhapsodies of heaven and he shouted the praises of God. Later still in the day he said: 'The great shout is within me, but I am too feeble to shout.' Suffering on till Saturday, he peacefully and tranquilly passed beyond the river.

"Our deceased brother was a man of fine personal appearance, good intellect, respectable education, a superior theologian and an impassioned, eloquent preacher. A gentleman tender of the reputation of others, and sensitive to a fault as to his own—pure in thought, chaste in word, holy in heart, full of faith, and mighty in prayer. To a sound judgment, a refined taste, keen sensibility, and extreme diffidence of his own powers, he united a devout heart and constant reliance upon divine aid. As a close student, he taxed his mind severely to bring beaten oil into the sanctuary and he thoroughly prepared for the pulpit. This, together with his spiritual qualifications gave him great power over his audience, but of late years, left him the victim of nervous prostration with days and weeks of suffering."*

*William Patterson—Licensed to preach, 1831; admitted on trial, 1838; full connection, 1840; deacon, 1836, Soule; elder, 1840, Hedding; deceased, New Oregon, Ia., Aug. 12, 1865. Appointments—1838, Wattsburg; 1839, Oil Creek; 1840, Franklin, Pa.; 1841-'42, Springfield; 1843, Conneautville; 1844-'45, Salem, Mercer Co.; 1846-'47, Williamsfield; 1848, Gustavus; 1849-'52, Meadville District; 1853-'54, Chagrin Falls; 1855, Newburg; 1856, Ashtabula; 1857-'65, superannuated.

Niram Norton.

Niram Norton preached twice in Meadville on the Sabbath before his spirit departed. Before announcing the text for his morning sermon, he said: "I have been very much benefited in preparing this sermon. When I sat down to write my outline, I thought, how would I write this sermon if I knew it was to be my last? How often would our actions be different if we knew that today would be our last on earth." He died suddenly of paralysis of the heart, on Sunday night, April 14, 1878. He was born in Hanover, Cortland Co., N. Y., Feb. 19, 1817. When thirteen years of age, he moved with his parents to Erie County, Pennsylvania. They settled near Wattsburg where he was converted in the winter of 1831-'32. His license to preach was signed by John Chandler in 1837, and the next year he was received on trial in the Erie Conference. Gregg says: "Mr. Norton was quite tall and large, dignified and noble in appearance both in and out of the pulpit. He was careful and precise, and some would think a little stiff in his manners, words, and movements, but at the same time so gentlemanly and affable as to relieve him of any suspicion of being haughty or proud. His sermons were well studied, systematically arranged, and carefully delivered. The old-fashioned Methodists would have liked a little more of storm and power, but the younger and more tasty part of his auditory liked it better as it was. Mr. Norton soon took rank with our most promising young men, passing up into our best appointments, which he filled with general acceptability and usefulness."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 83.)*

Mr. Norton was twice married. In 1840 he married Miss Ann M. Sterrett, who shared his toils for almost thirty years. In 1875 he married Mrs. Angeline E. McClintock, of Meadville. "To him religious experience was a matter of fact; as such he guarded with jealous care the loss of God's favor, and sought not for the ecstacies of joy, but for that fidelity to conviction, which, like a thread of gold, runs through a character that is built of pure and noble principles." He was a member of the General Conference of 1864; served two years as

financial agent of Allegheny College, and ten years as presiding elder on the Warren, Meadville, and Jamestown Districts. He did effective service forty-one years, if we include the two years during which he traveled under the presiding elder.

The "General Minutes" speaks of him in highest appreciation of his character: "Mr. Norton was a close observer of conference business; as a wise counsellor and a successful debater, he exhibited those qualities of mind and heart which placed him in the front rank at the inauguration of any new measures. Yet he was not a man who set the wheels of new movements in motion; he rather aimed at working the machinery of the Church as he found it, up to the maximum of its power. His loyalty to the Church was beyond question. His influence among the brethren he retained until the close of his life.

"As a preacher, he was clear, logical, and positive. He was not a man of brilliant gifts, nor, we may say, of eloquent tongue. His influence and power must be traced to a more substantial cause than these. It rested upon his character as a Christian and a gentleman, as a faithful preacher and a successful pastor. He closed his earthly life in the midst of his labors. . . . A Methodist of the best type—a successful administrator of discipline, faithful in his work, he was felt, as a true man of God alone is felt, among the people for whose good he had toiled. He diligently cultivated truthfulness, charity, honesty, and other virtues of a kindred nature, which gave a symmetry and completeness to his life. He built his hopes of future reward on a broad and firm foundation of truth, with Jesus Christ as the Alpha and Omega of the super-structure. The following brief entry made in August, 1872, by Brother Norton's own hand, and found among his private papers, indicates the depth of his religious convictions: 'Fifty-four years this day I commenced my earthly pilgrimage. I am now past life's meridian—blessed with excellent health, and a precious hope of a blissful immortality.' His personal presence was marked with dignity, and to many people he bore the appearance of a cold nature; but to those who knew him best he manifested a rare warmth of sympathy for those in need, as well as affection for his friends, and

love for his Church and her doctrines. At a memorial service held in the Methodist Episcopal Church in Corry, Pa., of which Mr. Norton was pastor at the time of his death, a brother made these remarks: 'When Brother Norton came among us I heard him preach, and I said: "He is too slow for me"; I met him in social life, and heard him talk, and said to myself: "He is too slow for me." But when I remember the good counsel he gave me as my pastor, and the rich testimony he gave for Christ—I think he was faster than I was. He was a good man. To-day he is dead and in heaven, and I think he is a good deal faster than I am.' "*—*(Minutes of Conferences, Vol. XVII, 1878, p. 43.)*

HEMPSTEAD, ROWLAND, LAKE, BENN.

There were many martyrs to the cause of Methodism whose young lives were devoted to her ministry, and who accomplished the work of heroes until the severe and constant labors, exposure, and hardships which her itinerant system demanded and to which their all-consuming zeal led broke their physical strength and undermined their health; and, after a season of patient suffering in peaceful Christian resignation, they marched away with God's conquering hosts with shouts of triumph to be crowned before the throne. The names of many have been forgotten, but they are written high up on the list of saints and heroes in the Kingdom of God. Such was Samuel P. Hempstead who was received on trial in the Erie Conference in 1838, and finished his course in 1841. Mr. Gregg says of him: "Rev. Samuel P. Hempstead was a young man of medium size and fair complexion, was deeply pious, had promising talents, and was an earnest and faithful laborer in his Master's work—perhaps too zealous for his physical strength. Toward the close of

*Niram Norton—Licensed to preach, 1837; admitted on trial, 1838; full connection, 1840; deacon, 1840, Hedding; elder, 1842, Roberts; deceased, Meadville, Pa., Apr. 14, 1878. Appointments—1838, McKean; 1839, Ashtabula and Conneaut; 1840; Wesleyville; 1841-'42, Harmony; 1843-'44, Forestville; 1845, Fredonia; 1846-'47, Warren, Pa.; 1848, Sheridan; 1849-'50, Jamestown, N. Y.; 1851-'52, Painesville; 1853-'54, Meadville; 1855, Fredonia; 1856-'58, Warren District; 1859-'62, Meadville District; 1863, Saegertown; 1864-'65, Jamestown, N. Y.; 1866-'67, Financial Agent, Allegheny College; 1868-'70, Saegertown; 1871, Rouseville; 1872, Meadville, State Street, (second preacher); 1873-'75, Jamestown District; 1876-'77, Corry.

his second year, which was spent in Salem Circuit, his health failed to such an extent that the conference did not deem it prudent to receive him into full connection, but continued him another year on trial and returned him to the same circuit, where he was both known and loved; but his health continued to decline until he was compelled to desist entirely from labor and yield himself up to a lingering and wasting disease, during which he usually retained a very happy state of mind, as ready to suffer as to labor, until death came to sign his release from both, and to introduce him to the faithful minister's rest."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 84.)* His name is coupled with that of the aged William Swayze in the conference proceedings. The following resolution was passed: "Resolved that a committee of two be appointed to furnish tombstones for Brothers Swayze and Hempstead's graves."*—*(Written Journal of the Erie Conference, Vol. I, 1841, p. 91.)*

Daniel Rowland was born in Pittstown, Rensselaer Co., N. Y., June 25, 1814. In 1817 the family settled in Ellery, Chautauqua County. From his earliest childhood his mind was unusually impressed with spiritual themes and he was saved from sinful pleasures and amusements. He was converted June 6, 1833—led to this happy experience by reading the "Christian Advocate and Journal," and the conversations and prayers of a Methodist class leader. "He was a good, sober, upright man."†

Waldo W. Lake was born of excellent parentage in the town of Portland, Chautauqua Co., N. Y., and was admitted on trial in the Erie Conference in 1838. "Mr. Lake was a fine appearing young man, of very promising talent, but a severe attack of sickness compelled him to leave his circuit early in the year, and then to ask the conference at its next session to discontinue him."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 85.)* He was re-admitted in 1843, and again discontinued in 1845.§

*S. P. Hempstead—Admitted on trial, 1838; deceased, 1841. Appointments—1838, New Castle; 1839-'40, Salem.

†Daniel Rowland—Admitted on trial, 1838; full connection, 1840; deacon, 1840, Hedding; located, 1842. Appointments—1838, Napoli; 1839-'40, Wattsburg; 1841, Quincy.

§W. W. Lake—Admitted on trial, 1838; discontinued, 1859; re-

Jesse P. Benn was a son of Rev. Jonathan Benn and brother of Rev. Thomas Benn. He was born in Wayne Township, Crawford Co., Pa., Nov. 10, 1815. His early religious instruction was of the best, but his educational advantages were limited. He was converted in Franklin in 1829, and was licensed to preach in 1837. He was employed by John Chandler, presiding elder of the Erie District, until the session of the conference in 1838 when he was admitted on trial. He located in 1844, and died in Mill Village, Pennsylvania, Nov. 8, 1875.*

The light of William Connelly, so bright in early Methodist days, went out in darkness. At the quarterly conference held in Franklin, May 26, 1838, the following action was taken: "Brothers Barris and Hall appointed to labor with him." At an adjourned meeting on Monday, the 28th, the committee reported as follows: "The committee appointed to labor with Brother Connelly reported that he says: 'He will not reform not attend class; has no fellowship with the Church nor desires any.' On motion resolved that his ministerial standing in the Church be taken from him."—*(Steward Book of Franklin Station from August 20, 1835, to July 2, 1866.)*

The Society at Newton Falls.

The society at Newton Falls, Ohio, was organized during the pastorate of E. J. L. Baker and A. M. Brown in 1836. There were seven original members, prominent among which were William Earle and wife. Services were held for some time in private houses, and often in a school house located in Earlesville—now a part of the village of Newton Falls. In 1839, by permission, a protracted meeting was held in the Disciple Church. This resulted in many conversions and additions to the membership. In July of this year, Dr. Henry A. DuBois gave the Church a lot on Center Street whereon a build-

admitted, 1843; deacon, 1843, Soule; discontinued, 1845. Appointments—1838, Cambridge; 1843, Napoli; 1844, Gerry.

*J. P. Benn—Licensed to preach, 1837; admitted on trial, 1838; full connection, 1840; deacon, 1840, Hedding; elder, 1846, Morris; located, 1844; deceased, Mill Village, Pa., Nov. 8, 1875. Appointments—1838, Red Bank and Mahoning; 1839-'40, Shippenville; 1841, Mercer and Wilmington; 1842, superannuated; 1843, supernumerary.

ing was erected in 1843. The following, taken from a letter written by Mrs. Albert Fowler to her niece, Mrs. Hattie Porter, presents a good picture of church affairs in these earlier years:

"When we went to Newton Falls in 1845, the church was found in such an unfinished condition that it seemed more like a barn than a place of worship. For several years there were only three male members in the village, but quite a number from the surrounding country. Among the latter were Beazell, Willderson, Merrill, Hoffman, Bussey and Stiles. I have known the latter to walk four miles to come to prayer meeting, and his good wife, who was left with six helpless children, wove many yards of rag carpet to help the finances of the church. These brethren usually brought wood, sled length; and Starr, Ensign and Fowler chopped the wood, made the fires, lighted and kept the church in order, and, when the fuel failed, furnished it from their own wood-piles. We started a Ladies' Aid Society which did much toward finishing and furnishing the church.

"For a long time, we had nothing but benches for seats and paper curtains at the windows, which flapped and tore with every breeze. We felt quite proud when we got a new rag carpet to cover the floor. After a long struggle, the debt was paid. Among the later improvements were comfortable pews. When the congregation rose to sing, they whirled around to face the choir whose seats were in the rear of the church." In 1887 a fine parsonage was built on the south part of the church lot at a cost of $1,500.00. In 1891 the stoves were replaced by a furnace, and a year later there were other extensive changes and improvements. In 1894 a bell mounted to its place and called the people to worship. In 1896 the sixtieth anniversary of the organization of the church was celebrated by a series of interesting services. In the fall and winter of 1902, the Baltimore and Ohio Railroad made a survey for a new road which was to pass through the church property, and the next year purchased the property, paying therefor $7,000.00, the church reserving the furniture, bell, steps, flagging, and parsonage. We received from the railroad company a lot on the south side of Franklin Street to which the parsonage and barn were removed. A lot was purchased on Center Street at

a cost of $600.00 and a fine church edifice was erected, and dedicated February 12, 1905. This building cost $15,000.00. The present membership of the church—1906—is one hundred eighty-six.—*(Communication to the author from T. A. Beard, Secretary of the Official Board.)*

A Remarkable Conversion.

William Swayze, though superannuated, conducted several protracted meetings during the season which were occasions of great interest. That in Clarksville, Pennsylvania, resulted in seventy conversions. At Greenville, there were forty converts, and at Salem about the same number. At Johnson, Ohio, thirty were brought to the Savior. During the meeting at this appointment, there occurred a most remarkable conversion of a very wicked young man. While yet at home he had become desperately wicked, left his father's house in rage, swearing that he would never return. His parents mourned for him as lost without hope. He ran his race of riotous living, spent all, and began to be in want. He then returned to the neighborhood of his youthful home, and went into a house where Mr. Swayze was holding a meeting, but was not recognized by any of his old companions. The text that night, most providentially, as it would seem, was the return of the prodigal son to his father's house. The young man took the sermon as applied to himself. He was powerfully convicted, and, feeling his wretchedness and loneliness, wandered away into the woods, and falling upon his knees, cried mightily to God for the pardon of his sins. The answer came, and, rejoicing in his newborn hope, sought and found Mr. Swayze, and related his story. Mr. Swayze, that night, took the young man into the high pulpit which quite concealed him from the congregation, and, after the sermon, led him down into the altar, and there presented the returned prodigal to his father. It was a most thrilling scene as the son with tears of penitence and the father with tears of joy fell upon each others necks and kissed one another with kisses of reconciliation, forgiveness, and love.

Session of Erie Conference in 1839.

The Erie Conference met in session August 7, 1839,

in Mercer, Pennsylvania, under the presidency of Bishop Joshua Soule. The bishop not reaching the seat of the conference until the close of the first day, William Stevens was elected president *pro tem.* A. G. Sturgis was chosen secretary. The following anti-abolition delegates to the General Conference were elected: B. O. Plimpton, John Chandler, David Preston, Hiram Kinsley, and John C. Ayres. J. J. Steadman and A. M. Brown were elected reserve delegates. A committee consisting of B. O. Plimpton, Hiram Kinsley, R. A. Aylworth, Aurora Callender, J. J. Steadman, and Timothy Goodwin, was appointed on the "Centenary of Methodism." In the report of this committee, which was adopted by the conference, a plan was presented in harmony with the action of the Pittsburg Conference, for the endowment of "The Soule Professorship" in Allegheny College, in the sum of ten thousand dollars. One half of the amount raised was to be devoted to the cause of "liberal education," and one half to be equally divided between the superannuated preachers' fund and the cause of missions—the funds for education and superannuates to be invested and the income to be applied annually or as the conference might decide. A public meeting was held, and the names of members and probationers of the conference were called, and each announced the amount he would contribute. It was also decided to hold meetings on the charges and secure subscriptions and report at the next conference.

T. J. Jennings, E. J. Kinney, Allured Plimpton, and Lorenzo Whipple located. William Swayze, C. D. Rockwell, P. D. Horton, W. B. Lloyd, John Prosser, and D. M. Stearns constituted the list of superannuates. William Stevens, Lewis Burton and C. C. Best were transferred to the Pittsburg Conference. The following were admitted on trial: Salmeron Smith, Alexander Barris, Isaiah C. T. McClelland, James M. Plant, David W. Vorse, and Matthias Himebaugh.*

*The appointments for 1839 were as follows: Ravenna District, John Chandler, presiding elder; Ravenna, A. G. Sturgis, W. F. Wilson; Cuyahoga Falls, A. M. Brown; Akron and Middlebury, John Robinson, Caleb Brown; Hudson, L. M. Reeves, Ira Norris; Cleveland, J. K. Hallock, M. H. Bettes; Ohio City, I. H. Tackitt; Willoughby, Wareham French, J. O. Wood; Painesville, Timothy Goodwin; Chardon, R. A. Aylworth, Salmeron Smith; Freedom, Stephen Hubbard, Thomas Graham; Warren District, Billings O. Plimpton, presiding elder; Warren, L. D. Mix; Braceville, J. W.

Salmeron Smith, the brother of Rev. Darius Smith who came into the conference later, was a man of deep piety, great zeal, and a fair degree of usefulness. Because of his age, it was thought that he would not be able to perform the severe labors required of the itinerant of the time; he was therefore discontinued at the end of his second probationary year. But so sure was he of his divine call to the ministry that he withdrew from the Methodist Episcopal Church and united with the Wesleyan Methodist Church, in which he labored successfully for a number of years in Pennsylvania and Wisconsin.*

Alexander Barris, says Mr. Gregg, "was a medium-sized man, of sober countenance, staid habits, and was honest and exemplary in his life. As a preacher he was not brilliant, but usually edifying and acceptable. He generally wore well, people liking him better as the acquaintance was prolonged and his excellent characteristics were better known. In conference he had but little

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Davis, Youngstown, Ira Eddy, Dennis Goddard; Edinburg, Thomas Stubbs, R. J. Sibley; Ellsworth, Peter Burroughs; Hartford, Allen Fouts, James Gillmore; Gustavus and Williamsfield, Samuel Leech, Dillon Prosser; Mesopotamia, J. E. Aikin, Asahel Reeves; Parkman, Thomas Carr, W. S. Worrallo; Geneva, Daniel C. Richey, H. S. Winans; Jefferson, Joseph Leslie; Meadville District, Hiram Kinsley, presiding elder; Allegheny College, H. J. Clark, president; W. M. Burton, G. W. Clarke, professors; Meadville, Samuel Gregg; Saegertown, J. J. Steadman, J. M. Plant; Oil Creek, William Patterson, G. C. Baker; Franklin, J. A. Hallock; Hendersonville, Rufus Parker, D. W. Vorse; Mercer, H. N. Stearns; Greenville and Clarksville, Ahab Keller, John Crum; Salem, Lorenzo Rogers, S. P. Hempstead; New Castle, John Luccock, S. W. Ingraham; Espyville, J. L. Holmes; Jamestown District, David Preston, presiding elder; Jamestown, Albina Hall, Moses Hill; Gerry, H. J. Moore, Alexander Barris; Napoli, J. O. Rich, J. F. Hill; Forestville, Theodore Stowe, E. J. L. Baker; Sheridan, Henry Elliott, Josiah Flower; Fredonia, W. H. Hunter, I. C. T. McClelland; Westfield, Darius Smith; Harmony, John Scott, J. E. Bassett; Warren, B. S. Hill, Luther Kendall; Wattsburg, J. E. Chapin, Daniel Rowland; Erie District, J. C. Ayres, presiding elder; Erie, B. K. Maltby; Wesleyville, William Butt, C. R. Chapman; North East, John Bain, T. D. Blinn; Springfield, Aurora Callender, J. W. Lowe; McKean, Hiram Luce, L. D. Prosser; Ashtabula and Conneaut, J. H. Whallon, Niram Norton; Kingsville, J. W. Hill; Harmonsburg, John Demming, Isaac Scofield; Cambridge, Daniel Pritchard, J. R. Locke; Brookville District, William Carroll, presiding elder; Brookville, H. S. Hitchcock; Red Bank, Reuben Peck, Matthias Himebaugh; Strattonville, Francis Guthrie; Shippenville, J. P. Benn; Lawrenceburg, Stephen Heard.

*Salmeron Smith—Admitted on trial, 1839; discontinued, 1841. Appointments—1839, Chardon; 1840, Oil Creek.

to say, and on this account his worth was not fully known."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 111.)* Mr. Barris was born in the town of Hanover, Chautauqua Co., N. Y., Nov. 28, 1814—Gregg says, Dec. 28, 1815—and died in Cottage Grove, near San Jose, Nov. 17, 1899. He embraced religion at the camp meeting held by William Swayze in the town Villenovia, June 4, 1828. He was licensed to preach by Hiram Kinsley in 1835. He says of his education: "My first schooling was in the cornfield, and my educational career, as far as instruction from others is concerned, ended in Allegheny College, from which, however, I was not permitted to graduate." He was employed by R. A. Aylworth to labor on Napoli Circuit in 1838, and in 1839 joined the itinerant ranks in the Erie Conference. He was transferred to the California Conference in 1869, and appointed agent of the University of the Pacific. "His interest in this institution never ceased; his last gift thereto, only a few months before his death, was his library." He maintained his interest in all the various enterprises of the Church to the last. "His approach to the gates of death was through excruciating suffering, but he murmured not, and his heart kept in sympathy with the living present. He sleeps in peace."* —*(Minutes of Conferences, Vol. XXVIII, 1900, p. 437.)*

VORSE, MCCLELLAND, PLANT, HIMEBAUGH.

David W. Vorse was born in Smyrna, Chenango Co., N. Y., July 16, 1812. When about twelve years of age his father died, leaving his education and religious training to his mother. He was converted at a camp meeting held near Meadville, Pennsylvania, in 1830, and united with the Methodist Episcopal Church in McKean, Erie

*Alexander Barris—Licensed to preach, 1835; admitted on trial, 1839; full connection, 1841; deacon, 1841, Roberts; elder, 1843, Soule; transferred to California Conference, 1869; deceased at Cottage Grove, near San Jose, Nov. 17, 1899. Appointments—1839, Gerry; 1840-'41, Warren, Pa.; 1842-'43, Columbus; 1844-'45, Sheridan; 1846, Wesleyville; 1847-'48, Wattsburg; 1849-'50, Columbus; 1851-'52, Quincy; 1853, Sherman; 1854, supernumerary; 1855, Spring Creek Mission; 1856, Riceville; 1857, Sugar Grove; 1858, supernumerary; 1859-'60, Little Valley; 1861-'62, Wattsburg and Mina; 1863-'64, Waterford; 1865, Southington and Nelson; 1866-'67, Gustavus; 1868, Hartford and Orangeville; 1869-'73, agent University of the Pacific; 1874-'86, supernumerary; 1887-'99, superannuated.

Co., Pa. He married Miss Caroline M. Paddock September 26, 1833. He was licensed to preach in 1837, and labored under the presiding elder six months on the Cambridge Circuit. He was then admitted on trial in the Erie Conference in 1839. He died at McKean, Jan. 26, 1869. His early Christian life was marked with zeal and fidelity. He improved every opportunity to do good. His health would not permit a long life of active service, but in his superannuate relation he was full of good works, laboring up to the full measure of his physical strength. He took an earnest part in a revival which continued four weeks, closing a little time before his death. He was absent but two evenings and was greatly blessed in prayer, exhortation, and testimony. He said to the brethren and sisters: "I expect to die suddenly, and want to be ready, and I want you to sing to me of heaven; yes, sing me over the river." His death was sudden, according to his premonition.*

Isaiah C. T. McClelland was born in Wayne Township, Crawford Co., Pa., March 15, 1810. He was converted in Franklin, Pennsylvania, in 1834, and there united with the Methodist Episcopal Church. He was licensed to preach in the same place in 1836, and in 1839 was received on trial in the Erie Conference. He located in 1841 in order to care for his aged mother who was a devoted Christian. He was re-admitted in 1842. After serving the Church nineteen years he located in 1859. He then joined the Cumberland Presbyterian Church. In 1861 he reorganized the Cumberland Presbyterian Church in Cranberry and was pastor of the same until 1864.†

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*D. W. Vorse—Licensed to preach, 1837; admitted on trial, 1839; full connection, 1841; deacon, 1841, Roberts; elder, 1843, Soule; deceased, McKean, Pa., Jan. 26, 1869. Appointments—1839, Hendersonville; 1840-'41, New Castle; 1842, Cambridge; 1843, McKean; 1844, Napoli; 1845-'46, Gerry; 1847-'48, Youngsville; 1849-'50, supernumerary; 1851, Girard; 1852-'59, supernumerary; 1860-'68, superannuated.

†I. C. T. McClelland—Licensed to preach, 1836; admitted on trial, 1839; full connection, 1841; deacon, 1841, Roberts; located at his own request, 1841; readmitted, 1842; elder, 1843, Soule; located, 1859. Appointments—1839, Fredonia, N. Y.; 1840, Harmony; 1842, Hartford; 1843, Saegertown; 1844-'45, Shippenville; 1846, Red Bank; 1847, Brookville; 1848, Red Bank; 1849, Cooperstown; 1850, Spring Creek Mission; 1851-'52, Evansburg; 1853, Salem, Mercer Co.; 1854, North Washington; 1855-'56, New Lebanon; 1857, Edinboro and Venango; 1858, Punxsutawney.

James M. Plant was born in Clarksburg, West Virginia, May 5, 1815, and departed this life at the home of his son, W. B. Plant, at Jamestown, Pennsylvania, Nov. 7, 1892.

At the time of his death he was the oldest graduate of Allegheny College, the date of his graduation being 1840. He worked his way through that institution at his trade of hatter. He was converted under the ministry of E. W. Sehon in 1832, and began to preach before he completed his college course, having received his license and been admitted on trial in the Erie Conference in 1839. He was located at his own request in 1853. He resided for some years in Kinsman, Ohio, doing faithful service as a local preacher.

"In his last days, though his mind grasped hardly anything else, he recognized the visits of his pastor, and was always glad to have prayer, bestowing his blessing upon the minister, and wishing him success in his labors."*—*(Pittsburg Christian Advocate, Nov. 27, 1902.)*

Matthias Himebaugh was born in LeBoeuff Township, Erie Co., Pa., August 31, 1819. His parents became members of the Baptist Church, but still their home was a frequent stopping place for Methodist preachers, and their children attended the occasional Methodist services held in Green to which the family had moved. Matthias was converted when seven years of age, but subsequently lost his religious joy. At the age of fifteen, while listening to the Christian experience of a young acquaintance, he was greatly moved, and at a camp meeting, on the night of the 20th of June, the light shone in upon his soul. He said: "The evidence of my conversion was as bright as the sun at noonday." He said, further, that at that camp meeting, he believes he was "justified, regenerated, and sanctified." In 1838 he was licensed to preach, and, the following year, was admitted on trial in the Erie Conference.

*J. M. Plant—Licensed to preach, 1839; admitted on trial, 1839; full connection, 1841; deacon, 1841, Roberts; elder, 1843, Soule; located at his own request, 1853; deceased, Jamestown, Pa., Nov. 7, 1892. Appointments—1839, Saegertown; 1840, Cuyahoga Falls; 1841, Youngstown; 1842, Hendersonville; 1843, Shippenville; 1844, Conneautville; 1845, Morgan; 1846, Gustavus; 1847-'48, Williamsfield; 1849, Hubbard; 1850, Southington; 1851, Braceville; 1852, Gustavus.

Mr. Gregg says: "Mr. Himebaugh was a large, stout-built young man, with good mental powers, but limited cultivation, though by close application he improved rapidly in preaching."

Mr. Himebaugh was transferred to the Wisconsin Conference in 1850; to the St. Louis Conference in 1868; and returned to the Wisconsin Conference in 1874. He was eight years presiding elder; twenty-eight years, on circuits and in stations; eight years, in mission work; three years, agent of Lawrence University; and thirteen years, connected with the work of the Western Seamen's Friend Society. For sixty years he had received appointments without a break, superannuating in 1899. This venerable servant of the Church is spending the last years of his laborious life near the scenes of his later spiritual battles and triumphs.*

John Luccock rejoices in the success of the work on Youngstown Circuit. "Several of the appointments on this circuit have been favored with the droppings of a shower; but, as yet, we have not been blessed with that general revival for which we hoped and prayed. At our second quarterly meeting in Hubbard, and at a protracted meeting in Coitsville, eight or ten souls were converted at each, some of whom are promising members. We have recently held a protracted meeting two and a half miles northwest from this village. It was a glorious

*Since the above writing Mr. Himebaugh has passed away. He died at his home at Oshkosh, Wisconsin, May 10, 1907.

Matthias Himebaugh—Licensed to preach, 1839; admitted on trial, 1839; full connection, 1841; deacon, 1841, Roberts; elder, 1843, Soule; transferred to Wisconsin Conference, 1850; transferred to St. Louis Conference, 1868; transferred to Wisconsin Conference, 1874; deceased, Oshkosh, Wis., May 10, 1907. Appointments—1839, Red Bank; 1840, Napoli; 1841, Jamestown, N. Y.; 1842, Harmony; 1843, Youngsville; 1844, McKean; 1845, Springfield; 1846-'47, Wattsburg; 1848, North East; 1849, Wesleyville; 1850, Sheboygan Falls Mission (supply); 1851, Sheboygan Falls Mission, Wis.; 1852, Fon du Lac, Wis., North Ward; 1853-'54, Oshkosh, Wis.; 1855, Madison, Wis.; 1856-'59, Madison District; 1860-'63, Appleton District; 1864-'66, agent, Lawrence University; 1867-'68, superintendent, Western Seamen's Friend Society; 1869, secretary, Western Seamen's Friend Society; 1870-'73, general agent, Western Seamen's Friend Society; 1874, district superintendent, Western Seamen's Friend Society; 1875-'79, assistant superintendent, Western Seamen's Friend Society; 1880-'82, Menasha, Wis.; 1883-'84, Depere, Wis.; 1885-'87, Oshkosh, Wis., Second Street; 1888-'90, Zion, Wis.; 1891, Oshkosh Circuit; 1892-'98, Oshkosh, City Mission; 1899, superannuated.

time. Between twenty and thirty professed to have found peace in the blood of the Lamb. Here parents and children, husbands and wives, were seen to rejoice over the trophies of the cross."—*(Pittsburg Conference Journal, April 11, 1839.)*

Beaver Center and Middlesex.

Methodism at Beaver Center, Crawford county, dates from 1839 when a class was formed, the Gateses, De Wolfs and Hasketts being early members. The meetings were held in the school house until 1870, when a handsome frame church was completed, at an expense of $1,500. The class was connected with the Conneautville Circuit, but afterwards transferred to the Spring Circuit.—*(Bates, Our County and Its People, 1899, p. 483.)*

The exact date of the organization of the first Methodist society in West Middlesex cannot be determined. The first sermon preacher by a minister of this denomination was delivered by "a Rev. Parker," in the house of Charles Schooks. Itinerants passing through this region were accustomed to hold services in the homes of the settlers. Prior to 1839 preaching had become more regular, and the homes of Robert Douthet and William King were opened for divine worship. This charge was known as "Douthet's," and afterwards as "King's," on the New Castle Circuit; and then as "Middlesex" on Mercer and Hubbard Circuit. In 1856 it became an independent charge. There was "a revival of considerable intensity" in 1842, and preaching became more frequent. A commodious brick church was erected on Main Street in 1861, which, together with the improvements made in 1872, cost $10,000. This replaced the small frame church which stood on North Street.

Mr. Gregg, speaking of an earlier date, says: "In an early day Mr. John F. Newkirk settled his family about two miles from Middlesex, and opened his log cabin to the Methodist ministers, who continued to preach in it to a few scattered pioneers until 1833, when, under the labors of Rev. Messrs. Jones and Thompson, a revival took place and a society was formed, consisting of J. F. Newkirk and wife, B. Burnett and wife, John McBride and wife, James McBride and wife, Thomas Swayze and

wife, and Mary Cannon. The class and preaching were subsequently moved to Middlesex, where a good degree of religious prosperity has been experienced."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 71.)*

Methodism in Saegertown.

The Methodist society at Saegertown was organized about 1839. Among the earliest members were: John McGill and wife, Andrew Ryan and wife, Harvey Sackett and wife, Jacob Brookhouser and wife, John Flaugh and wife, Joseph Housel, and Isaac Blystone. Many of the members formerly belonged to the Seavy class which met on the opposite side of French creek. The Saegertown society met for several years in the Lutheran Church. The first Methodist church was built in 1841, and the second in 1875. The latter cost $6,000. Saegertown Circuit was formed in 1839. Concerning Saegertown Methodism, Bishop Simpson says: "I assisted in introducing Methodism into Saegertown, where at a protracted meeting we held, the leaders of the Lutheran Church, who had controlled the village, came forward and read a paper protesting against 'the errors of Methodism,' as they styled them. After they had finished reading their protest we went on without making any allusion whatever to them, and were gratified to witness a precious revival of religion."—*(History of Crawford County, Warner, Beers & Co., p. 702; Crooks, The Life of Bishop Matthew Simpson, p. 131.)*

Captain A. McGill, writing from Saegertown, says: "Methodism was first preached in this place half a century ago. A society or class was formed of such crude elements as then made up our population. Meetings were held in private houses, and for many years the itinerants preached in school houses or dwellings, as they could gain access. In 1843, or thereabouts, an unpretending little church was erected. A humble house was thus established for our people, and their hearts were made glad, and they rejoiced as did the Israelites when the tabernacle was erected in their camp at the foot of Mount Sinai. A generation passed, and the time arrived when the little old church must give way to the more stately edifice, and on Sunday, Jan. 30, 1876, the new church

was dedicated, and opened for public worship." This building was dedicated by Rev. B. I. Ives, D.D.; the cost was about $6,000.—*(Pittsburg Christian Advocate, March 2, 1876.)*

Revivals.

A. M. Brown writes from Mesopotamia Circuit: "Our first quarterly meeting was held in Bloomfield, September 28th and 29th; nothing special. Our second was held in West Farmington, where our friends have succeeded in building a very neat and commodious house of worship, which was dedicated to Almighty God on the 9th of December, dedication sermon preached by our worthy presiding elder, Ira Eddy, (who formed the first society in this town, some fifteen or sixteen years ago,) to a large and attentive audience. Our meeting continued for several days, and notwithstanding the powers of darkness were strong and mighty, God showed himself fully able to save; souls were awakened and converted to God. On New Year's day, Rev. Dr. Dewey preached a sermon on the subject of *holiness;* it was attended with power. On the evening of the same day several felt that God was able to save from all sin. Oh! bless the Lord, it was a time of power and great glory. From this meeting the fire spread, other societies caught the sacred flame, some experienced the blessing of perfect love, and rejoiced to see their neighbors converted to God.

"Our third quarterly meeting was held in Windsor; it was a good time. Our circuit is in a tolerable good state of prosperity; our prayer is that it may continue to rise. We feel like staying on board the *old ship*, knowing that she has landed thousands safe in heaven, and we think she has at present quite a devoted *crew* in the cabin and on deck, with their *well tried Captain* at their head, who will land them safe in port, provided they keep to the ship."—*(Pittsburg Conference Journal, May 23, 1839.)*

Fifth Session of the Erie Conference.

The fifth session of the Erie Conference was held in Erie, Pennsylvania, August 5, 1840, Bishop Elijah Hedding presiding, A. G. Sturgis, secretary. Lemuel M. Reeves was transferred to the Indiana Conference and Homer J. Clark to the Pittsburg. Dennis Goddard located. J. J. Steadman was appointed to the Erie station,

but, because of ill health was compelled to give up the work, and J. R. Locke was transferred from the Springfield Charge to Erie early in the year. Mr. Locke received much help from the eccentric "Billy Brown" in a series of successful revival meetings.

P. D. Horton and John Prosser were supernumeraries.

J. K. Hallock, Asahel Reeves, and William Carroll were superannuated.

I. H. Tackitt was appointed to Cleveland with A. M. Brown, but it was for the purpose of collecting funds "abroad" for the church.

J. A. Hallock and William M. Burton withdrew from the connection.

G. C. Baker was expelled.

Homer J. Clark, D.D., president of Allegheny College, was transferred to the Pittsburg Conference "for the purpose of giving the two conferences an equal representation in the faculty of the college."

The following persons were received on trial: Lorenzo D. Williams, Alvin Burgess, John Mortimer, George F. Reeser, Edwin Hull, William W. Maltby, John Graham, Israel Mershon, Lewis Clark and John Van Horn.*

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*John Mortimer—Admitted on trial, 1840; discontinued, 1843. Appointments—1840, Hendersonville; 1841, Strattonville; 1842, Saegertown.

*Appointments: Ravenna District, John Chandler, presiding elder; Ravenna, L. D. Mix, D. M. Stearns; Cuyahoga Falls, Timothy Goodwin, J. M. Plant; Cleveland, A. M. Brown, I. H. Tackitt; Akron and Middlebury, John Robinson, B. K. Maltby; Freedom, Thomas Carr, Henry Elliott; Edinburg, Peter Burroughs, Caleb Brown; Hudson, Ira Norris, L. D. Williams; Cleveland Circuit, Wareham French, J. O. Wood; Willoughby, J. E. Aikin, Thomas Graham; Chardon, R. A. Aylworth, J. L. Holmes; Painesville, W. F. Wilson. Warren District, Hiram Kinsley, presiding elder; Warren, A. G. Sturgis; Braceville, Aurora Callender, P. D. Horton; Youngstown, B. O. Plimpton, Lewis Clark; Ellsworth, James Gillmore; Hartford, John Luccock, Alvin Burgess; Gustavus, Samuel Leech, R. J. Sibley; Williamsfield, Dillon Prosser, John Demming; Mesopotamia, Ira Eddy, D. C. Richey; Parkman, W. S. Worrallo, Stephen Hubbard; New Castle, Thomas Stubbs, D. W. Vorse; Greenville and Clarkesville, John Crum, John Van Horn, J. E. Bassett to labor at Greenville. Meadville District, John Bain, presiding elder; Meadville, J. H. Whallon; Allegheny College, H. J. Clark, president; G. W. Clarke, professor of languages; Oil Creek, Salmeron Smith, John Graham; Franklin, William Patterson; Hendersonville, Hiram Luce, John Mortimer; Mercer, Rufus Parker; Salem, Lorenzo Rogers, H. N. Stearns, S. P. Hempstead; Lawrenceburg Mission, H. S. Winans; Shippenville, J. P. Benn, Isaac Scofield; Strattonville, Reu-

Van Horn, Clark, Maltby.

In 1801 the parents of John Van Horn moved from New Jersey into what is now Union Township, near Meadville, Pennsylvania. John was born Nov. 19, 1809. He was converted at a camp meeting held two miles north of Meadville by W. B. Mack, presiding elder, in 1831; licensed to preach in 1839, admitted on trial in Erie Conference in 1840; located in 1850, and settled near Meadville where he spent the remainder of his life. He was faithful in his local relation, loyal to the interests of the Church where he lived, and helpful to the preachers. He fell asleep in Jesus in 1890. The following entry was found in his diary: "I have always tried to live in peace with all men. I never struck a man, and I never was struck. I never had a lawsuit, and I have always tried to keep out of debt, feeling I cannot be saved by anything I have said or done; and if I am saved, it must be through the merits of Jesus Christ, who is my only hope of life and salvation."*

Lewis Clark was born in Easthampton, Hampshire Co., Mass., July 26, 1813, and died in Glenville, Ohio, March 4, 1876. He embraced religion in March, 1830, during a revival which occurred under the labors of the Methodists and Presbyterians near his own home. He was licensed to preach by J. A. Merrill, presiding elder of the

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ben Peck; Red Bank, G. F. Reeser, Isaac Meshon; Brookville Mission, Daniel Pritchard. Jamestown District, David Preston, presiding elder; Jamestown, Albina Hall; Gerry, H. J. Moore, Luther Kendall; Napoli, J. F. Hill, Matthias Himebaugh; Forestville, J. O. Rich, Thomas Stowe, Sheridan, Josiah Flower, Edwin Hull; Fredonia, W. H. Hunter, Moses Hill; Westfield, Darius Smith, J. E. Chapin; Harmony, E. J. L. Baker, I. C. T. McClelland; Warren, B. S. Hill, Alexander Barris; Wattsburg, John Scott, S. W. Ingraham, Daniel Rowland; Quincy, H S. Hitchcock, C. R. Chapman. Erie District, J. C. Ayres, presiding elder; Erie, J. J. Steadman; Wesleyville, Niram Norton, L. D. Prosser; North East, Samuel Gregg; McKean, J. W. Hill, T. D. Blinn; Springfield, J. W. Lowe, J. R. Locke; Ashtabula and Kingsville, William Butt, C D. Rockwell, John Prosser, sup.; Geneva, H. M. Bettes, E. J. Kinney; Jefferson, J. W. Davis; Harmonsburg, Joseph Leslie, Stephen Heard; Cambridge, Ahab Keller; Saegertown, Allen Fouts, W. W. Maltby.

*John Van Horn—Licensed to preach, 1839; admitted on trial, 1840; full connection, 1842; deacon, 1842, Morris; elder, 1844, Waugh; located, 1850. Appointments—1840, Greenville and Clarksville; 1841, Gustavus; 1842, Geneva, O.; 1843, Hendersonville; 1844-'45, Clintonville; 1846, Pleasantville; 1847-'48, Oil Creek; 1849, Kinzua.

Springfield District, in 1835. He spent several years at the Wilbraham Academy in improving his education, and then served as a supply under the presiding elder on the Manchester and Wilbraham Charges. He moved to Ohio in 1838, and united with the Erie Conference in 1840. Mr. Gregg says of him: "Mr. Clark was a middling sized man, studious and intelligent, modest and unassuming, and undervalued his own abilities to preach. His sermons were usually well arranged, and gave evidence of close and careful thought in preparation. His language was correct and concise, his style rather moderate."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 136.)*

He was twenty-one years effective. He was supernumerary in 1850 and superannuated in 1857, but failing health compelled his permanent superannuation in 1863. At the division he became a member of the East Ohio Conference. "In his religious experience and enjoyments he was not emotional, but uniform and progressive, accompanied by a life so circumspect as to convince all that knew him of his honest sincerity, and steady advancement in holiness. He was well read in Christian theology and biblical literature; could skillfully expound and successfully defend the doctrines of the Bible. His last sickness was a sudden and severe attack of typhoid pneumonia, during which his great sufferings were borne with patient resignation, and when death came it found him in peaceful waiting, ready for his departure."*—*(Minutes of Conferences, Vol. XVI, 1876, p. 124.)*

William W. Maltby, brother of Rev. B. K. Maltby, was born in Gorham, Oneida Co., N. Y., in 1818, and while yet young moved with his parents to Kingsville, Ashtabula Co., Ohio, "where he was raised, educated, converted, and licensed to preach; but the exact date of each

*Lewis Clark—Licensed to preach, 1835; admitted on trial, 1840; full connection, 1842; deacon, 1839, Soule; elder, 1842, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Glenville, O., March 4, 1876. Appointments—1840, Youngstown; 1841, Hartford; 1842, Ellsworth; 1843-'44, Edinburg; 1845, Braceville; 1846, Freedom; 1847, Charleston; 1848, Middlebury; 1849, Newburg; 1850, supernumerary; 1851, Willoughby; 1852, Parkman; 1853, Cleveland, City Mission; 1854-'55, Geneva; 1856, West Farmington; 1857, superannuated; 1858-'59, East Cleveland and Euclid; 1860-'61, Tallmadge; 1862, Deerfield; 1863-'75, superannuated.

we cannot give. He was admitted on trial by the Erie Conference at its session in 1840. Mr. Maltby was quite tall and rather stout built, sedate and deliberate in his appearance and movements. He studied and investigated subjects closely, was quite a close adherent to Methodist doctrine, discipline, and usages generally. His preaching abilities were more than medium, and were generally both acceptable and useful."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 133, 134.)* He requested a location in 1852, moved to Iowa, where for many years he effectively served the Church in the local ranks.*

Alvin Burgess.

The parents of Alvin Burgess came to Bainbridge, Geauga Co., Ohio, from Booneville, Oneida Co., N. Y., when Alvin was in his fourteenth year. His mother was a deeply pious woman, and a devoted Methodist, and to her he owed his religious impressions and early conversion which occurred when he was about seventeen. He says in his diary: "While suffering pain of body, but more intense pain of mind, I arose from my bed and kneeled by the bedside and cried to God in the language of the publican, 'God be merciful to me a sinner.' I gave my heart to God. He received me. My sins were all forgiven, my chains fell off, the light of freedom dawned on my poor dark spirit and I was happy." With the consent of his father and the wishes of his mother, he became the priest of the household, and from the family altar praise rose daily as incense before God. He was impressed with the conviction that he ought to preach the gospel, and bent his energies to secure preparation for the heavenly calling. The Bible was his great text-book, and he thoroughly studied the holy scriptures. He became a man of whom it might truthfully be said: "He was mighty in the scriptures, and from this arsenal he ever found ready weapons to defend and support the doctrines of the Church."

Mr. Burgess was born in Booneville, New York, May

*W. W. Maltby—Admitted on trial, 1840; full connection, 1842; deacon, 1842, Morris; elder, 1844, Waugh; located at his own request, 1852. Appointments—1840, Saegertown; 1841, McKean; 1842, Springfield; 1843, Braceville; 1844-'45, Mesopotamia; 1846, Youngstown; 1847-'48, superannuated; 1849, Ashtabula; 1850-'51, Chagrin Falls.

10, 1820; and was licensed to preach in 1840, and the same year enlisted in the itinerant army in the Erie Conference. He was a "choice young man." His first appointment on the Hartford Circuit associated him with that eminently powerful controversialist, John Luccock, and to him he probably owed his tendency to doctrinal preaching. He was a most diligent student all his life and his mind was active, strong, and penetrating. Though not favored with the training of the schools, he acquired a respectable knowledge of the Latin, Greek, and Hebrew languages; and was well read in theology, literature, and science. His mind ranged over every department of human investigation.

Mr. Burgess was effective thirty-three years without a break. In 1871 he was appointed presiding elder of the Jamestown District. Soon after beginning his second year of service in this responsible field, he was stricken down with the disease which terminated his life. He died at East Randolph, New York, Oct. 22, 1872. Being asked a short time before his death if all was well with him, he looked up as if astonished at the question, and replied: "How can it be otherwise? God is my God, my Rock and my Salvation; my trust for time and all eternity. What more does a man need?"

Mr. Burgess relates the story of his conversion: "When about eleven years of age, I was 'deeply convinced of sin,' and did 'earnestly groan for redemption.' I distinctly remember one night, when in my 'trundle-bed,' I gave vent to agony of spirit in sobs and tears. Mother hearing me, came to me, and learning how sick I was of sin, offered fervent prayer for me, and showed me how willing Christ was to save me then and there. In a few days I found rest for my soul and great joy in believing, and know, from my experience, that children may be converted and have the 'witness of the Spirit.' Shortly after, I was received into the Church by Rev. Curtis Goddard, and ever since have been identified with the disciples of the Lord Jesus Christ, knowing that he is able to keep me from falling, and to present me faultless before the throne.*—*(Pittsburg Christian Advocate, April 30, 1885.)*

*Alvin Burgess—Licensed to preach, 1840; admitted on trial, 1840; full connection, 1842; deacon, 1842, Morris; elder, 1844,

Lorenzo D. Williams.

Lorenzo D. Williams lived a three-fold life—a teacher, minister and Christian. As a teacher he was in lively sympathy with the highest forms of truth. While the study and teaching of the sciences has led not a few men to become skeptical, he, as teacher in the scientific department of Allegheny College for many years, never veered from the standard doctrines of Christianity. Many scientists constantly fear a conflict between some branch of science and religion, or between some new scientific discovery and the Bible; indeed there are scholarly men who care more for their reputation among scholars than for their soul's present or future good; but it was not so with Prof. Williams. He believed in natural law, but he believed more in the Bible as God's revelation of Himself to man and as the provision of love for saving lost souls. He wrote an article which appeared in the Pittsburg Christian Advocate the week before he died; it was entitled: "For Now We Know in Part." In it he stated the scientist's view of the natural world full of worldliness and the Christian view of heaven. He stated his belief in God and Christ and the Holy Ghost, a future existence for the human soul, and that a man's course of conduct here determines his destiny hereafter. The article placed over against his death, seems to be a fitting discourse for this occasion. "The coming event casts its shadow before."

As a preacher, he was plain, practical and forceful, and always presented the marrow of the gospel in his discourses. He abandoned the profession of teaching several years ago, and in late years he has preached but little. But while he ceased to be active as a teacher and preacher, he clung to his religious name and character with a fondness that made redolent with heavenly cheer the room where he spent the last year and more of life that he suffered before going hence. Indeed his Chris-

Waugh; deceased, East Randolph, N. Y., Oct. 22, 1872. Appointments—1840, Hartford; 1841, Freedom; 1842, Franklin, O.; 1843, Chardon; 1844, Mayville; 1845, Quincy; 1846, Mayville; 1847, Forestville and Villenovia; 1848, Randolph and Cold Spring Mission; 1849, Ashville; 1850-'51, Ellington; 1852, Randolph; 1853-'54, Portland; 1855-'56, Morgan; 1857, Montville; 1858-'59, Girard, Pa.; 1860-'61, Conneaut; 1862-'63, Kingsville; 1864, Windsor and Hartsgrove; 1865, Albion; 1866-'67, West Farmington; 1868, Montville; 1869, Willoughby; 1870, Twinsburg; 1871-'72, Jamestown District.

tian life was the substratum of the great work he accomplished in pulpit and recitation room. This was what made him a teacher and preacher and the noble man he was. As we look on the record of this husband and wife, it is not all darkness even in the past, nor in the nature of things can our experience be all sorrow. These two souls were strangely knit into each other for about forty years. Prof. Williams was born in 1813, his wife two years later, in 1815. He was converted in his fifteenth year, she a year later, in her fourteenth year. He was connected with the Methodist Episcopal Church and ministry fifty-one years, and she fifty years. He died on Monday, the 14th day of October, 1878, and she died Thursday of the same week, in the same room. When arrangements were perfected for his burial and the bearers were gloved and in the room, the family descended from an upper chamber to pray before going to the House of God. The widow stood at the head of the coffin, looking with tearful eyes on the remains of her husband, when, in a moment she sank to the floor and died. The new loss created a fresh sorrow in the hearts of their children and grandchildren and friends present, and cast a gloom over the city of Meadville, where for many years they had lived and were beloved. On the following day two hearses stood at the door—two sets of bearers bore the remains of husband and wife from the house; impressive services were held in the church, and the remains of this man and woman of God were borne to their resting place in Greendale Cemetery on the hill. Mrs. Williams was an amiable character, a devoted wife and a kind mother. As a member of the Methodist Episcopal Church, she exerted a strong and positive influence on the side of Christianity, and left the world a rich legacy in her name and example. It may be said of them by us, as we have no doubt it has been by the great Father of us all: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."—*(Portion of an address delivered before the Conference at Mercer, by the Rev. T. L. Flood, Sunday afternoon, Sept. 28, 1879.)*

Professor Williams was the son of Rev. Benajah Williams, a member of the Genesee Conference; his birth-

place was Cazenovia, New York. He was a student of Genesee Wesleyan Seminary, and "worked his way" throughout his student life. He was converted at Honeoye Falls, New York. His license to exhort was granted in 1835, and he was employed by Samuel Luckey, presiding elder, to supply the Genesee Station. His license to preach soon followed. He was obliged to forego a college course because of ill health; and in 1837 commenced a select school at Chagrin Falls, Ohio. This grew into "Asbury Seminary," and was taken under the patronage of Erie Conference in 1840.*

John Graham.

John Graham was born near Franklin, Pa., September 2, 1816. When he was twelve years old his mother died. From that time until his admission to the Erie Conference he lived in Franklin. At that early period the facilities for a liberal education were not enjoyed by him, yet by close economy and frugality he was enabled to purchase valuable books which he studied with eagerness and success. In the midst of his struggle for the acquirement of knowledge and under a compelling impulse of the conviction of duty he bent all his energies towards the best possible preparation for a life-work in the ministry of the Lord Jesus Christ. He brought to this sacred calling a well-disciplined mind and a fully consecrated soul.

He was clearly and happily converted January 13, 1834, at a quarterly meeting held by the Rev. Alfred Brunson in Franklin and, while yet at the "mourners' bench," he gave his name to the Church in which he lived, toiled and sacrificed until his departure to join the Church above. Six months after his conversion, at a camp meeting held near Meadville, Pa., he earnestly

*L. D. Williams—Licensed to preach, 1835; admitted on trial, 1840; located, 1842; readmitted, 1855; full connection, 1857; deacon, 1857, Scott; elder, no record as to date or bishop in either the General Minutes or those of the Erie Conference. Deceased, Meadville, Pa., Oct. 14, 1878. Appointments—1840, Hudson; 1841, principal, Asbury Seminary; 1855-'61, professor, Natural Science, Allegheny College; 1862, chaplain, U. S. A.; 1863, Saegertown; 1864-'65, agent, Allegheny College; 1866-'68, Meadville, second preacher; 1869-'70, Cochranton; 1871-'72, Meadville, First Church, second preacher; 1873-'78, supernnmerary. Between 1842 and 1855, principal, Asbury Seminary, and professor, Natural Science, Allegheny College.

sought and obtained the experience of perfect love and gave unmistakable evidence of the reality of this great work.

In his twentieth year he was licensed to exhort by the Rev. George W. Clarke, D.D. He received license to preach in 1839 from the quarterly conference in Franklin and by the same conference he was recommended for admission to the traveling connection.

Being endowed with a perfect physical nature he was fully adequate to the rigors and hardships, the deprivations and sufferings incident to the gospel ministry of that early time. His effective service extended over a period of more than half a century. At the session of the conference in 1892 he passed to the superannuated relation and soon after made his home in the city of Meadville, Pa., where he resided, respected and honored by all who knew him, until his departure May 18, 1898, to be forever with the Lord, amid the activities of the Church of the first-born in the Paradise of God.

He married Miss Cornelia G. Gaskill, of Punxsutawney, September 15, 1842, who was a true helpmeet to him, sharing the toils and sacrifices, the joys and triumphs of ministry of the Lord Jesus during the long period of fifty-four years. Through this arduous and extended journey together they traveled for nearly the whole way, she having preceded him but little more than a year to the final trysting-place of pure and holy souls, to their eternal home in heaven.

Our lamented brother was a man of deep convictions and on all occasions one who had the courage of his convictions. In the necessary theological controversies of the earlier times of our conference he was an earnest defender of the truth "as it is in Jesus." He unfalteringly laid siege to the strongholds of the enemies of Christ. His executive abilities were of a high order, as witnessed in his service for two successive terms in the responsible work of the presiding eldership. In 1868 he was elected as a reserve delegate, and in 1872 he was chosen as one of the representatives of Erie Conference to the General Conference.

In all his work, whether in the pastorate or the presiding eldership, he exhibited in an unusual degree the qualities of both mind and heart of the true statesman. His

plans for the enlargement and aggressive movements of the Church were well laid and of practical development. He seldom made mistakes. The work committed to his care never suffered. He was ever on the alert. He was ever ready with an expedient to meet an exigency. He was wise in all his administration. All departments of our church-work both at home and in the opening foreign fields were clearly under his eye.

In the pulpit he was earnest and because he was earnest he was attractive. His discourses evinced careful preparation and were suited to enlighten, to convince, to persuade and to edify his congregations. Many were led to a saving knowledge of the Lord Jesus under his ministry, and all were led on to know the Lord more perfectly. He believed, taught and exemplified the doctrine of "going on to perfection."

In every relation of life he was a safe counselor and a true friend. He could be trusted at all times. Ever loyal to the Church and to the great Head of the Church he went cheerfully to the fields of labor assigned to him, counting no sacrifice too great, no hardship too severe, so that he might win souls to Christ. After serving fifty-one years in the effective ranks, at the advanced age of seventy-six years, though in enfeebled bodily strength, from his home in Meadville he served State Road Church, four miles distant, and was blessed with a gracious revival in which many were brought to Christ. His work was well and faithfully done.*

This "Semi-Centennial Sermon," by John Graham, is worthy of record in this history:

"They shall still bring forth fruit in old age; they shall be fat and flourishing."—Psalm xcii, v. 14.

"In this congregation there are many who have passed

*John Graham—Licensed to preach, 1839; admitted on trial, 1840; full connection, 1842; deacon, 1842, Morris; elder, 1844, Waugh; deceased, Meadville, Pa., May 18, 1898. Appointments—1840, Oil Creek; 1841, Red Bank; 1842, Clarion; 1843, Luthersburg; 1844-'45, Rockville; 1846-'47, Saegertown; 1848-'49, Conneautville; 1850-'51, Mt. Jackson; 1852-'53, New Wilmington; 1854-'55, Hartford and Brookfield; 1856-'57, Greenville; 1858-'59, Kingsville; 1860-'61, West Farmington; 1862-'63, Geneva and Saybrook; 1864, Chagrin Falls; 1865, Braceville; 1866-'68, Ravenna District; 1869-'72, Warren District; 1873-'74, Poland; 1875-'77, Middlesex; 1878-'79, Sandy Lake; 1880-'82, Randolph; 1883-'85, Waterford; 1886-'88, Cochranton; 1889-'90, Linesville; 1891, Albion; 1892-'97, superannuated.

or are passing the meridian of life, as well as many who still are young who look forward to length of days and long life.

"To those who feel that they are growing old I desire to offer such counsel as may save them from the unhappiness of a barren and hopeless old age, and cause them to be like those Cedars of Lebanon of which the Psalmist writes, and around which generations have prospered and faded, empires flourished and passed away, but which still clothe themselves with the verdure of their youth.

"We are accustomed to contemplate death as full of all that is sad and solemn—something to be kept in the distance and as far from us as possible. We should not invest it with this gloomy anticipation but should look forward to it in such a way as to have it awaken in us a deep seriousness and pensiveness of spirit.

"I regard old age and the death God decrees for us and for which His spirit ripens us as both blessed and desirable; but old age preceded by carelessness and thoughtlessness in youth, and frivolity and worldliness in riper years, can but cause it to be only a desolation and necessarily regarded with excessive dread.

"Let us now consider some of the inevitable experiences of advancing years which evince the need of some principle of vitality beyond the power of time or earthly change. In the first place, if our lives are long, we will outlive the keen enjoyment of the lighter and gayer forms of earthly pleasures. It is impossible to satisfy the immortal with things which are mortal. While the elasticity of youth lasts, before the freshness is worn away from scenes and objects which early interest us, before cares press heavily, or sorrow teaches its hard lessons, one desires almost continuous gladness.

"The round of amusements incident to early life will bring sweetness from song and poetry; delightful imaginations of blissful days in the future, and the pleasant sensations of peaceful, contented spirits; but before even the noontide of life arrives, the scene changes to mind and body alike. Growing responsibilities have subdued the former buoyancy of spirit; afflictions, the lot of all mankind, have rendered him thoughtful and created a capacity for something more calm and tangible, and infused a lasting pensiveness which makes former pleasures

discordant to him, while with advancing years these feelings increase. One grows to realize that the game of life is too doubtful, and the task too desperate for trifling, and the laughter and merriment which once found sympathy in his soul now come to him as empty and meaningless as crackling thorns.

"Now as regards the more serious pursuits of life, a man comparatively early ascertains and exhausts his capacities and knows all he is likely to be and do, and sees but little unattained for which he can reasonably hope. By middle life most persons have found their sphere and place. They have exhausted the charm of novelty in their profession or vocation, and yet they find any change in their mode of living is growing more and more improbable. They have already abandoned many of their early aims, expecting only a competence instead of wealth, and mediocrity instead of eminence. Golden visions have dimmed; wide and far-reaching prospects have narrowed; the horizon is fast shutting in on every side, and great expectations have dwindled into small realizations. The goal almost too distant to be striven for, when reached, dissatisfies. A consciousness of ignorance grows upon us with our growth in wisdom, and in proportion as truth enlarges to our view the more we realize how little we must always know. Then, too, there must come a period of decline and stagnation, made tolerable only when the confident heart has entrusted its all to higher care, which alone keeps the old man young. Then, again, though the domestic life of the aged may be serene and happy, it is made so only by the hallowing power of the divine, for in an earthly point of view there is but little we can promise ourselves in declining years as to social relations. Friends drop out of our circle of acquaintance, one after another, and those who seemed essential to our very being must go also, and old age finds us solitary and almost as strangers upon earth, and we exclaim with the poet:

"The mossy marbles rest
On the lips that I have pressed
In their bloom;
And the names I loved to hear
Have been carved for many a year
On the tomb.

"An experience still more excruciating, yet not uncommon, is to see those inexpressibly dear to us, divided

from us, separated, burdened with corroding care, which we cannot avert, sorrow crowding their pathway, and hence the sorrow is our own; or, what is most to be dreaded, to feel the keenest disappointment of seeing in our dear ones the moral delinquency; the blighting spiritual death of the once innocent and lovely—a warning that we must continually part with outward advantages which early years had given.

"Decrease as to all things earthly is the inevitable law of man's being. We must have less and less in prospect; our strongest holds in life, one by one are sundered, and we must come to the evil days whose strength is labor and sorrow.

"And what if the life has been misspent—if, when the things of time and sense are failing we have no hold on a higher life; if we have not trusted in the one Master who remains faithful to the hoary head, and forsakes not his servant when his strength faileth him?

"Let us now look at some of those things which we shall need for our happiness under the full consciousness of declining years. In the first place, of what great value is it to feel that we have lived of some worthy purpose, to the accomplishment of some permanent results; that we have laid up some treasure that cannot be taken away. The work of life should be such that we can contemplate it with pleasure in our solemn hours.

"Within chastened affections, pure tastes and a heavenly temper we must have for our work, a heart familiar in its converse with God and at peace with man. Our choicest possessions must be such that in declining strength and failing health they remain untouched. Just here we may find a beautiful arrangement of divine mercy, a pledge that the moral nature shall survive the grave, in the fact that when the sight grows dim, and energy is palsied, and recollection fails, the moral traits remain unmolested, and may grow in mellowness and beauty even to the confines of eternity. Who can doubt that such a soul has with it that which keeps it in perfect peace; that it is cheered in its solitude by celestial visitors; by the communings of God and Jesus and justified spirits! Oh, let us walk with God now, and when the days come that we can no longer walk with man we shall retain our life hidden with Christ in God, and when hoary winter is

come, and the harvest of earthly life is passed and its sheaves are gathered in, the fruits of piety shall still be ripening for a better harvest in heaven.

"Again, would we enjoy a happy old age, let us make kindness and love the mission of our lips and lives. Let us bind ourselves by the ties of mutual benefit to as many of our fellow-beings as we may. Let us not have lived in vain for those among whom we dwell, but so live that eyes that see us shall bless us, and ears that hear us shall bear witness for us. Selfishness within the heart makes the young man prematurely old, while a kind, beneficient heart makes the old man to 'flourish like the palm tree.' Generous old age is deserted neither by God nor man. Kindred may be gone, but strangers will soothe the pathway to the tomb.

"Lastly, let us not forsake the communion of our departed friends. However assiduous and tender may be the ministry of new and younger friends, there will still be vacant places, a void which cannot be filled. Let us learn, therefore, of Jesus, to regard those who have gone as still near us; as separated from us only by a thin veil which faith may make transparent; and as forming a goodly company to welcome us to our eternal rest, thereby shedding over the majestic courts of heaven a familiar, homelike aspect. Let us, by these Christian means of preparation, fortify ourselves against the years of decline. Let us not hope for length of days without making the gift worth living for.

"This world presents no sight so heavenly as the serene sunset of a well-spent life with the testimony of a good conscience within, when memory can point back to duties faithfully performed and conflicts well sustained; when the veteran soldier of the cross can say with St. Paul: 'I have fought a good fight, I have kept the faith.' He may have borne severe trials and intense sorrows, adversity may have marked him for its own, but he is still happy, reposing in the bosom of eternal love. His peace is that which Jesus gives and cannot be taken away.

"How gently blend for him the visions of memory and hope! How tranquil and kind is nature's decay! For him the evening shadows fall gently, and they all point to the dawn. He finds faithful God's promise: 'At

eventide it shall be light.' The silver cord is softly loosed, not cut. The golden bowl crumbles, is not broken at the fountain, and death is greeted with a solemn welcome. Hope in full fruition dies, and verified is the promise: 'To him that overcometh will I grant to sit with me on my throne,'—granted a home in that clime where 'they need no candle, neither the light of the sun, for the Lord God giveth them light and they shall reign for ever and ever.' "

Edwin Hull.

Edwin Hull was born in Camillus, Onondaga Co., N. Y., Oct. 5, 1851. He moved with his parents to Brokenstraw Township, Warren Co., Pa., in the spring of 1819. According to his own account, Edwin was impressed with the need of salvation at the early age of six years, but did not fully comprehend the need of a change of heart. At about the age of ten, under the preaching of God's word, he saw his duty more plainly, began to pray in earnest, and for some years enjoyed much of the presence of the Divine Spirit in his heart. He failed to make a public profession, and darkness beclouded his pathway. Again at the age of seventeen, conviction returned, and he united with the Church as a seeker. January 28, 1833, he was present at a little prayer meeting in Mr. A. Siggins' kitchen; and, upon rising to speak, his mourning was turned to joy, and he shouted: "Glory! glory! glory!" Again at his home in Phoenix, Pennsylvania, October 18, 1886, as his spirit was about to take its flight, with his last breath, he shouted, "Glory! glory! glory!" He received a license to preach in 1837, at the Youngsville Quarterly Conference, the license being signed by R. A. Aylworth, presiding elder. He was admitted on trial in the Erie Conference in 1840. He labored on large circuits until 1865—except in 1863 when he was superannuated—when he was appointed agent of the Pennsylvania Bible Society and continued in this work until 1878 when he was superannuated.

Mr. Gregg says: "Mr. Hull's early literary advantages were very limited, and he struggled long and hard to overcome the embarrassment that this circumstance occasioned, and he deserves much credit for what he did accomplish in this direction. He became a good and use-

ful minister of the gospel." He improved all opportunities for doing good, and enjoyed many fruitful revivals of religion.*

We are indebted to Mr. Gregg for the following notice of Israel Mershon. He was the "son of Mr. John Mershon, of precious memory in connection with our early history as leader of the first class formed on the southern shore of Lake Erie, was born in West Springfield, Erie Co., Pa., March 26, 1812, and embraced religion under the ministry of Rev. Nathaniel Reeder, in the spring of 1827, and united with the Methodist Episcopal Church in the place of his nativity." He was licensed to preach in 1837, and admitted on trial in the Erie Conference in 1840. "Mr. Mershon was tall but rather slender. He was an industrious man, anxious to be useful, but did not understand the demands of human nature, nor could he adapt himself to those demands so as to render himself as popular with the people he served as his undoubted piety and admitted talents would lead one to expect. Hence he did not succeed in the ministry to the extent that was sufficient to warrant his long continuance in the work. He has long labored, however, in the local ranks, with a good degree of usefulness and acceptability. He removed to the state of Iowa several years since, where his labors have been continued up to a very recent date."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 135, 136.)*

Mr. Mershon located in 1846.†

George F. Reeser.

David Taylor prepared the following memoir upon the occasion of the death of George F. Reeser:

*Edwin Hull—Licensed to preach, 1837; admitted on trial, 1840; full connection, 1842; deacon, 1842, Morris; elder, 1844, Waugh; deceased, Phoenix, Pa., Oct. 18, 1886. Appointments—1840, Sheridan; 1841, Gerry; 1842, Wattsburg; 1843-'44, Oil Creek; 1845-'46, Washington; 1847, Red Bank; 1848-'49, Clintonville; 1850, Shippenville; 1851, Hendersonville, 1852-'53, Cooperstown; 1854, Punxsutawney; 1855, Corsica; 1856, Pleasantville; 1857-'58, Kinzua and Tionesta Mission; 1859, Perrysburg; 1860-'61, Ellery; 1862, Riceville; 1863, superannuated; 1864, Perrysville; 1865-'77, agent, Pennsylvania Bible Society; 1878-'86, superannuated.

†Israel Mershon—Licensed to preach, 1837; admitted on trial, 1840; full connection, 1842; deacon, 1842, Morris; elder, 1844, Waugh; located at his own request, 1846. Appointments—1840, Red Bank; 1841, Strattonville and Clarion Mission; 1842, Clintonville; 1843-'44, Mercer; 1845, Edinburg.

"In the early morning of October 3, 1896, just as the sun's first beams had banished the night and were ushering in the day, 'Father' George F. Reeser passed from earth's night into the eternal sunlight of the heavenly world. For some time past he had lingered in the heavenly twilight ere the final summons reached him to enter the full and perfect day. Even amid the shadows of earth he had known the truth of the divine word, 'If we walk in the light as He is in the light, we have fellowship one with another,' and his experience has constantly brought some of heaven's sunshine in his soul. He was one of the pioneer ministers of the Erie Conference, so that the remark of one after his death that one of the old landmarks of the conference had been removed, was strictly true. The sort of service which he performed meant hardship as well as hard work, for he was a member of conference in active service twenty-one years before he received a salary of $300.00 a year.

"He was born in Northumberland, Pennsylvania, August 28, 1815, became a member of the Lutheran Church at an early age and later, with the intention of becoming a minister in that denomination, pursued a course of studies at the Lutheran College at Gettysburg. He was not, however, satisfied with his spiritual condition and providentially at this time was led to attend a Methodist camp meeting within the bounds of the Baltimore Conference where he was clearly converted. He at once united with the Methodist Episcopal Church, embracing its doctrines with all his heart, though by this step he was compelled to give up his home. In 1839 he was licensed to preach by the Quarterly Conference of the Shippenville Circuit, and in 1840 was received on trial in the Erie Conference. . . . The last fourteen years of his life were spent at Tidioute, Pennsylvania, in rest and contentment.

"At least three elements characterize his ministry—it was scriptural, it was intensely spiritual, it was abundantly fruitful. Not long after his conversion he was led to believe there was for him a deeper experience than any he had yet attained. This he sought and found, entering into the rest of perfect love. This was the secret of his constant walk with God. Henceforth in his preaching he maintained the great doctrine of sanctification as

emphasized by the holy scriptures and by the teachings of Methodism. This living experience gave a deep spiritual tone to his ministry. The principle upon which he henceforth labored, as stated by himself, was to base his preaching to a large extent upon the divine side of Christianity and make very emphatic the divine work of Christ, believing in the words of Jesus when he said, 'And I, if I be lifted up, will draw all men unto me.' God honored his ministry, not only in enabling him to establish churches where before there were none, but in granting to him great revivals of religion, in which large numbers of people were brought to Christ. His ministry was truly a revival ministry. From these converts nearly a score have entered the Christian ministry and the children of many others have risen up to call him blessed.

"Brother Reeser was of large frame, capable of great endurance, with an open, expressive, benevolent countenance. He had a clear, powerful voice; his speech was earnest and impressive, and brought conviction to his hearers. He was a great friend of missions, of temperance, and of every good and useful work. Mighty in prayer, his last service in the pulpit was an intensely earnest prayer for the success of Christian missions. Throughout the hardships and trials of his ministry he held an implicit trust in Divine Providence that somehow God would care for him; and though this trust was often put to the test, yet, as he said himself, when others were burdened, through this trust his soul was kept in peace. In 1840 he was married to Miss Mary Morgan, who died in 1881. To them were born three children, of whom but one, Charles A. Reeser, of Sandusky, Ohio, is still living. In 1882 he was married to Miss Malvina C. Dawson, of Tidioute, Pennsylvania. In her he found a sympathetic companion, and their home was one of brightness and peace. During his last sickness none could have watched with more loving care and helpfulness than did his anxious and devoted wife, and her sister, Miss Dawson, who also was a member of the home circle.

"A little more than a year before his death he was stricken with paralysis, and for a time it was thought the end had probably come, but after some weeks he was able again to be about the house, and as spring returned was able occasionally to attend the services of the sanctuary

and would exclaim as he entered the door, 'I am again in my Father's house.' But at length he gradually failed in strength, a complication of diseases set in and in a few weeks, with much suffering and yet with perfect resignation, he passed away. His last sickness was one of continued spiritual victory and expression of the most glorious spiritual experiences. As he rallied from the stroke which laid him low, he said: 'O, how unworthy I am; but were I a young man and beginning my life over again, I would preach the gospel of Christ, and neither wealth nor position should tempt me from it.' When asked on his dying bed what was his experience, he replied:

'Not a cloud doth arise to darken my skies,
Nor hide for a moment my Lord from my eyes.'

The day before he died he said: 'It is all glorious; it is all well.' The last time he was able to converse, he said he would not turn his hand to decide the matter whether he should stay or go, that all was brightness beyond, there was no darkness. 'Hallelujah, praise the Lord!' And who among his brethren would not exclaim:

'O, may I triumph so
When all my warfare's past,
And dying find my latest foe
Under my feet at last?'

"Thus passed from earth one of God's noble servants, honored by his brethren, loved at home, respected by all. Having fought the fight, finished the course, kept the faith, he has received the crown and has joined the great host of former companions in the service and fellowship of Jesus Christ. The funeral services were held in the church on the afternoon of October 31st, the pastors of the Presbyterian and Episcopal churches of the town, brothers McDonald and Ellis of Oil City, and the writer, taking part in the services. There was great respect, there were sorrow and tears, but no shadow of gloom, for faith triumphed in that hour and with a sure hope of a glorious resurrection his body was laid to rest in the cemetery at Tidioute."*

*G. F. Reeser—Licensed to preach, 1839; admitted on trial, 1840; full connection, 1842; deacon, 1842, Morris; elder, 1844, Waugh; deceased, Tidioute, Pa., Oct. 30, 1896. Appointments—1840-'41, Red Bank; 1842, Shippenville; 1843, Cooperstown; 1844, Hendersonville; 1845, Harrisville; 1846-'47, Clintonville Mis-

George F. Reeser some years ago wrote for Scott's History of Jefferson County as follows:

"In the month of July, 1840, I was admitted on trial in the Erie Conference of the Methodist Episcopal Church, which held its annual session that year in Meadville, Pa., and sent as preacher in charge, with Israel Mershon for my colleague, to what was then Red Bank Circuit, which embraced a large portion of the south side of Jefferson, but included Bethlehem in Clarion, Putneyville, and two other appointments in Armstrong, and three in Indiana County. The principal preaching places in Jefferson County were Punxsutawney, Hopewell Church, Gahagan's, Troy, Heathville, and Sprankle's Mill. Among the early and leading members of the Methodist church in Punxsutawney, Jacob Hoover, Daniel Burkett, John Hunt, John Drum, Jacob Bear, Joseph Weldon, and Thomas Robinson and their wives deserve honorable mention. Joseph Weldon was subsequently licensed to preach, and admitted into the Erie Conference, and did good service for a number of years.

"Punxsutawney was favored this year with a wonderful revival of religion. Rev. John Bain, of precious memory, our presiding elder, at his second quarterly visit remained with us some ten days, and preached the grand old gospel of Christ with matchless simplicity and power, often holding crowded congregations spell-bound from one hour and a half to two hours. A general awakening and serious thoughtfulness upon this subject of their soul's best interests prevaded the community for miles away. Of the fruits of this meeting, which lasted but two weeks, the Methodist Church recorded eighty-three new names to the roll of her membership. The Baptist and Cumberland Presbyterian churches also shared largely in the benefits of this revival.

"As neither myself nor my colleague were at this time ordained ministers we could not perform the marriage ceremony, and were mainly dependent for this service on Rev. Elijah Coleman, a venerable patriarch, and for many

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sion; 1848-'49, Curllsville; 1850-'51, Brookville; 1852-'53, Punxsutawney; 1854-'55, Luthersburg; 1856-'57, Washington; 1858-'59, Pleasantville; 1860, Youngsville; 1861-'62, Columbus; 1863-'64, Sheffield; 1865, superannuated; 1866-'67, Washington; 1868-'69, Brockwayville; 1870-'71, supernumerary; 1872, Tionesta; 1873-'96, superannuated.

years a popular and useful local preacher. In early life Father Coleman resided at Morrison's Cove, but had now lived many years on the south side of Mahoning creek, in Indiana county. On one of his visits to our charge he consented to remain over Sabbath and preach. His text on this occasion was the parable of the sick man, Dives, as he called him, and Lazarus. An old German, and an acquaintance of Mr. Coleman while they lived together at Morrison's Cove, heard the sermon and on his way home, it was said, he remarked to a friend who had also heard the sermon: 'Dem tings what we heard today about Divis and Lashurus ish all a pack of lies. I knew Mr. Divis and Lashurus well doun dare at Morrison's Cove. It is true, Divis was a rich man, but den he was not a proud man, nor a stingy man, and it ish true too, dat Lashurus was a poor man, but he never was so poor as to have to beg hish bread. He had a yoke of oxen, and he drove around de town many tings, and some times he just had slugs of money.'

"Daniel and Jacob Swisher, two brothers, formerly of Lewiston, Pa., were at this time the most prominent members of the Hopewell church, four miles west of Punxsutawney. It was largely through their influence that the appointment was established, sustained, and a house of worship erected there. The house of Daniel Swisher was always a welcome home for the weary itinerant. Never can I forget the kindnesses shown to me by the entire family during the two years of my pastorate. Next to Punxsutawney, Troy, in Jefferson County, was the most important point on our field of labor; but where, or by whom, Methodist preaching was first introduced, I have no means of ascertaining. Prior to the General Conference of 1836, Erie Conference had no existence, and the Pittsburg Conference, to which all that territory belonged, supplied the Methodist churches with its pastors. I found in Troy a church of some fifty members, but we had no better place in which to hold our public services than an old and somewhat dilapidated schoolhouse. Nathan, Darius, Euphrastus, and Hiram Carrier, all brothers, Elijah Heath, Philip Clover, a Mr. Fairweather, and a Mr. Fuller, and some others whose names I cannot recall, were among the prominent and influential members of the church at this time. The revival

spirit pervaded our societies generally, and many were added to the church.

"In the summer of 1841 our conference held its annual session in Cleveland, Ohio. I was reappointed to Red Bank Charge. Israel Mershon was removed, and John Graham was sent to take his place as junior preacher. The form of our circuit remained unchanged. Two camp meetings, one at Putneyville, the other at Punxsutawney, were held this year, which resulted in great spiritual good; conversions at both were numerous, and in some instances very powerful and clear. As a whole, we had a laborious, but pleasant and profitable year; many were added to the Church, and its spirituality greatly increased. The salary which I received from the entire charge the first year was a trifle less than one hundred and fifty dollars. The second year, with a greatly increased membership, I was paid less than two hundred dollars, and yet, strange to tell, I was never obliged to go to bed hungry. During this conference year Brother Graham made the acquaintance of Miss Cornelia Gaskell, at Punxsutawney, to whom he was subsequently married. Brother Graham has served many important charges, and filled the office of presiding elder for eight years, and is still in the active work of the ministry, a true and good man.

"In July, 1850, I was appointed to Brookville Mission, as it was then called, with Thomas Elliott as junior preacher. For some years prior to this Brookville and Luthersburg, with a few outlying appointments at both ends, constituted the mission field. Dean C. Wright, my immediate predecessor, preached in Brookville and in Luthersburg on alternate Sabbaths. Luthersburg was now cut off from Brookville, and formed into a new charge, and the Brookville Mission field was greatly enlarged, so as to take in Greenville, Kearney's school house, and Canada, as it was called. These appointments were in Clarion county, and with Troy, Holt's, Brookville, Warsaw, Richardsville, Ebenezer Church, a mile or two from Sigel, and Hominy Ridge, near the Clarion river, constituted our Sabbath appointments; and with two preachers on the charge, we were able to give them public service once in two weeks. But in addition to these we had a good many other preaching places, and feeble

societies which could be reached and served only on week days and nights. Thomas Elliott, being a young man and a novice in the country and the ministry, thinking the labor and sacrifices too great, became discouraged, and fled ingloriously from the field before the year was half ended. This occasioned my labors and responsibilities to be greatly increased; but later on Samuel N. Warner was sent to my assistance. He was kind, companionable and faithful to his work. He was after this received into the Erie Conference, served a number of charges, then moved to Missouri; he subsequently became a presiding elder, and for anything I know to the contrary, he is still alive, and active in the work of the ministry.

"On my arrival in Brookville I found a feeble society, numbering, to the best of my recollections, but twenty-six in all; of these, fully one-third lived four to six miles away, and were seldom seen at any of our Sabbath services. Elijah Heath and Cristopher Fogel, a local preacher, had transferred their residences and membership to Brookville, and with Martin Travis, Reuben Hubbard, John Long, Samuel Clark, Daniel Silvis, and James Moore, and their wives, were the principal members.

"As we had no church edifice, and the court house not always available for public services, I early began to agitate the matter of building a church of our own. This, however, was decidedly opposed by the official members generally, and particularly by Judge Heath, who affirmed that no man could raise a thousand dollars in Brookville to build a church. With persistent agitation, however, their consent was obtained not to oppose the enterprise any further, provided I would agree to solicit the subscriptions, and collect the funds, to which I gave a willing assent, and in a comparatively short time I had good pledges to the amount of $1,500. The judge very frankly acknowledged his mistake, and became quite enthusiastic to see the building commenced and carried on to completion as rapidly as possible. This was soon done, and I had the very great pleasure of preaching and worshiping with my people in our own house of prayer during the latter nine months of my second year on the charge, and pushing the subscription as much as my time would allow. I had the entire cost of lot, building, etc., cancelled with the exception of about $450, with nearly

the amount of subscription uncollected, before my allotted time expired.

"In the month of January, 1851, I commenced a series of meetings in the court house, hoping thereby to get the church revived, and her membership increased. I was not disappointed, the result was a glorious revival, such as had never been witnessed before in Brookville. Of the new accessions many were heads of families, and became stable and useful members of the church. We were blest with a similar revival soon after we began to worship in the new church.

"From Luthersburg I moved to Clarington, on the north side of the Clarion river, but I had several preaching places in Jefferson County. In 1866 and in 1867 I was reappointed to Clarington and remained two years again, and had the same preaching places in Jefferson as before. In 1868 and 1869 I was at Brockwayville. The charge was a laborious one and lay entirely within the limits of Jefferson County. Fourteen years of my ministerial life and labors were thus spent, either wholly, or in part, in Jefferson County. When I first entered the county as a Methodist preacher there was not a single parsonage, and but one house of worship owned by the Methodists in the county. That house was in Punxsutawney, and was a mere shell, small, old, and somewhat dilapidated, in which a feeble society had been worshiping for a number of years. The second house of worship erected by the Methodists was the Hopewell church, of which I have spoken before; the third was at Troy, the fourth at Brookville, the fifth at Gahagan's, in the southern part of the county. Our preaching was done chiefly in school houses, private dwellings, grist mills, and in the open air, but 'the hand of the Lord was with us, working with signs and wonders,' and hundreds were added to the Church. Of the older members of my acquaintance many have departed, I trust in peace; others moved away, and when I consider how many new societies have been organized, and how many parsonages, and houses of worship have been built, and how many preachers are employed and liberally sustained within the limits of the county, I am constrained to exclaim, 'What hath God wrought?' "

In those days Forest County was almost an unbroken

wilderness. Daniel Wolford and his young wife moved into the woods up the Clarion river, built a log cabin, and prepared to take out lumber. At that time the whole region was populated by wolves which were much to be dreaded by the new settlers. One night Mrs. Wolford heard peculiar noises in the woods, and told her husband that she believed some one must be lost or in great distress. He listened, and said it was the howl of wolves; but Mrs. Wolford would not be satisfied, and could not rest. At last they lighted torches, and proceeded in the direction of the sounds. They soon came upon George F. Reeser on his knees praying. Brother Reeser never prayed in a whisper. He was on his way from Ridgway to Clarington—then known as "Armstrong's Dam"—and had lost his way. He had called aloud for some time; but, receiving no answer, had tied his horse to a sapling, and broken off some branches for it to eat, and then prepared his own couch and knelt down to say his evening prayers.

During Mr. Reeser's superannuation he was always glad to preach the gospel as long as health and strength would permit. He had been very sick but had so far recovered that he was able to be present at a camp meeting held on the Franklin District. As was befitting he was given a place of honor due to his years and achievements. Accordingly he was announced to preach on Sunday morning. There was a great crowd present. The success of former meetings and the age and experience and popularity of the speaker, together with the reverence and veneration in which he was held by all—these had their effect in calling the people together. A minister, at that time comparatively young and inexperienced in the work, was called upon to make the opening prayer. In his earnest supplication that God would make the service a blessing, he prayed especially for Brother Reeser, referring to his advanced age, his consecration to the work of the ministry, the great success which had always accompanied his labors and the high esteem in which he was held by all who knew him. In the earnestness of his heart he exclaimed: "O Lord, this is probably the last time we shall enjoy the privilege of hearing Brother Reeser in this life, as he is evidently nearing the borders of the stream. When the extreme moment shall come,

O Lord, give him a safe passage over." At this point he was interrupted by the fervent ejaculation of the subject of his prayer, in a voice of trumpet clearness that made all the sacred grove ring again: "Not quite yet O Lord! Not quite yet O Lord!" Brother Reeser lived to proclaim the gospel of salvation a number of years.

There were sitting on the platform at the time the presiding elder of the district and the pastor of the circuit on which the camp meeting was held. The pastor, looking up through his fingers, caught a glimpse of the presiding elder as he slipped through the door at the rear of the platform which let into the "preachers' room." After two or three minutes' consideration, he thought it quite safe to follow the example of his presiding elder. So passing out—the prayer still continuing—he found no one in the room. But in one corner of the room there was a large quantity of straw piled up to be used later as bedding, and the pastor had a slight suspicion that the straw moved, not by the wind, neither by rat or mouse. Hence, he determined upon a careful investigation. Removing some of the straw he discovered the head of the presiding elder who held both hands clapped tight over his mouth, to hold back the excruciating convulsions of laughter ready to burst forth in uproarious explosion.

The presiding elder removed one hand from one side of his mouth, making an opening just large enough for the escape of a voice, said: "Pap Reeser doesn't want to go to heaven yet!" At this both presiding elder and pastor rushed through the back door to a distant part of the grove and there communed together.

George F. Reeser was one who believed practically in being instant in season and out of season. As an illustration we will present an account which he gave at a conference love feast. "While traveling on my circuit in Clarion County some years ago, when the country was new and wild, and dwelling houses were few, I saw in the distance near the road a pile of dirt which was being added to shovelful by shovelful by some person down in the hole out of sight. It was a man digging a well, as I found upon gaining a nearer view. I dismounted from my horse and hitched him to a sapling and approached the well. A board lay on one side at the mouth of the well. This was to as-

sist the workman in getting in and out as occasion might require. I lay down flat on the ground, my arms on the board and my chin just over the edge. The man had not seen me or heard me approach. I called out, 'Hello, down there!' He looked up and replied, 'Hello!' I said 'a man ought to be a pretty good man to work in a place so dangerous.' 'O I don't know,' came up the reply, 'why do you think so?' I answered, 'the well is deep, the soil is uncertain, the sides of the well might give way and bury him in an instant.' He said, 'I have never considered this dangerous work,' and so saying pushed his spade into the ground with his foot. I then called out, 'prepare to meet thy God!' and so saying rose, untied my horse and rode away. I did not know who the man was and the incident had nearly passed from my memory."

At the close of the meeting James Gilfillan spoke to Brother Reeser, and taking his arm they walked down the street together. Mr. Gilfillan asked him whether he ever learned who the man in the well was to whom he spoke. Mr. Reeser replied that he had not. Mr. Gilfillan thereupon said: "I was the man in the well, and the message you spoke was to me. I could never get away from the voice and the words. Sometimes I have almost thought it must have been an angel sent from heaven to warn me because of my sins, for I found no rest until I gave my heart to God." Truly may it be said: "God moves in a mysterious way."

New Wilmington.

The history of many of the charges in the Erie Conference are like that of Melchizedek of old, "without father, without mother, without pedigree, having neither beginning of days, nor end of life." Such is the history of New Wilmington. It has been thought that H. N. Stearns, preacher in charge, of Mercer Circuit, came to this place in 1839, and gathered into a class, George H. Clark, Samuel Ligo, William Shepard, Francis Blood, Seth Poppino, Robert Ramsey and others. The next year Rufus Parker was the preacher. In 1841 the work possibly included Mercer, New Wilmington, Middlesex, and other appointments, and was supplied by M. H.

Bettes and J. P. Benn. At this date we reach more reliable history. Joseeph Leslie and E. B. Lane were appointed to Mercer Circuit. In 1842 the society at New Wilmington secured a lot, and a church was erected and seated with puncheons. The year following, a Sunday school was organized. In 1846 new seats were purchased; and in 1849 this was made a new charge with John Crum as pastor. He was a preacher of the old type. It is said that he took the flowers from a sister's bonnet when she presented her ticket for admission to the love feast, and that during the meeting she got shouting happy over the loss of these superfluous adornments. In 1858 the church was repaired and enlarged; and again in 1867, under the second pastorate of John Crum, it was improved. At different times, Volant, Pulaski, White Chapel, Neshannock, and East Brook have been included in the appointments of the charge.

The society at East Brook was organized in 1847 in School House "No. 2," a mile northwest of the village. In 1851 a site was purchased opposite the school house and a church erected. In 1881 a lot was secured in the village, and a good substantial frame building was erected. In 1897, it was painted, papered, and otherwise repaired; and has become a model village church.

Several Classes Formed.

The Pleasantview Methodist Society was organized in 1840, and their place of worship was the log school house at Bullion. Among the first members were Stephen Yard, Solomon Sutton, John F. Henderson, Chauncey Hamilton, William Hovis, John McMullin, John Morris, William Allen, Martha Allen, Israel Beach and wife, Reuben Sutton, Mary Sutton, John McElphatrick, Margaret McElphatrick, Mary and Martha McElphatrick, and Samuel Baker. In 1850 the present church site was purchased from Hezekiah Mays. Stephen Yard, Solomon Sutton, John F. Henderson, and Chauncey Hamilton raised the money and material, and performed the principal part of the work of its erection. The church is situated in the northern part of Irwin Township, half a mile from Mays' Corners, on the Pittsburg and Franklin road.

Methodism was organized in Mechanicsville in 1888,

and an attractive church erected the same year. It was dedicated in January, 1889, Rev. I. C. Persing, D.D., preaching the dedicatory sermon. The cost was about $2,200.—*(History of Venango County, Brown, Runk & Co., 1890, pp. 533-535.)*

A Methodist class was organized not much later than 1840 at the Pettis cross roads settlement in East Fairfield Township, Crawford County, and for thirty years services were held in the school houses of the vicinity. Sarah Wentworth, E. K. Gaston, D. Morris, John Wentworth, and Hannah McFarland were early members. About 1872 a church edifice was dedicated under the name of Kingsley Chapel, which cost about $2,000.—*(Bates, Our County and Its People, 1899, p. 512.)* The leading members at this time were L. O. Byham and wife, George Marley and wife, Henry Marley, E. W. Smith and wife, J. B. Morris and wife, Hannah McFarland, and Mrs. Johnson.

The Methodist Episcopal Church at Harmonsburg was erected in the northeastern part of the village in 1840. There had been a class for many years, but the date of its organization cannot be determined. The society had worshiped in a Union Church which had been erected in 1821. Among the earliest members were, John Smith, Watson Smith, and Thomas McCray. Harmonsburg Circuit was formed in 1834, and in 1842 it was divided into Conneautville and Evansburg Circuits. Harmonsburg again appeared as a circuit in 1861, having been formed from a part of Conneautville Circuit.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 666.)*

A Methodist society was organized at Evansburg at a very early period. Meetings were held in the school house and in the old log Seceder Church until about 1840, when a frame building was erected, on Elm Street, opposite Third. Prominent among the early members were Michael Miller, James Birch and John Vickers.—*(Bates, Our County and Its People, 1899, p. 596.)*

The founding of the Methodist Episcopal Church in Evansburg, on the Harmonsburg Circuit, was not an easy task. Joseph Leslie, who traveled the circuit in 1840, with Stephen Heard as junior preacher, tells of early struggles of the itinerant preachers on this most un-

promising field, and the final victory: "Our fathers and brethren in the ministry have tried frequently to establish regular Methodist preaching here, until, worn out with disappointment, they had abandoned it, prophesying there never would be any good done in Evansburg. In this case, the saying, 'Our extremity is the Lord's opportunity,' never was more appropriate. Some time last year, it is said, Brother Rogers was prevented from preaching by being shut out of the school house.

"Partly from this circumstance or misfortune, but we suppose mainly from the good disposition and liberal contributions of our friends in this village and vicinity, arose here a splendid little edifice, neat as a palace, tendered to the Methodist Episcopal Church, with a request for regular Sabbath preaching from the preachers of this circuit, and a strong invitation for one of them to reside in this village;—it fell to my lot. But Oh! how dreary a place it was!—a fine house to meet in but no Methodist Society, and having to contend with prejudices in some, and abounding wickedness in others. We spent our time with but little hope, until our second quarterly meeting, which commenced in this village on the twelfth of December. The Lord blessed our meeting, and revealed his mighty power in the conviction and conversion of many precious souls, some of whom are heads of families. Many of the subjects of this revival bid fair for usefulness in the church. They were bold servants of sin, but now the servants of God. We hope they will have their fruit unto holiness, and attain unto the end, even everlasting life.

"In this glorious work were seen all the exercises common on such occasions. Sinners wept and cried for mercy, while young converts breathed forth prayer and praise in sweet simplicity. There was some noise here, sometimes we were fanned with the gentle zephyrs of grace, our eyes suffused with tears, and praise sat on our tongues; sometimes it came like the rushing of a mighty wind; but some of us were converted in a storm, and knew how to bear with it, or rather we love noise when God is in it. Here where was heard the vile imprecations of the wicked is heard prayers and praise by the children of God. Where a few weeks ago we had no society, we

have now one of thirty-eight members, the greater part of whom have been converted within three weeks past."

The McKean Circuit has also been blessed. J. W. Hill writes: "The Lord is powerfully at work at present on this circuit, and sinners are flocking to Christ, and receiving remission of their sins through faith in Jesus' blood. Between forty and fifty have been received on probation, within the last four weeks, and we hope the good work is but just commenced."—*(Pittsburg Christian Advocate, February 10, 1841.)*

A Methodist Society was organized in Charleston, Mercer County, in 1840, with eight or ten members. William Miller was appointed leader. A hewed log house was erected about the same date, and served as a place of worship until 1850, when a more commodious and convenient edifice took its place.—*(History of Mercer County, Brown, Runk & Co., 1888, p. 549.)*

There was a Methodist class near the western line of Bloomfield Township, Crawford Co., Pa., as early as 1840. Among the earliest members may be named John Chapin, Hiram Drake, Lewis Larkin, Abraham Bennett, and Asahel Hamilton. The first meetings were held in a log school house in Rockdale township, close to the line; and then in John Chapin's house until 1858 when the meetings were removed to another school house. Here they were continued until 1868. In that year Mark Wilkins donated a lot in the northwest part of the township to John Chapin, Lewis Larkin, and W. B. Taylor, trustees, upon which a frame church was erected at a cost of $1,500. The society was known as "Chapin's," and was attached to Mill Village Circuit. Preaching was abandoned in 1876.—*(History of Crawford County, Warner, Beers & Co., p. 510.)* "Another Methodist Society was organized in 1856 at the Mickle Hollow School house, in the southwestern corner of the township. It had a large original membership, but ceased to exist after four years."—*(Bates, Our County and Its People, p. 488.)*

Henderson Circuit—Rufus Parker and David W. Vorse, circuit preachers, in the visitations of grace—has not been forgotten. "Although we have had to mourn over the desolations of Zion in many places on this circuit, and the lukewarmness of many of its professed

lovers, yet we feel thankful to the Great Head of the church, who is the Father of all mercies and the giver of every good and perfect gift, that He hath visited us in mercy, revived the dying graces of His children, enlarged our borders, and many that were far off, He has brought nigh by the blood of Christ, and we trust adopted into His family, and made them heirs of eternal life. . . . Blessed be God, our labors have not been in vain in the Lord, for while we in weakness have planted and watered, God has given the increase so that we have received one hundred and sixty-seven into society this conference year. The revival has not been like the rushing wind, or the mighty torrent bearing down all before it, and more like the gentle droppings of a refreshing shower which has caused the ground that was prepared to bring forth fruit to the Glory of God. We have taken in three new appointments, at each of which there have been precious seasons of refreshing from the presence of the Lord, and classes formed, one of thirty-three, another of twenty-three, and a third of twenty-five members, and the good work still going on."—*(Pittsburg Conference Journal, May 21, 1840.)*

II.

ANOTHER THREE YEARS.

1841-1843.

Sixth Session.

The sixth session of the Erie Conference was held in Warren, O., commencing July 28, 1841, Bishop Robert R. Roberts presiding, Alfred G. Sturgis secretary.

The following persons were admitted on trial: Jacob W. Clock, Samuel A. Henderson, Sweeney C. Frear, Richard M. Bear, Joshua Leech, Albert Norton, Almeron G. Miller, Moses Elkins, Ebenezer B. Lane, and Calvin Kingsley.

Samuel A. Henderson was a useful man so long as he continued in the work. He located in 1851, moved to the west, and engaged in secular business.

Moses Elkins labored three years and then located.

Theodore Stowe was located because of alleged unacceptability. "Mr. Stowe was a good, easy, patient man, habitually behindhand, and on that account had fallen into disrepute with the people. He was inoffensive as a child, and was a very correct and pleasant speaker." He was re-admitted in 1842, but again located in 1844.

Reuben Peck and William Carroll were located, the latter at his own request. I. C. T. McClelland also took a location.

Samuel W. Ingraham was made supernumerary.

Among the local preachers who were efficient in their ministerial work, Jesse Viets may be prominently mentioned. He was born in Simsbury, Connecticut, in 1782. He was converted in 1800, licensed to preach in 1802, ordained deacon by Bishop Asbury in 1812, and elder by Bishop George in 1821, and soon after moved west and settled in Conneaut, Ashtabula Co., Ohio. He was of great assistance to the traveling ministry, and was a man of much mental and spiritual power.

The superannuated list consists of P. D. Horton, Stephen Hubbard, L. D. Prosser, and J. K. Hallock.*

Appointments for 1841: Ravenna District, John Chandler, presiding elder; Ravenna, L. D. Mix; Cleveland, A. M. Brown; Cuyahoga Falls, Timothy Goodwin; Akron and Middlebury, Ira Eddy, J. O. Wood; Painesville, Caleb Brown; Willoughby, J. E. Aikin, Henry Elliott; Franklin, I. H. Tackitt; Asahel Reeves; Newburg, Wareham French, W. S. Worrallo; Edinburg, Peter Burroughs, B. K. Maltby; Freedom, J. L. Holmes, Alvin Burgess; Hudson, Thomas Carr, W. F. Wilson; Chardon, John Robinson, Thomas Graham; L. D. Williams Principal of Asbury Seminary. Warren District, Hiram Kinsley, presiding elder; Warren, A. G. Sturgis; Braceville, James Gillmore, R. M. Bear; Youngstown, Dillon Prosser, J. M. Plant, E. B. Lane; Ellsworth, Ira Norris, one to be supplied; Hartford, John Crum, Lewis Clark; Gustavus, Aurora Callender, John Van Horn; Williamsfield, Rufus Parker, J. W. Clock; Mesopotamia, John Luccock, D. C. Richey; Parkman, R. A. Aylworth, J. W. Davis; New Castle, Thomas Stubbs, D. W. Vorse; Greenville and Clarksville, B. O. Plimpton, R. J. Sibley. Meadville District, John Bain, presiding elder; Meadville, B. S. Hill; Allegheny College, G. W. Clarke, professor of languages, J. J. Steadman, Agent; Oil Creek, Joshua Leech, one to be supplied; Franklin, J. R. Locke; Hendersonville, Hiram Luce, A. G. Miller, William Carroll, sup; Mercer and Wilmington, H. M. Bettes, J. P. Benn; Salem, Joseph Leslie, H. S. Winans; Clintonville, Samuel Leech, one to be supplied; Shippenville, Isaac Scofield, one to be supplied; Strattonville and Clarion Mission, Israel Mershon, John Mortimer, H. N. Stearns to labor at Clarion; Red Bank, G. F. Reeser, John Graham; Brookville, to be supplied. Jamestown District, David Preston, presiding elder; Jamestown, J. F. Hill, Matthias Himebaugh; Gerry, J. O. Rich, Edwin Hull; Napoli, John Demming, Moses Elkins; Forestville, Darius Smith, Daniel Pritchard; Sheridan, H. J. Moore, S. A. Henderson; Fredonia and Portland, Moses Hill, E. J. Kinney; Westfield and Mayville, J. E. Chapin, Josiah Flower; Harmony, Niram Norton, Luther Kendall; Warren, E. J. L. Baker, Alexander Barris; Wattsburg, John Scott, C. R. Chapman, S. W. Ingraham, sup.; Quincy, H. S. Hitchcock, David Rowland. Erie District, J. C. Ayres, presiding elder; Erie, Albina Hall; Wesleyville, Allen Fouts, S. C. Frear; North East, Samuel Gregg; McKean, J. W. Hill, W. W. Maltby; Springfield, William Patterson, W. B. Lloyd; Ashtabula, J. H. Whallon, J. W. Lowe; Geneva, W. H. Hunter, John Prosser; Jefferson, Stephen Heard; Harmonsburg, Lorenzo Rogers, T. D. Blinn, Albert Norton; Cambridge, Ahab Keller, J. E. Bassett; Saegertown, C. D. Rockwell, Calvin Kingsley. Mr. Kingsley was also professor in Allegheny College.

*Moses Elkins—Admitted on trial, 1841; full connection, 1843; deacon, 1843, Soule; located, 1844. Appointments: 1841, Napoli; 1842, Gerry; 1843, Villenovia.

S. A. Henderson—Admitted on trial, 1841; full connection, 1843; deacon, 1843, Soule; elder, 1845, Hamline; located, 1851. He afterwards moved West and engaged in secular business. Appointments: 1841, Sharon; 1842, Quincy; 1843, Gerry; 1844, Ellington; 1845, Napoli; 1846-'7, Cold Spring Mission; 1848, Quincy; 1849, Youngsville; 1850, Forestville and Villenovia.

Joshua Leech—Admitted on trial, 1841; discontinued, 1842.

Resolutions.

The following are among the resolutions passed in the early sessions of the Erie Conference:

"The committee on menageries, shows, circuses, etc., reported that it is improper to attend them or in any way to encourage them. It was moved and seconded and carried to adopt the report and that it be published in the Pittsburg Conference Journal."

"On motion of J. J. Steadman and B. O. Plimpton, Resolved that any preacher who shall encourage the use of any other liquids than wine for the sacraments, shall incur the disapprobation of this conference."

"On motion of Caleb Brown and Martin Ruter, Resolved that the members of this conference, together with all candidates for admission, be requested to present a written account of their parentage, time and place of their birth, time of conversion, their call to the ministry, and the time of their admission on trial into the traveling connection; and that the papers containing such statements, be given to the secretary of the conference at the next session."

"Resolved, That this conference recommend all the preachers to visit the common schools within their several charges with a view to encourage learning and moral principles among the scholars."

"Resolved, That the editor of the Pittsburg Conference Journal and publishing committee, be respectfully requested to observe the same neutrality in that paper on the exciting subject of colonization that they now do in reference to Abolitionism." A motion to lay on the table was lost. The vote was taken on the resolution, and it was lost.

"Resolved by the Erie Annual Conference that the practice of making popular donations to our ministry without formal credit upon the steward's book be regarded as an innovation upon the primitive usages of our Church and exceedingly threatening to the peace and harmony of both our ministry and people."

The following is one of the by-laws: "No member shall leave the conference room without permission from

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Afterwards he moved to Kirksville, Mo., where he died. Appointment—1841, Oil Creek.

the chair; and all the members shall, except when urgent business requires, avoid whispering in the time of conference."

Sweeney C. Frear, Richard M. Bear.

Sweeney C. Frear was born in Ontario County, New York, June 18, 1818; and died at his home in Vinton, Iowa, Nov. 15, 1883. He was licensed to exhort and employed as a supply in 1840. He was admitted into the traveling connection in the Erie Conference in 1841, and appointed by Bishop Roberts to the Wesleyville Circuit, Pennsylvania. In 1855 he filled the work at Hennepin, Illinois, and the next year he was transferred to the Upper Iowa Conference in which he finished his ministry. "In 1864 he was appointed presiding elder of the Vinton District, which he faithfully served for the four following years. At the close of his eldership he felt the need of rest, and took a supernumerary relation, which he retained until 1874. The inspired description of a model man in this world surely belongs to him: 'Diligent in business, fervent in spirit, serving the Lord.' Loyal to the Church and her ministers, regular in his attendance at her services, liberal to all her benevolences, ready to share in revival and other labors, he was a tower of strength to 'Christianity in earnest' during all these years of release from direct ministerial responsibility. Being somewhat invigorated in health, and desirous to die in the harness—as he would say—he returned in 1874 to the ranks of effective elders, and served with at least his old-time efficiency" several charges. "In December, 1882, the *avant-courier* of the pale horse and his rider, appeared in the form of a slight shock of paralysis. He rallied and toiled on till the close of the conference year, but was impressed that the messenger was at hand, as we judge from his asking a superannuated relation, and from his love-feast testimony."

"Brother Frear was an acceptable preacher, a successful evangelist and church builder, a stanch friend of education, a pronounced patriot and prohibitionist—one who was sound in doctrine, wise in counsel, correct in practice, and conscientious in all things."*—*(Minutes of Conferences, Vol. XX, 1884, p. 343.)*

*S. C. Frear—Licensed to preach, 1840; admitted on trial,

Richard M. Bear was a man of deep and earnest convictions, and had the courage of his convictions. Obstacles did not frighten him; his faith and courage rose with the occasion. He could endure, and he often triumphed. During a portion of his early ministry, he was tried by manifold temptations, but came out victorious at the last. He was especially devoted to his work, and "kept the faith."

Brother Bear was born at Moorhead's Ferry, on the Susquehanna river, near Millersburg, Pennsylvania, Aug. 18, 1818. In 1825, his father, Rev. Jacob Bear, with his family, moved to Beaver, now Lawrence County, and settled in North Beaver township, near Mount Jackson. Richard was converted at a meeting held in his father's barn in 1837. He was licensed to preach, at Edinburg, by Hiram Kinsley, in 1840, and employed on the Williamsfield Circuit, as junior preacher under Dillon Prosser. In 1841 he was received on trial in the Erie Conference. He was effective forty-six years. He passed from labor to reward, at New Castle, Pennsylvania, Dec. 9, 1888.*

1841; full connection, 1843; deacon, 1843, Soule; elder, 1845, Hamline; transferred to Rock River Conference, 1855; transferred to Upper Iowa Conference, 1856; deceased, Vinton, Ia., November 15, 1883. Appointments: 1841, Wesleyville; 1842, Morgan; 1843-'44, Poland; 1845-'46, Ellsworth; 1847-'48, Windsor; 1849, Chagrin Falls; 1850-'51, Chardon; 1852-'53, Ashtabula; 1854, Willoughby; 1855, Hennepin, Ill.; 1856-'57, Le Claire, Ia.; 1858-'59, Camanche, Ia.; 1860, Tipton, Ia.; 1861-'62, Vinton, Ia.; 1863, Independence, Ia.; 1864-'67, Vinton District; 1868-'73, supernumerary; 1874, Mechanicsville; 1875-'76, West Branch; 1877, Jessup; 1878-'80, La Porte City; 1881-'82, Raymond; 1883, superannuated.

*R. M. Bear—Licensed to preach, 1840; admitted on trial, 1841; full connection, 1843; deacon, 1843, Soule; elder, 1845, Hamline; deceased, New Castle, Pa., December 9, 1888. Appointments: 1840, Williamsfield (supply); 1841, Braceville; 1842, Ellsworth; 1843, Cambridge; 1844, Conneautville; 1845, Red Bank; 1846, Shippenville; 1847-'48, Clarion; 1849, supernumerary; 1850, Hartford; 1851, Williamsfield; 1852-'53, Girard, Pa.; 1854, Springfield; 1855, Conneautville; 1856, Sinclairville; 1857, Villenovia; 1858, Sharon; 1859, New Wilmington; 1860, Niles and Liberty; 1861, Shenango and Eastbrook; 1862-'64, Chaplain, United States Hospital, Pittsburg, Pa.; 1865, Waterloo; 1866-'68, Clarksville; 1869-'70, Cuyahoga Falls; 1871, Agent Lake Shore Seminary; 1872, Parker's Landing; 1873, South Oil City; 1874, Sheridan; 1875, Meadville, State Street; 1876-'77, Mt. Jackson; 1878-'79, Jamestown, Pa.; 1880-'82, Middlesex; 1883-'85, Fredonia, Pa.; 1886-'87, Volant; 1888, supernumerary.

Ebenezer B. Lané.

Ebenezer B. Lane was born in December, 1815; and died in West Middlesex, Pennsylvania, May 10, 1864. His youth was spent in Forestville, Chautauqua Co., N. Y., and, from memoranda found among his papers, it is evident that in his boyhood days he feared God, and at times felt that religion was the one thing needful. He was converted when sixteen years of age, and from that time religion was a well-spring of happiness, pure and perennial. He soon began a course of study to prepare for his lifework. His early advantages were limited, but his perseverence overcame all obstacles and he graduated from Allegheny College in 1841. The same year he married Miss Adaline R. Ray, of Meadville, and was admitted to the Erie Conference branch of the itinerant army. Brother Lane was one of the truly eminent ministers of the conference. "Others may have more ample endorsements and a wider reputation, but, when the books are opened, will hardly meet a fairer record of usefulness, or have more stars in the crown of their rejoicing." He was abundant in labors. The depth of his piety was the hiding of his power. He was a "good man full of faith and the Holy Ghost." His last sickness was not prolonged. "During a series of special meetings held on his charge, and in the midst of the work that delighted him most, his health failed. He spoke of a presentiment that his work was nearly done, and that he was then attending his last protracted meeting. And so it proved. Exposure had induced disease that the overtaxed system could not resist, and, after a few weeks of patient suffering from typhoid fever, he died in the faith he had preached to others, sustained to the last by the consciousness of the Savior's presence, and happy in the assured, joyous hope of eternal life. During all his severe sickness he had the ministry of kindest friends; enjoyed constant peace, and was mercifully kept in the full possession of his rational faculties unto the end. When his strength was fast failing, and he knew that the earthly tabernacle must soon be dissolved, the victory was complete, and he exulted in the prospect of soon entering the house not made with hands, eternal in the heavens."

"Brother Lane was not—so far as I know, did not aspire to be—in the ordinary acceptation of that term, a

great preacher. Yet, measured by the ordinary standard, he did excel. Many who are his superiors in some things—who possess more strength and brilliancy of intellect, and are credited with more profound and varied scholarship—have, without any marked dereliction in duty, appeared to accomplish far less than he. What was the secret of his success? Not any extraordinary powers. He had, as many others have, most of the elements necessary to make a good extemporaneous speaker; and on subjects that were well matured—about which, from experience or otherwise, his views were clear and well defined—his utterance was fluent and his speech effective. But, with neither superior logical powers, nor any remarkable aptness for composition—and, indeed, apparently caring so little to secure a graceful elocution, that want of accuracy sometimes made him liable to the just and friendly criticism of the brethren—yet was he, as all will delight to acknowledge, an eminently useful and successful minister of Christ. Hundreds will remember him as instrumental in their awakening and conversion, or in helping them on in the way toward heaven. How were these deficiencies compensated, these hindrances overcome? And what secured for our brother the enviable memorial he has?

"The hiding of his power was doubtless in the depth of his piety. He walked with God—was everywhere received as a good man, full of faith and the Holy Ghost. He vigorously addressed himself to his work, trusting and realizing the preciousness of the Savior's gracious promise, 'Lo I am with you always.'

"And then there was something specially objective to his labors. What, in the name of the Lord, he attempted, seemed an imperative necessity—something that must be done, because specially and authoritatively enjoined. To think of failure in it, or defeat, with the help that is promised, was regarded as evidence of moral cowardice, or, still worse, of infidelity toward Him who worketh all in all. Instrumentally our brother converted sinners, till of happy hundreds he might have said with Paul, 'I have begotten you through the gospel.' If in this he succeeded more than others, perhaps it was partly because he more deeply felt that sinners must be converted or perish. Toward this object, though not careless to feed the flock

already in the fold, his efforts were often specially directed, and with such zeal that no lawful means of attaining it were likely to be neglected. In much of our gospel labor the soil seems barren, and the fruit does not appear, and possibly the failure is because the efforts put forth are to some extent liable to the charge of being aimless. Not that any good man, having assumed such fearful responsibilities, can be quite careless about the result of his labors, or content to spend his life in vain. But, then, do we not often aim, in a general way, to do good, without considering what good now needs to be done? This general desire and purpose to do good is not to be despised. If cherished and persistently carried out, some degree of usefulness will be the result; but it can hardly be so great as where there is some particular specialty in the aim. In the instance of ministerial labor now under review none could long doubt what object was kept in view. Deeply impressed with the truth of the divine aphorism, 'He that winneth souls is wise,' and that to 'convert a sinner from the error of his ways is to save a soul from death,' Brother Lane aimed directly to accomplish that object—preached and lived for it—and, under the gracious gospel economy, the good results, over which men and angels rejoice, were scarcely less than certain."*—*(George W. Clark in the Pittsburg Christian Advocate, July 2, 1864.)*

Almeron G. Miller, Jacob W. Clock, Albert Norton.

Almeron G. Miller was born of Methodist parentage in Western New York. Recognizing the value of a good education, his father removed, with his family, to Meadville, Pennsylvania, that his children might enjoy the best literary advantages. Almeron matriculated in Allegheny College in 1838, and showed himself a diligent and promising student. He graduated in 1841, and the same

*E. B. Lane—Licensed to preach, 1841; admitted on trial, 1841; full connection, 1843; deacon, 1843, Soule; elder, 1845, Hamline; deceased, West Middlesex, Pa., May 10, 1864. Appointments: 1841, Youngstown; 1842, Mercer; 1843, Ashtabula; 1844, Edinburg; 1845-'46, Nelson; 1847-'48, Braceville; 1849-'50, New Castle; 1851-'52, Clarion; 1853, Agent Poland Female Seminary; 1854-'55, Jamestown, N. Y.; 1856, Warren, Pa.; 1857-'58, Wattsburg; 1859-'60, Mayfield; 1861, Cleveland, Scoville Avenue; 1862-'63, West Middlesex.

year received a license to preach and, upon the recommendation of the Meadville Quarterly Conference, was admitted on trial in the Erie Conference. Mr. Gregg says: "He was scarcely medium in height, but firmly and substantially built, and had a fine, intelligent-looking head, and was a ready and fluent speaker." He withdrew from the Methodist Episcopal Church in 1849, and united with the Methodist Episcopal Church, South, and engaged in educational work in which he was greatly interested and abundantly successful.*

Jacob W. Clock is described as "a man of about medium size, quite eccentric, with a quick and somewhat flighty imagination, and at times witty and sharp; he could sometimes preach well." He located in 1851, and soon afterwards removed west.

Jacob W. Clock was born in New York City, Oct. 2, 1811, and died at St. Mary's, Kansas, April 2, 1886. He was converted near Ithaca, New York in 1831, and licensed to preach in 1836. In 1841 he was ordained local deacon by Bishop Roberts and received in the Erie Conference on trial. After preaching several years he moved to Indiana, then to Iowa, and finally to Kansas. He was admitted to the Kansas Conference in 1870, and the next year appointed agent of Baker University and "worked nobly and with a good degree of success." "He was one of the most cheerful men the writer ever met. His spirit of cheerfulness was contagious, and even in his last sickness he was joyous and happy. He anticipated heaven in his experience till he entered into the fulness of its glory."†—*(Minutes of Conferences, Vol. XXI, 1887, p. 92.)*

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*A. G. Miller—Licensed to preach, 1841; admitted on trial, 1841; full connection, 1843; deacon, 1843, Soule; elder, 1845, Hamline; withdrew, 1849. Appointments: 1841-'42, Hendersonville; 1843, Springfield; 1844-'45, Agent Allegheny College; 1846, Springfield; 1847-'48, Westfield.

†J. W. Clock—Admitted on trial, 1841; full connection, 1843; deacon, 1841, Roberts; elder, 1843, Soule; located, 1844; re-admitted, 1845; located, 1851; re-admitted, Kansas Conference, 1870; deceased, St. Marys, Kas., April 2, 1886. Appointments: 1841, Williamsfield; 1842, Poland; 1843, Clarion; 1845, Greenville and Clarksville; 1846, supernumerary; 1847-'48, Nelson; 1849-'50, Mesopotamia; 1870-'71, Agent Baker University, member of Baldwin City quarterly conference; 1872, Peoria and Le Loup; 1873, Centropolis; 1876-'77, Pomona; 1878-'80, Clinton; 1881-'83, Tecumseh; 1884-'85, St. Marys; 1886, superannuated.

Albert Norton was born in Southington, Trumbull Co., Ohio, July 11, 1814. He gave his heart to God in 1836, and soon entered upon a course of study to fit himself for the work of the ministry. He was licensed to preach by Hiram Kinsley in 1841, and sent as a supply to the Ellsworth Circuit. At the ensuing session of the Erie Conference he was received on trial. "His preaching abilities were not brilliant, but respectable." He died at his home in Berea, Ohio, in 1880. He was sick but two days. "He entered the valley with great composure and shared the blissful triumphs of a Christian departure."*

Bishop Calvin Kingsley.

It is not our purpose to present a biography of Bishop Calvin Kingsley. This is not a part of our plan and would be impossible within the limits assigned to this work. Some account of his early life and the memoir published in the "General Minutes" must suffice. No adequate life of Bishop Kingsley has been written and the destruction of his papers by fire would render such a task exceedingly difficult for the writer. The following incident, I believe, has never been published: In 1870 there lived on a farm between Youngsville and Sugar Creek, Samuel Hazeltine, a retired school teacher. At one time he taught a school in Chautauqua County, N. Y., near where the Kingsley family lived. Calvin was then about sixteen years of age. According to Mr. Hazeltine he made much trouble for his teacher. He applied himself rather to mischief than to study. He was the natural leader of the boys and did much to keep the school in turmoil and render the teacher unhappy. There was nothing vicious about his nature but he was full of life and fun. He was a problem which Mr. Hazeltine found it difficult to solve. One day he succeeded in engaging him in an extended private conversation, in the course of

*Albert Norton—Licensed to preach, 1841; admitted on trial, 1841; full connection, 1843; deacon, 1843, Soule; elder, 1845, Hamline; deceased, Berea, O., 1880. Appointments: 1841, Harmonsburg; 1842, North East; 1843, Parkman; 1844, Twinsburg; 1845, Chardon; 1846, Hubbard; 1847, Ellsworth; 1848, Gustavus; 1849, Williamsfield; 1850, McKean and Girard; 1851, Youngsville; 1852, Leon; 1853, Forestville; 1854, Perrysburg; 1855, Mayfield; 1856, Newburg; 1857, Parkman; 1858-59, Mantua; 1860-'61, Montville; 1862, Chardon; 1863-'65, Agent American Bible Society; 1866-'67, supernumerary; 1868-'73, Agent American Bible Society; 1874-'79, superannuated.

which he addressed him substantially as follows: "Calvin, your responsibility in life will be great. God has endowed you with powers of leadership, and you will be a leader of men whatever you may do. You will either lead them to destruction or to the service of God. This will be your future in spite of all obstacles. The responsibility is upon you, but you have the choice of what you will make of yourself, and what God can do for you in the future. Good and evil are set before you. I beg of you, study the situation and decide." Mr. Hazeltine says that in the course of a week, Calvin was remarkably changed and had become a most thoughtful and studious young man. He was soon converted and became a member of the Methodist Episcopal Church. It would seem that a conscientious teacher made Calvin Kingsley what he afterwards became.

The following account of the early struggles of Mr. Kingsley, as related by Mr. Gregg, may be considered reliable so far as the facts stated came under his personal knowledge:

"Calvin Kingsley was born in Amesville, Oneida County, September 8, 1812, and was the oldest of twelve children. In March, 1836, the whole family moved into the town of Ellington, Chautauqua County, N. Y., and settled on a piece of land almost entirely covered with the native forest, and having but a few scattered settlements in the surrounding country for many miles distant. Here, for the first time in his life, Calvin became acquainted with the Methodist preachers and heard them preach; and the doctrines of a free, full and present salvation, preached with such warmth and tenderness, followed by such powerful and happy conversions, and accompanied by such earnest, soul-stirring prayers, and enlivened by such animated singing, convinced his judgment, convicted his heart, won his faith, and in the eighteenth year of his age he experienced religion and united with the Methodist Episcopal Church. His opportunities for obtaining an education were quite limited in his eastern home, but much more so in the present one. The first two years there was no school within his reach, and he was also destitute of suitable books as well as of the means to procure them; but all these adverse circumstances did not extinguish the desire he had long cher-

ished to acquire an education. Suitable books were finally procured in this way: In addition to the assistance he had to render his father in carrying on their sugar camp, Calvin rented a small one of the neighbors, which he worked on shares, and at the end of the season he put his part of the sugar in a sack and put it on his shoulder and carried it to Jamestown, a distance of twelve miles, where he succeeded in exchanging his sugar for such elementary books as he needed, and, putting them into his sack, threw it upon his shoulder, and with a light heart and quick step hastened back to his home and went and gathered a quantity of fat pitch-pine knots, which he laid away carefully, and then when each day's toil was ended he would lay a few of these knots in the chimney-corner, and there, in the absence of candle or lamp, he would light a piece of fat pine and hold it in one hand and the book in the other, and cheerfully endure the black, curling smoke of the pitch for the sake of the light it would give, and thus read and commit to memory page after page until bedtime. The next three winters he went to school, three months each, in a small log school house, and then was employed to teach two winters in the same house, after which he was employed to teach a new large select school in the town of Randolph two winters in succession; and all this time, when out of school, laboring constantly to clear and cultivate the new farm and to support the large and dependent family. Soon after his conversion Mr. Kingsley began to feel the importance of prayer in the family, and as he was the only professor of religion in it, he felt strongly impressed that it was his duty to lead in prayer. Having obtained the consent of both of his parents, great as was his cross, he bore it cheerfully until relieved from it by the conversion of his father, followed by the whole family. And soon he began to feel that a 'dispensation of the Gospel was committed unto him,' with the conviction that the greatness of the work demanded extensive preparation, which he had no time to lose in acquiring. But the impediments in the way seemed at first to render this impossible. He soon, however, came to the very sensible conclusion that 'all things were possible with God,' and that if God had called him to this work he could and would assist him both to make the preparation and also do the work.

"As near as we can ascertain it was during the second term of his school, in the village of Randolph, that he received license to exhort, and commenced in good earnest, and with cheering success, to 'call sinners to repentence,' and from this time the duty of preparing himself fully for the work of the ministry seemed to absorb every other interest.

"Early in March, 1836, when the writer of this sketch was stationed in Jamestown, N. Y., occupying a room in the house of the sainted Lyman Crane, with whom we boarded, one Saturday evening, as the roads were breaking up and exceedingly muddy, we were sitting in our study busily engaged in preparing for the coming Sabbath, when we heard a rap at our door, and on opening it saw before us a young man, an entire stranger, poorly clad, and feet and limbs badly saturated with mud, with a cane across one of his shoulders and a small package of clothes hanging on the end thereof. He inquired if the Rev. Mr. Gregg lived there, and was answered in the affirmative and invited to come in. He did so, and on seating himself said, 'My name, sir, is Calvin Kingsley; my home is out here in Ellington, where my parents live, but I have been engaged in teaching a school in Randolph, fifteen miles from this, and my school is out and I am looking for some good institution of learning where I can improve my own education, and have heard of one called Allegheny College, recently taken under the patronage of the Pittsburg Conference; and being a member of the Methodist Episcopal Church, I would rather go to such an institution if I could. I have been directed to you for information concerning Allegheny College, and have come all the way from Randolph to-day in the mud to see you about it.' We said in reply, 'We can give you all the information you desire about the college, but as you cannot return either to Ellington or Randolph this afternoon you had better remain with us until Monday, and that will give us ample time to say all we desire to about it.'

"The invitation was thankfully accepted, and the remainder of the afternoon and evening was spent in obtaining the above facts concerning our guest, and in answering his inquiries in reference to the college. On the following Sabbath we took him with us to church, to

class, and to prayer meeting, and heard him speak and pray, and became very favorably impressed with the evidences of the existence of good sense, deep piety, and of stirling talents which we discovered. Indeed, we became deeply interested in the young man. On Monday morning, as we took a seat by our stove in the study, we said to him, 'Well, Brother Kingsley, what conclusion have you come to in reference to going to Allegheny College?' He replied very solemnly, 'I have spent a very sleepless night thinking over the subject. Sometimes it almost seems like presumption for me to go; and again I feel such a pressure on my mind that it is my duty to go forward and trust to a Divine Providence to guard and help me through, that I believe I will go and try.' 'Well,' we said, 'that point being settled, the next thing to be discussed is the way of getting there. Will you go by stage? If so, you will have to go round by Erie, Pa., a distance of one hundred and fifty miles or more, at an expense of from eight to ten dollars.' He shook his head while saying, 'O no'; then pointing his finger to the small bundle of clothes he had carried on the end of his cane, now lying on the top of our bureau, said, 'Brother, that suit of clothes tied up there and twenty dollars of money in my pocket is all I have in this world to start with. I was compelled as usual to divide the avails of my winter's toil with my father and family, and cannot fall back on them for assistance, and to spend one half my money in getting there will be bad economy. No, I must go on foot.' 'Well, brother, I am very sorry for you,' we said, 'for it is sixty miles from here to Meadville the shortest route you can take, and much of the country is low and full of water, the roads are breaking up and exceedingly muddy, the entire route is new, with but here and there a settlement commenced, sometimes twelve and fifteen miles apart, and you have but two days in which to accomplish the journey before the next term commences. You will have a very hard and unpleasant task to get there on foot in time.'

"He sat there looking into the small blazing fire before him while we were making these statements as thoughtful, cool, and determined as if hardships like those we mentioned could not frighten him from the duty, and then replied, 'Well, that is the only way I can get there, and if

I should be a day behind I can soon make that up. I will do the best I can.'

"We both sat silent and thoughtful a moment, and then we said, 'Brother Kingsley, I am thinking of a plan that will relieve you. There are several young men, recently connected with our Church in this place, who ought to go with you to Allegheny College, and I have talked with some of them on the subject, and I think that if you and I were to go and see them we could induce them to go; and, perhaps, we can procure a cheap team to take you and them there.' 'Well,' said he, 'it will do no harm to try.' On went our hats, and out and at it we went. Before night we succeeded in inducing three promising young men to leave all and go, and also found a good old brother by the name of Hart who had a team and a rough-looking two-horse wagon, and who agreed to take the four boys through to Meadville at a very cheap rate; 'only enough,' the old brother said, 'to feed the team.' On Tuesday morning, after giving Mr. Kingsley a brief letter to Dr. H. J. Clark, president of the college, when he arrived there, requesting the president to assist Mr. Kingsley, if he could, in getting into some kind of business by which he could help pay his way to college, we bade them 'good bye,' and stood with moistened eyes and saw them depart. Three years passed away, during which we never saw and but seldom heard of our young friend Kingsley. But when the Erie Conference sat in Mercer, Pa., in 1839, we were appointed in charge of the Meadville Station, embracing Allegheny College within our pastorate, and on the next Saturday evening but one, after conference adjourned, we were on our work, stopping with Professor Allen, and while tea was preparing a rap was heard at the door, and in came Mr. Kingsley to welcome us to our new charge. On referring to our parting at Jamestown, N. Y., he said that when he arrived at the college, after leaving us, he gave the letter to President Clark as we directed him, who, after reading it and a moment's reflection said, "I know of nothing I can get for you to do except to serve us as janitor, and we can give you but a small compensation for your work, but it will help you until you can do better. And there,' continued the president, pointing his finger to an old, ill-looking frame building near the college, 'you can have a

room in that dormitory where you can sleep at nights, and by purchasing your bread, butter, tea, and the like, down town, you can board yourself very cheap.' The situation, uninviting as it was, he accepted, and next day entered the several classes in the college to which he was appointed; and in connection with these various studies he sawed the wood, made the fires, rang the bell, swept the buildings, and kept up with all his classes. After passing some time in this way Mr. Kingsley succeeded in getting a large job of chopping near the college, where he earned larger wages so as to renew his badly worn clothing, for he was stout and expert with the axe, and withal well acquainted with the business, and ashamed of no honest industry. In this way he accomplished his first two years' course of study in the college, and at the commencement of the third year he was employed as tutor in the beginning classes, and in this way completed his college course; for at the time of this interview he was a member of the senior class, and graduated with great honor at the end of the college year. Some time during the year 1838 the quarterly conference of the Meadville Charge gave him license to preach, and from that time forward so long as he remained in the college he was accustomed to preach once or twice each Sabbath either in one of the churches in Meadville or somewhere in the surrounding country, the good people cheerfully carrying him to their place of worship on Saturday and back to college on Monday. He graduated in August, 1840, and the next day was elected assistant professor of mathematics, and in 1841 was admitted on trial by the Erie Conference, sitting in Warren, Ohio; and in 1842, when Professor Allen resigned his position, Mr. Kingsley was elected professor of mathematics, and not long after received the master's degree from his Alma Mater, and in 1843 he received the degree of doctor of divinity from the Genesee College, Lima, N. Y."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 155-163.)*

There seems no necessary difference between our statement in this account of Mr. Gregg and the reference to the same matter by Moses Hill.

Moses Hill says of Calvin Kingsley: "He was from boyhood a leader and controlling spirit among his as-

sociates, and well he might be; he was of good size, well-formed, had a large and well-shaped head, a fine face and splendid eyes; and above all these, he had a great and noble heart, and remarkably good sense."

Mr. Gregg speaks of meeting him at Jamestown, looking for a college. Dr. Hill writes: "The idea that Kingsley did not know at that time where he was going, but was expecting to find some college lying around loose, is preposterous. I happen to know that Kingsley understood well where he was going at that time, and when at Jamestown was fifteen miles on his way to the place of his destination. From this place, by arrangements there made, Kingsley and two others were carried by team to Meadville. This was fortunate for Kingsley. I know a young man just past sixteen, who went on foot over a road covered with snow, from this same Jamestown, up through Panama, on to Wattsburg; thence to Waterford; thence on the pike to Meadville, to attend the same college, as early as the time when Martin Ruter was president.

"He was all his life opposed to shams and false pretensions, and no man could detect them more quickly than he. Some of our preachers, not many, thought it would be nice to drop the 'r,' or at least not sound that letter, in preaching or conversation. When they spake war, it was 'wah'; if they spake of the year, it was 'yeah.' One of these was talking of his work the past 'yeah.' Kingsley for a long time afterwards in referring to him would call him 'the past yeah.' So all affectation was despised by him.

"His wit was peculiar to himself, and he always had a supply on hand; and though it was keen and fresh, it was not cruel or severe. In repartee he had few equals, but his retorts were so mingled with kindness that the victim himself would enjoy the joke.

"He was nearly taken off his feet on one occasion. He was speaking on the subject of education and the relation of Methodism to that question. He referred to the college built by Coke and Asbury, which was soon burned down, and the Methodists understood it as an indication that it was God's purpose that they should give their whole attention to the preaching of the gospel and the direct saving of souls. He followed Asbury in his

travels from east to west, preaching the gospel of the Kingdom and leading on the hosts in this particular work. 'But,' said he, 'I must close, lest I weary your patience.' 'No,' said an old lady sitting just before him, 'No, go on; that's all true; I have read it in a book.' "—*(Pittsburg Christian Advocate—date mislaid.)*

In Calvin Kingsley's school days, Methodist ministers were not in sympathy with discoveries in science which now meet with their unqualified endorsement. The author recalls the presence of the venerable Benjamin G. Paddock—I believe it was he—who was present at an examination of a class in geology when the subject was the presence of organic remains and markings in the rocks. He did not consider his duty accomplished until he had told the teacher and the class that he did not believe "that stuff." God had made all these things in the beginning just as they are now. Calvin Kingsley, it would seem, was not easily led to the adoption of some of the modern doctrines of science. A. W. Couse, a venerable saint of my acquaintence, relates an incident which illustrates both this reluctance on the part of Professor Kingsley, then occupying a chair in Allegheny College, and the character of his wit. The class in solid geometry was before him in the recitation room and the proposition had just been demonstrated that the contents of solid bodies are to each other as the cubes of their homologous parts. Professor Kingsley at this point propounded the following question: "If a man who weighs a hundred and ten pounds is blessed wih a nose two inches and a half in length, how long a nose will the man boast who weighs three hundred and seventy-five pounds?" Before an answer could be given, Professor Kingsley continued: "We must doubtless refer this question to the department of science and those learned professors, who, from a single tooth, can picture a whole animal, and from a fragment of a rib, can construct a mastodon."

The eightieth birthday of Horace Benton, of Cleveland, Ohio, was recently celebrated in a manner worthy of this eminent Christian and Methodist philanthropist. In a speech which Mr. Benton made, he said: "The greatest Convention I ever attended was the Inter-Church Conference on Federation, at Carnegie Hall, New York,

in 1905. The best sermon I ever heard was by Bishop Simpson at the General Conference in Buffalo in 1860, on the text, 'This is the victory that overcometh the world, even our faith.' The most crushing logic to which I ever listened was by Calvin Kingsley at Fredonia, New York, in 1849, from the text, 'I speak as to wise men; judge ye what I say.' It was against the dogma of apostolic succession. The greatest address on education to which I ever listened was by Jesse T. Peck at a state educational convention at Delaware, Ohio. The greatest phillipic against slavery was delivered by Joshua R. Giddings after he had been expelled from congress for his Abolitionism. The greatest lecture I ever heard was by Henry Ward Beecher in the early fifties. The greatest temperance address was delivered in 1850 in Cincinnati by John B. Gough. The most spiritual impromptu speech I ever heard was that of President Merrick, at the farewell meeting of the Centennial Conference in Mount Vernon Church, Baltimore. The greatest revival was in the Mormon Temple at Kirtland, by a Baptist minister, Elder Weaver. The greatest explosion of eloquence was from the lips of William Taylor in addressing the conference in 1859."

"Calvin Kingsley was born in Amesville, Oneida County, N. Y., September 8, 1812. His father was a native of Connecticut, his mother of the north of Ireland. Though not members of the church at the time of his birth, they had been educated as Presbyterians. When he was about fourteen years of age his parents removed to Chautauqua County, in the western part of New York, where, in assisting to clear and to cultivate a farm, his youth was employed, and he acquired that physical strength and self-reliance which distinguished him through life. From his childhood he had deep religious impressions, but had no idea of a cheerful religious experience. He never saw but one Methodist till he was thirteen years of age. In western New York he first attended Methodist preaching, and its earnestness, accompanied by its sweet songs, deeply affected him. At the age of eighteen he professed conversion, and, having united with the Church, he proposed to establish family prayer, to which his parents, though not professing Christians, gave their consent, and in a short time both father

and mother were happily converted to God. His early education had been quite limited; but after his conversion he desired to pursue a collegiate course, though difficulties almost insuperable surrounded him. He was needed on the farm; there were no schools of any high grade, nor had he access to any books. After attending a district school for three winters he was employed as a teacher, and the first books for higher studies which he procured he purchased by making maple sugar on 'shares,' and carrying it ten miles to market at Jamestown. Subsequently he taught school, and spent his leisure hours so closely in study that his health considerably suffered. When about twenty-three years of age he was licensed to exhort, and two years afterward to preach. At the age of twenty-four he entered Allegheny College, and was obliged to support himself in part by his own labor. His proficiency was very great, and in his second year he was appointed tutor in mathematics. He graduated in 1841. He was immediately elected to a professorship in the college, and was received on probation in the Erie Conference. While engaged in the college he also received a regular appointment: the first year on Saegertown Circuit, and the second year as junior preacher in Meadville. In 1843 he was ordained deacon by Bishop Soule, and, in 1845, elder by Bishop Hamline. He was not only an accurate and extensive scholar, but also possessed fine business qualifications; and when Allegheny College required an efficient agent he was elected to work in its behalf.

"He was an acute and thorough theologian, and a ready and skillful debater. Early in life he became a strong antislavery man, but at the same time was deeply devoted to the interests of the Methodist Episcopal Church. His first public debate was with Rev. Luther Lee, at Salem and Jamestown. His defense of the Church against Mr. Lee was so clear and so able that he preserved the Church against the threatened evils of a terrible secession. In 1844-'45 he was stationed in the City of Erie. A deep religious influence accompanied his ministrations. Here he had a public discussion with a Universalist minister, and also prepared his lectures on Prof. Bush's work on the resurrection. Greatly preferring the life of a pastor to that of a professor in the

college, he resigned his place, but the trustees refused to accept the resignation, and at the most earnest entreaty of many of his friends he was induced to remain. But during his connection with the college he not only discharged the duties of his chair, but labored faithfully as a preacher upon the adjacent circuits and stations.

"From 1846 until 1856 he remained in Allegheny College. In 1852 he was elected by a very large vote as a delegate to the General Conference held in Boston, and at that time received upward of forty votes for the Episcopacy. In 1853 Genesee College gave him the degree of D.D. At the General Conference in 1856 he was elected editor of the Western Christian Advocate, which post he filled with honor and with great success. In the General Conference of 1860 he was recognized as the leader of the antislavery sentiment. He was made chairman of the committee on slavery, and his report was recognized as one of great ability. He was elected for the fourth time as a delegate to the General Conference of 1864, which held its session in the city of Philadelphia. By that body he was chosen and ordained as a bishop in the Church, and on the invitation of the Erie Conference, which felt in him a peculiar pride, he made his home within the bounds of that conference, in the city of Cleveland.

"As a bishop, he met the highest expectations of the Church. In the chair his decisions were clear and exact. In making the appointments he manifested great sympathy for the preachers and devotion to the interests of the Church. His ministrations were able and successful, and during the six years of his episcopal labor he gave himself wholly to the work of his great office.

"In 1865 and 1866 he visited the conferences on the Pacific coast. In 1867 he attended the Mission Conference in Germany and Switzerland, and visited the missions in Western Europe. In 1869 he undertook the work of again visiting the conferences on the Pacific coast, and thence passing to China and India. On the 8th of September he sailed from San Francisco. Having made a visit to Japan, he reached China in October, and his interesting letters contain graphic accounts of his visits to the principal places. On the 16th of October, he met the missionaries, where he ordained seven

licensed native preachers as deacons, and four of them as elders.

"Sailing thence for Calcutta, and making a journey of eight hundred miles through the interior, he reached Lucknow on the 29th of December. On January 20th he opened the session of the conference, and, closing it on the 29th, prepared for his homeward journey. He arrived at Cairo on the first of March, and made a brief visit to the pyramids and other places of interest. In the Episcopal plan he was expected to visit the missions in Bulgaria, and to preside at the conference of Germany and Switzerland about the first of June. Finding he had a few weeks which he could spare, he gratified a long-cherished desire by passing from Egypt to the Holy Land. The tour was one of very great interest to him, but was very fatiguing, and the more so as he was already exhausted by his protracted labors and journeying in a tropical land. After having completed this tour he reached the port of Beyrout, and engaged his passage for Constantinople. On the morning of April 6, the day on which he expected to sail, he arose in good health, and, with Rev. Dr. Bannister, of the Garrett Biblical Institute, who was then in Beyrout, he ascended the housetop to enjoy a view of the snowy heights of Lebanon. After breakfast he complained of a neuralgic pain in the left breast and side, to relieve which he took some simple medicine, and on its continuing with severity a hot foot-bath was used. His pain still continued; but he said to Dr. Bannister in a low voice, 'I shall soon get over this, and we shall go on board this afternoon,' and in an instant more he staggered and fell to the floor, and, though immediately lifted to his bed, his 'heart and pulse were still.' He died at about ten o'clock a. m. on the 6th of April. A post mortem examination revealed a disease of the heart. The missionaries of the American Board assisted Dr. Bannister in making every necessary arrangement for the burial, and, after appropriate religious services, his remains were deposited in the Prussian Protestant cemetery.

"Bishop Kingsley, though the youngest member of the Episcopal Board, had already performed a vast amount of labor, and the Church was expecting still greater things from him. As a man, he was simple and unaffected in

his manners, genial and social in his spirit. His intellect was strong, keen and logical. He used a ready pen, and his descriptions were clear, concise and graphic. His sermons were rich in doctrinal truth, and by their clear conception and earnest delivery held the attention of large congregations. His executive ability was of a superior order, and each successive year his talents were unfolding. The Church expected him to live long, and to be a prince among his associates; but God's ways are not our ways. He has been called to a glorious reward. And as Bishop Coke, the founder of Wesleyan missions in Ceylon, sleeps near the land which he loved, and for which he toiled and bound the heart of Wesleyans to the missions there, so our sainted Kingsley sleeps on Asiatic soil, and binds the hearts of the Church in this western world to that land which was once, and in all probability is shortly to be, the theater of great events. His earnest pleading for missions has already affected the heart of the Church; his death has aroused the heroic feeling in the bosom of many young men, and an impulse has been imparted to our whole missionary work. Let the prayers of the Church ascend in behalf of his surviving widow and his son and daughter."*—*(Minutes of Conferences, Vol. XIII, 1870, pp. 293-295.)*

Shouts of Victory from the Field.

James Gillmore, reporting from the Ellsworth Circuit, under date of March 26, 1841, says: "Heretofore, the minds of our friends have been too much taken up with the politics of the day; a subject which I never knew to produce any good, but a very bad effect upon the church of God. But as this overwhelming sea, which for a year past has almost completely inundated our land, is rolling off like the departed tide, and the waters are becoming more calm, the friends are now beginning to wake up to a more noble theme, to those high evangelical duties which

*Bishop Calvin Kingsley, D.D.—Licensed to preach, 1838; admitted on trial, 1841; full connection, 1843; deacon, 1843, Soule; elder, 1845, Hamline; deceased, Beyrout, Syria, Asia, April 6, 1870. Appointments: 1841, Saegertown; 1842, Meadville; 1843, professor of mathematics, Allegheny College; 1844-'45, Erie; 1846-'56, professor of mathematics, Allegheny College; 1855-'56, Vice President, Allegheny College; 1856-'63, editor Western Christian Advocate; 1864-'70, one of the bishops of the Methodist Episcopal Church.

have a strict reference to the solemn day of retribution. We have peace and tranquility existing throughout our borders, which I think is one of the greatest blessings that we can enjoy at this agitated moment. Our third quarterly meeting, which commenced on the twentieth instant, I think was attended with much good. Although our presiding elder was not with us, yet God deigned to crown us with his royal presence, and this was 'the best of all.' We have had between thirty and forty added to our ranks since I arrived at my field of labor and the prospect is, that many more will be added before the year closes."

Josiah Flower and Edwin Hull have met with success on the Sheridan Charge. The work began with two appointments at Perrysburg. "There has been no sudden rush of large numbers to the altar; from two to six have been the most at a time. It has been the very bone and sinew of the places; quite a number of the converts were rank Universalists, but have found it to be to their advantage to get religion; among the number was an old revolutionary soldier, who fought to obtain his country's liberty, but remained a slave to the sin and error of Universalism, until between seventy-six and seven years of age, but has now thrown off his manacles and has obtained the liberty of the children of God. Surely that is entering in at the eleventh hour, and we have come to the conclusion that it does Universalists as much good to get religion, as any other *sinners*. Lorenzo Dow's old *Goat* passed along through the valley of the reformation, and drew off with him one of the lambs, not into *Jordan,* but on the mountain, where the poor creature has died. We have received sixty-four on probation."—*(Pittsburg Christian Advocate, April 14, 1841.)*

A wonderful revival blessed the church at Erie. J. R. Locke writes: "We were favored during our protracted meeting with the efficient labors of our presiding elder, brothers J. C. Ayres, I. H. Tackitt, William Brown, a local preacher, Samuel Gregg, G. W. Clarke, Niram Norton, and Dillon Prosser. And the result of the labors of 'these servants of the most high God' is, that more than *one hundred* have experienced religion. But the work has not terminated, for, at every invitation which is given, more or less come to the altar, and go away blessed of God. We have received into the church since this revival

commenced, *eighty-five,* and more or less join at every opportunity which is given."

Cleveland Circuit enjoyed a precious visitation as reported by John O. Wood: "Our last quarterly meeting at Newburg was a good one, and it was protracted until something like twenty or twenty-five found peace in believing; nearly all of whom were added to the church. Soon after the close of this meeting, we held a protracted meeting on Euclid-ridge, and the Lord was with us in power. The man whose head was silvered o'er with the frosts of perhaps seventy winters found his way to the altar of praver, where was found the middle-aged and youth, and even one who stated that she had placed her hopes of salvation on baptism for the space of three years; and then and there gave themselves up, we trust, to the Lord, his name to glorify, and found peace in believing. The wandering prodigal returned also to his father's house, and shared in the glorious feast made in readiness for him."—*Pittsburg Christian Advocate, March 31, 1841.)*

John Luccock and Alvin Burgess, of Hartford Circuit, writing from Fowler, after reporting a revival in Brookfield during which twenty-six joined the church on probation, say: "The Lord has blessed our feeble labors, in a protracted meeting, which has just come to a close. The meeting was held in Bazetta. The house which we occupied, was small and very inconvenient for the congregation, which assembled from time to time, and we had some interruptions by disorderly persons, but the Lord was with us indeed. It is estimated that sixty found peace through the blood of the Lamb during the meeting."—*(Pittsburg Christian Advocate, March 24, 1841.)*

T. D. Blinn reports, from McKean Circuit, glorious news: "We commenced a protracted meeting in Fairview the ninth of February, and held it two weeks and four days. The Lord was with us in power, and over sixty souls professed to experience the pardon of their sins, and forty gave us their names as probationers. We commenced another at the Log Meeting house, March the third which is now in progress. Last evening over twenty came forward to the altar and a number were converted. Parents and children were made happy together."—*(Pittsburg Christian Advocate, March 31, 1841.)*

The news from the Parkman Circuit is cheering. W. S. Worrallo writes: "The Lord is reviving his work on this circuit. We have received on probation during the last quarter about eighty. The work is still progressing in Batavia, Parkman, and Troy. The church is coming up to the help of the Lord; holiness has become the theme with many, and thank God! this blessed work is increasing in the church."

Dillon Prosser, always in a revival, writes from the Williamsfield Circuit, reporting revivals at the townhouse, in North Shenango, Espyville, and North Bank in South Shenango; and, again, reports a revival and the dedication of a church in the township of Wayne.—*(Pittsburg Christian Advocate, March 3, 1841.)*

Cambridge Circuit, Ahab Keller pastor, has enjoyed a gracious season. Mr. Keller says: "Nothing very special or worthy of note took place on this circuit during the first and second quarters, save that a few found peace in believing, and gave us their names as probationers—say, some sixty. But at our second quarterly meeting, it pleased the Captain of the Lord's Hosts to appear in our midst, to give his gospel success. And the people, evidently, had a mind to work, and they did work; and blessed is the result. From one hundred and fifty to two hundred have been happily converted to God at this meeting, or reclaimed from a backslidden state. We thought it best to receive the young converts into the church at once, that nothing that was wrought might be lost; and upwards of eighty gave us their names as probationers in this place, (Rockville,) besides what will yet join on the circuit. Some twenty or twenty-five backsliders were reclaimed, whose names were on the class papers, who had not attended for some time before. Our meeting continued without intermission, from day to day, for thirty successive days and nights. To God be all the glory for this wonderful work!"—*(Pittsburg Christian Advocate, February 24, 1841.)*

John Demming reports success on Napoli Circuit. There was no fruit at the first quarterly meeting, but Mr. Demming was not discouraged. He says: "We appointed another meeting at the same place—Napoli—to commence the second of October, and continue ten days, and the Lord was there to own and bless the labors of his

feeble servants. When the ten days were ended we had more than a score of happy converts. When an invitation was given to mourners to come forward to the seats prepared for them more than forty at a time might be counted. The cry of the penitent for mercy, and the prayer of the church, with the shout of young converts went up together before the Lord like incense from off an accepted altar; and many were brought from nature's darkness to God's marvellous light. The meeting continued to increase in interest until a storm seemed to forbid our coming together any more either by night or day for a while. We then could number sixty that had been converted or reclaimed at this meeting. . . . The work is going on yet and we look for better days, although we are unfortunate as to laborers. My colleague, Brother Elkins, who was received this year, and bid fair to be useful, has had the misfortune to have his leg broken by the kick of a horse, and the fracture is such that he will most likely lose his leg if not his life. We ask the prayers of the Church for us that the work may go on until these hills and valleys of Cattaraugus shall be vocal with the high praises of God."—*(Pittsburg Christian Advocate, Nov. 17, 1841.)*

The preachers of Youngstown Circuit rejoice in the conversion of many souls. Speaking of a meeting held at East Hubbard they—Dillon Prosser, J. M. Plant, and E. B. Lane—say: "The meeting continued eight days, and at the close we found that *fifty* had given their names to the society in that place for probationship. We have not ascertained the exact number that have experienced religion, as the fruits of that meeting, but we believe as many as fifty-five. *Seventy-six* have given their names to the church in West and East Hubbard within a few days.

"The Lord is visiting the flourishing village of Niles; seventeen were received on probation the week before our quarterly meeting by Brother Plant, my colleague. Since conference we have received thirty-six on probation in that place. Thirteen months ago there was no society there, and at this time there are seventy members, and a flattering prospect for building a meeting house; may God give us success!

"In fine, we have received more than one hundred and

twenty-six into the church since conference. My prayer is that God will carry on his work until the circuit will join in shouting a general jubilee."—*(Pittsburg Christian Advocate, Nov. 17, 1841.)*

Hiram Luce and A. G. Miller held a meeting at "a new church not yet finished" in the territory of the Deer Creek Class, on the Henderson Circuit, Saturday. "After preaching seven persons came to the altar as seekers, and five of them professed to be converted that evening. The church was in a good state, and came to the help of the Lord, and it was an easy matter to do when the church held up our hands. In the love feast the children of God were melted in love, and sinners were melted in penitent tears. In the evening when invited, there was a rush to the altar, and more than a score cried aloud for mercy, and many of them sang a new song before the meeting closed; and they sing it still. On Monday evening again more than a score, almost all the sinners in the house, came to the altar of prayer. Great grace was upon all the people. The children of God shouted aloud for joy, sinners cried aloud for mercy; the victory turned on Zion's side, and a long loud shout went up from the host of the Lord, to the Redeemer of the world, for the victory in this last battle. The work still goes on. Some thirty or thirty-five profess to have found peace, and seventeen have joined on probation. All the glory be to our God. The work goes altogether beyond us. Even our largest hopes are exceeded. O pray that the holy fire may run all over the circuit, and over both the conferences."—*(Pittsburg Christian Advocate, Nov. 10, 1841.)*

John McLean writes of his trip through the conference in 1841 as follows: "We left Lawrenceville on Friday morning, Sept. 9th, for Salem—the residence of my mother and brethren—and, after finishing the second day's drive, arrived at the residence of my brother-in-law, Mr. Stevenson, near Mercer, and found them getting ready to go next morning to Brother B. O. Plimpton's camp meeting near Clarksville, on the canal, and learning that the more part of our friends would be there, we left our course and came to the encampment about two o'clock on Saturday. The ground, though small, was well surrounded by tents and well nigh around the sec-

ond time, and though the roughness of the location and rudeness of material of which it was prepared formed a striking contrast to the symmetry and beauty of our Union Encampment near Pittsburg, it seemed to answer the purpose very well for the friends appeared to worship in the spirit and rejoiced in the spirit, having no confidence in the flesh. As night drew on Saturday a host of restless, howling animals, in the form of young men and boys beset the encampment, who (it would appear from their conduct,) had just been dismissed from the rear guard of pandemonium to go up and compass the camp of saints and plague the faithful seed. Large boastings and threatenings had been spent of what they would do but it would seem that an Almighty and pervading spirit had fixed the bounds over which they did not pass. No very serious depredations, that we knew of, were committed. Against the influence of the word of life and prayers of the saints, the powers of darkness seemed to oppose a mighty influence till near the close of Sabbath. Then a light dawned upon the darkness, power followed the word preached, prayer had power with God and prevailed, sinners began to feel, fear, and repent; penitents were forgiven, and in quick succession the shouts of the liberated were heard in the altar and in the tents, and great grace was upon them all. It was thought that from thirty to forty were converted from the error of their ways, and saved from their sins.—*(Pittsburg Christian Advocate, Oct. 13, 1841.)*

It would appear that from thirty to forty were converted at this camp meeting. Mr. McLean visited his friends in Salem, Pennsylvania, and continued his trip through Warren and Ravenna, Cuyahoga Falls, Summit County, Ohio, where he preached on the Sabbath in the church of which Dr. Goodwin was the pastor. Of this service he says: "I believe I would have enjoyed the occasion much better but for the chilling influence of instruments of music in the gallery for which the singers seemed to wait and on which they seemed to depend. I thought it was the smallest number of the congregation that took part in the singing. I am sure there can be no doubt about it that the hearty songs of the congregation altogether, even though they do not move in all respects, in strict accordance with scientific rule, would be much

more effectual and acceptable to God. About nine years ago while a youth, colleagued with Brother J. Chandler, we collected together the foundation of that society. We then worshiped in a log school house nearly hid from sight by shrubbery which overspread a good portion of what is now the town plot and occupied by very fine houses, exhibiting much taste. They have the elements of a good society and as high privileges as they could ask for and if they would not depend on 'wood' and 'cat-gut' to perform their part of the worship of God, I have no doubt as to their permanent prosperity."—*(Pittsburg Christian Advocate, Oct. 13, 1841.)*

"At a meeting held some two or three weeks ago, in Delaware township, in a place known by the name of Big Bend of Shenango, we had a work that will no doubt be long remembered by the inhabitants, especially those who were the happy subjects of converting grace. Notwithstanding the meeting commenced under circumstances, rather unpromising, the mighty God of battles undertook our cause, the devil's kingdom was made to tremble and suffer loss. At the altar of prayer were to be seen the old and the young, the parents and the children, who found redemption in the blood of the Lamb. The conversions were clear, as much so as in any revival, I ever witnessed. Glory to God for his goodness, and for his wonderful works toward the children of men.—Twenty-three have identified themselves with the Methodist Episcopal Church, and bid fair to be shining lights in a benighted land. . . . May the great head of the church carry on his own work until the devil shall have but little business in our land." So write John Crum and John VanHorn from the Clarksville Circuit.—*(Pittsburg Christian Advocate, June 16, 1841.)*

In the same issue, Ahab Keller reports a revival on the Cambridge Circuit. During two revival meetings "from sixty to seventy found the pearl of great price."

Dillon Prosser reports: "The meeting at Richmond, commenced on Sabbath evening, and continued one week, and the result was, that nearly all the neighborhood professed to have experienced religion. It was one of the most powerful meetings I ever saw. The conversions were clear. Truly God was with us to kill and to make alive. Nearly forty, we believe, were converted, and re-

claimed; and we believe religion was never in a more flourishing state on this circuit, than it is at the present time. About one hundred and fifty have experienced religion since last November; and in view of the afflicted state of Zion on this circuit, eighteen months past, we bless God for the work which he hath wrought for us in so short a time."—*(Pittsburg Christian Advocate, April 28, 1841.)*

Mr. Gregg gives an account of the remarkable conversion which occurred at a revival held at Drake's Corners, in the town of Freedom, Portage Co., Ohio, in the autumn of 1841. J. L. Holmes, Alvin Burgess, and Alva Wilder were working together. Mr. Wilder was at that time a local preacher. One afternoon, Jacob Stevens, a man of great courage and physical power, was in a tailor shop where the people were talking about the meetings. The tailor said to him: "If you will go to the meeting to-night and knock down one of the ministers I will make you a new coat." Mr. Stevens agreed to do it, and true to his promise was at the service in good time. Alva Wilder preached with great power; many flocked to the altar, and souls were being converted. Mr. Wilder was exhorting, walking backwards and forth in the altar. Mr. Stevens, with clenched fist, walked down the aisle to fulfill his mission, but stopped at the corner of the altar. Mr. Wilder, at every turn came close to the champion, but the blow was not struck. He began to tremble, tears flowed down his cheeks, and he cried out, as he fell on his knees: "I came here to knock down the preacher, but God Almighty has knocked me down." In terrible agony of soul, he pleaded, "God be merciful to me a sinner." Men and women, all over the house, fell on their knees and cried mightily to God in his behalf, but above the roar of voices could be distinctly heard his prayer which it seems might have rent his heart, "God be merciful to me a sinner." Suddenly he leaped to his feet with the triumphant shout: "Glory to Jesus!" and down the aisle he ran shouting to his wicked associates: "Glory to Jesus! Glory to Jesus, for he has pardoned my sins. I came here to knock down the preacher, but, glory to God! he has knocked me down." And on his way home that night he startled the community shouting

with all his might: "Glory to Jesus, for he has saved my soul!"

Seventh Session.

The Erie Conference held its seventh session in the St. Clair Street Church in Cleveland, Ohio, commencing August 3, 1842, Bishop Thomas A. Morris presiding, Alfred G. Sturgis, secretary.

Lorenzo D. Williams was discontinued that he might continue his work in Asbury Seminary.

Luther Kendall, David Rowland, B. K. Maltby, located.

R. T. P. Allen was transferred to the Kentucky Conference.

The list of superannuates increases. This year there are D. M. Stearns, J. K. Hallock, Stephen Hubbard, P. D. Horton, S. W. Ingraham, H. S. Hitchcock, David Preston, Samuel Leech, James Gillmore, Thomas Carr, Jesse P. Benn.

"C. D. Rockwell was suspended from the ministry and the sacrament for one year."

There were admitted on trial: Albert M. Reed, William Monks, Samuel Churchill, Thomas B. Tait, Orsemus P. Brown, Calvin P. Henry, Fortes Morse, John Abbott, Ransom L. Blackmar, Alva Wilder, Gaylord B. Hawkins, Samuel C. Thomas, R. T. P. Allen, Joseph Martin, John K. Coxen.*

*Appointments for 1842: Ravenna District, John Chandler, presiding elder; Ravenna, W. H. Hunter; Cleveland, L. D. Mix; Cuyahoga Falls, Wareham French; Akron, Timothy Goodwin; Middlebury, Ira Eddy, J. O. Wood; Painesville, Samuel Gregg; Willoughby; R. A. Aylworth; Chagrin Falls, W. F. Wilson; Franklin, John McLean, Alvin Burgess; Newburg, W. S. Worrallo, Henry Elliott; Edinburg, Caleb Brown, John Scott; Freedom; J. L. Holmes, C. P. Henry; Hudson, Peter Burroughs, Asahel Reeves; Chardon, J. E. Aikin, L. D. Prosser. Warren District, Hiram Kinsley, presiding elder; Warren, John Robinson; Braceville, Lorenzo Rogers, T. B. Tait; Youngstown, Dillon Prosser; Hubbard, Ira Norris; Poland, A. G. Sturgis, J. W. Clock; Ellsworth, Lewis Clark, R. M. Bear; Hartford; I. C. T. McClelland, Stephen Heard; Gustavus, Aurora Callender, Alva Wilder; Williamsfield, B. O. Plimpton, J. K. Coxen; Mesopotamia, John Luccock, J. E. Bassett; Parkman, J. O. Rich, Theodore Stowe; New Castle, M. H. Bettes, Fortes Morse; Greenville, Thomas Stubbs; Clarksville, Thomas Graham. Meadville District, John Bain, presiding elder; Meadville, B. S. Hill, Calvin Kingsley; Allegheny College, G. W. Clarke; Oil Creek, Hiram Luce, A. L. Miller; Franklin, J. R. Locke; Cooperstown, T. D.

Since 1833 there had existed a Bible, Tract, and Sunday School Society of the Methodist Episcopal Church; but the General Conference of 1840 transferred the bible interests of the church to the American Bible Society. The following committee was appointed on the bible cause: B. S. Hill, William Patterson, Lorenzo Rogers, B. O. Plimpton, and L. D. Mix—and brought in a strong report which was adopted. The new Sunday School Union was also recognized by the appointment of Samuel Gregg as one of the vice presidents of the parent society and the adoption of the following resolutions:

"Resolved, That this conference direct its secretary to furnish a report of Sunday schools within its bounds to the union in New York.

"Resolved, That in view of the great benefits to be derived from an enlarged and efficient operation of the union, we pledge all consistent and proper efforts to increase its pecuniary resources.

"Resolved, That we recommend to all our Sunday schools to patronize the 'Sunday School Advocate,' published at the Methodist Episcopal Book Room at New York."

The following resolution is the response of the conference to the appeal of the Missionary Society for a more liberal support:

Blinn; Hendersonville, J. M. Plant, A. G. Miller; Mercer, Joseph Leslie, E. B. Lane; Salem, H. S. Winans, Rufus Parker; Clintonville, Israel Mershon, A. M. Reed; Shippenville, G. F. Reeser, John Abbott; Clarion, H. N. Stearns, John Graham; Red Bank, Isaac Scofield, William Monks; Luthersburg, to be supplied. Jamestown District, John J. Steadman, presiding elder; Jamestown, Moses Hill, Daniel Pritchard, Samuel Churchill; Gerry, J. W. Davis, Moses Elkins; Napoli, John Demming, O. P. Brown; Forestville, W. B. Lloyd; Villenovia, H. J. Moore; Sheridan, Goodwin Stoddard, William Butt; Fredonia, J. W. Hill; Portland, J. E. Chapin; Westfield, C. R. Chapman; Mayville, Josiah Flower; Harmony, Niram Norton, Matthias Himebaugh; Warren, E. J. L. Baker; Youngsville, J. F. Hill; Wattsburg, Daniel Richey, Edwin Hull; Columbus, Alexander Barris; Quincy, E. J. Kinney, S. A. Henderson. Erie District, John C. Ayres, presiding elder; Erie, A. M. Brown; North East, Darius Smith, John Crum, Albert Norton; McKean, Albina Hall, R. L. Blackmar; Springfield, William Patterson, W. W. Maltby, G. B. Hawkins; Ashtabula, J. H. Whallon, Joseph Marvin; Geneva, J. W. Lowe, John Van Horn; Morgan, Allen Fouts, S. C. Frear; Conneautville, I. H. Tackitt, S. C. Thomas; Evansburg, John Prosser; Cambridge, D. W. Vorce, R. J. Sibley; Saegertown, Ahab Keller, John Mortimer.

"Resolved, That we carry into effect the penny-a-week collection to replenish the missionary treasury, and that the presiding elders see that measures are taken at the first quarterly meeting to have this done as far as possible in all the circuits and stations."

The amount raised in the conference during the centenary year was a great disappointment to the friends of the causes to be benefited—less than one thousand dollars. The money was placed in the hands of a committee to be loaned and the interest paid to Allegheny College. This year—1842—a committee was appointed to secure the incorporation of a board to handle this fund and any other moneys that might be placed for the same purpose. The incorporation was secured from the Court of Common Pleas in the city of Erie, Pennsylvania, and is dated February 8, 1843, and reads as follows:

"Whereas, The Erie Annual Conference of the Methodist Episcopal Church has recommended to the members and friends of said conference the setting apart of a portion of their substance as a thank-offering to God for all His benefits conferred through the instrumentality of Wesleyan Methodism, and for the accumulation of a fund commemorative of the foundation and centenary duration of the establishment of a blessing so inestimable; and,

"Whereas, The said conference has recommended the appropriation of the said fund to the charitable purposes of the relief and sustenance of the traveling preachers attached to said conference, who may be distressed, worn out, or superannuated; their wives, widows, and children, and for the support of liberal education under the direction of said conference; and,

"Whereas, It is the wish of the members and friends of said conference, that a corporation be formed, under the Acts of Assembly of this Commonwealth, for the better securing the appropriation of said funds to the objects intended; therefore,

"Resolved, That those members of the Erie Annual Conference of the Methodist Episcopal Church, who are citizens of Pennsylvania associate themselves under the name, style and title of the Centenary Fund Society of the Erie Annual Conference, for the purpose above set forth, and adopt for their government the following:

The Centenary Fund Society.

"CONSTITUTION.

"Article I.—The Centenary Fund Society of the Erie Annual Conference shall be composed of those members of said conference who are citizens of Pennsylvania, and such lay members of said Church within the jurisdiction of said conference, and citizens of this Commonwealth, as the society shall from time to time appoint upon its Board of Trustees, provided for in Article II of this constitution.

"Article II.—Sec. 1. This society shall annually choose from among its members a president, vice president, secretary and board of nine trustees, five of whom shall be clergymen and the rest laymen. The society shall appoint a member of the board of trustees, who shall faithfully perform his duties as hereinafter specified.

"Sec. 2. It shall be the duty of the president, or, in his absence, the vice president, to give notice of the annual meeting of the society, and to call special meetings of the society when requested by the board, preside at their meetings, and to perform such other duties as usually devolve on such officer. It shall be the duty of the secretary to preserve a true record of all the official acts of the society.

"Sec. 3. It shall be the duty of the board of trustees to invest the funds subscribed, or that may be hereafter subscribed, and also collect the dividends and interest of such funds, and pay the same into the hands of the treasurer.

"Sec. 4. The board shall in all instances be subject to and obey the instructions of the society, and shall report annually the state of its funds, the manner of its investments, the proceeds therefrom, and all other matters touching the discharge of their duties which may be of interest to the society.

"Sec. 5. Should vacancies at any time occur in the board, by death, resignation, expulsion from the Methodist Episcopal Church, removals, or otherwise, it shall have the power to supply said vacancies until the next annual meeting of the society; and should the society neglect to elect members of the board at the proper time,

the last elected members shall act until such election takes place.

"Sec. 6. The annual meeting of the board shall be held on the third Tuesday after the annual meeting of the society, at which time they shall elect a president and a secretary, and transact such other necessary business as shall come before them.

"Sec. 7. The following gentlemen, namely, Rev. John Bain, Rev. J. C. Ayres, Rev. B. S. Hill, Rev. Albina Hall, Rev. G. W. Clarke, and Mr. James Ford, Mr. Thomas Wilkins, Mr. J. D. Dunlap, Mr. Alvin Miller, shall compose said board until the next annual meeting of the society.

"Sec. 8. It shall be the duty of the treasurer to receive, safely keep and hold, subject to the order of the board, all funds subscribed, or that may be subscribed for the above specified purpose; also to receive of the board the dividends and interest of the money invested, and pay the same to the order of the society at each annual meeting.

"Article III.—Sec. 1. This society in its entire action shall carry out the intentions and wishes of the Erie Annual Conference as set forth in the preamble of this constitution, and the books, contracts, papers, and all documents of this society; and this board shall be open to the inspection of the Erie Annual Conference, or to a committee appointed by the conference for that purpose.

"Sec. 2. A majority of the members of the society shall form a quorum.

"Sec. 3. The annual meeting of the society shall be held at the place, and immediately subsequent to the session of the Erie Conference." (This has been changed to the second day of the session, and other changes have been made to which lack of space may prevent further reference in this work.)

Robert T. P. Allen had been professor of civil engineering, and adjunct professor of mathematics in Allegheny College since 1839. Mr. Allen was a native of Maryland and educated at West Point. He was a local preacher. Mr. Gregg says: "Mr. Allen was a sprightly little man, full of zeal, but troubled with an impediment in his speech; possessed a very friendly disposition, and was generous to a fault." In 1842 he was admitted on

trial in the Erie Conference, and transferred to the Kentucky Conference. He accepted a professorship in "Transylvania University," and became a member and minister of the Methodist Episcopal Church, South, at the organization of that body.

Samuel Churchill superannuated in 1847, and located in 1849.*

John K. Coxon did not continue in the work. He settled in Punxsutawney, Pennsylvania, and entered upon the profession of law.†

John Abbott, Orsemus P. Brown.

John Abbott was born in Crawford County, Pennsylvania, Nov. 28, 1813, and died near Geneva, March 19, 1884. His parents were both members of the "Mumford Class," near Meadville, formed, Mr. Gregg says, "most likely in 1799," and his grandfather, Mr. McFadden, was its first leader. He was converted and joined the Methodist Episcopal Church when thirteen years of age. He was received on trial in the Erie Conference in 1842. He had exercised his talents as a local preacher for ten years. He was supernumerary in 1878, and effective nearly forty-one years. He was married to Elizabeth Mason, Nov. 6, 1834.

Brother Abbott traveled in almost every part of the present Erie Conference, and was a very successful minister of Jesus Christ. He was pre-eminent as a revivalist. Several of his charges he served second terms; and two charges, three terms each. One charge he served four terms. God approved these appointments, since throngs of converts were brought into the fold. "As a revivalist, in pure evangelistic work, he was a king, and had no superior, if an equal, among his honored brethren of the conference among whom he so long labored." After a few months at Sunville, his last charge, weary and tired, he returned to his little farm to rest—to die. The sum-

*S. C. Churchill—Admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; located, 1849. Appointments: 1842, Jamestown, N. Y.; 1843, Clarion; 1844, Red Bank; 1845, Ellington; 1846, Forestville and Villanovia; 1847-'48, superannuated.

†J. K. Coxon—Admitted on trial, 1842; full connection, 1845; deacon, 1845, Hamline; located, 1846. Appointments: 1842, Williamsfield; 1843, Clintonville; 1844, Red Bank; 1845, Luthersburg Mission.

mons found him ready. He was truly a man full of faith and the Holy Ghost.

The popularity of Brother Abbott as a circuit preacher was quite pronounced and well-merited. On one occasion, W. P. Bignell, his presiding elder, in representing him on the conference floor, said: "Brother Abbott is the only preacher I have ever known who can make twelve visits in the country in one afternoon, and drink a quart of buttermilk at each place."*

Orsemus P. Brown was born in Petersburg, Rensselaer Co., N. Y., July 22, 1808. His parents were irreligious, and he grew up to early manhood without serious thoughts concerning religion. Through God's providence he was led to attend a protracted meeting held in his native place in the winter of 1827-'28; and was there powerfully converted. Because of this, he was driven from his home and went to Oneida County where an elder married sister resided, and united with the Methodist Episcopal Church. He was licensed to preach in Stockton, Chautauqua Co., N. Y., in 1838, and in 1842 was admitted into the itinerant ranks in the Erie Conference. He was transferred to the Wisconsin Conference in 1855, but, after having completed certain business matters, was re-transferred the next year—but never returned. He was seized by erysipelas of a malignant type which disqualified him for several days for religious conversation, and soon terminated his earthly career. That he was prepared for the great change cannot be a subject for doubt. "His labors and sacrifices will not soon be forgotten by his brethren who still toil in the vineyard." President John Barker, who preached his funeral sermon, writes of Mr. Brown: "He has left, as a legacy to the Church, the recollection of his labors and sacrifices; and multi-

*John Abbott—Licensed to preach, 1832; admitted on trial, 1842; full connection, 1846; deacon, 1846, Morris; elder, 1849, Waugh; deceased, Geneva, Pa., March 19, 1884. Appointments: 1842-'43, Shippenville; 1844, Cooperstown; 1845-'46, Oil Creek; 1847, Tionesta Mission; 1848-'49, Hendersonville; 1850-'51, Cooperstown; 1852, Riceville; 1853-'54, Evansburg; 1855, Steuben; 1856, Saegertown; 1857-'58, Salem; 1859, Cochranton; 1860, Espyville; 1861-'62, Pine Grove; 1863-'64, Hendersonville; 1865, Hubbard and Coitsville; 1866-'67, Rockland, 1868-'69, Cooperstown; 1870-'71, Salem; 1872-'73, Cochranton; 1874, Spring; 1875-'76, Fagundus and Hickory; 1877, Fredonia, Pa.; 1878, supernumerary; 1879, Hydetown; 1880-'81, Cooperstown; 1882, Linesville; 1883 (four months), Sunville.

tudes, turned through his instrumentality from the paths of sin and folly to the wisdom of the just, shall rise up and call him blessed." The body was conveyed for interment to Rockville, Crawford Co., Pa.*—*(Pittsburg Christian Advocate, Feb. 24, 1857.)*

Alva Wilder.

Alva Wilder was born in Dummerston, Vermont, Aug. 2, 1812; and died in Corsica, Pennsylvania, Jan. 15, 1894. He was one of fourteen children—seven sons and seven daughters. When he was but a small boy, his parents moved to Phelps, New York, and then to Harpersfield, Ashtabula Co., Ohio. His early advantages for an education were very limited. When a young man, he drove stage across the mountains from Brookville to Bellefonte. In 1837 he married Miss Mary Plumer, of Edinburg, Ohio. He was converted in 1833 under the labors of J. C. Ayres and Arthur M. Brown, and was licensed to preach in 1836. He was employed as a supply on the Mesopotamia Charge, entering upon his work March 4, 1837. In 1842 he was admitted on trial in the Erie Conference. He was granted a certificate of location at the conference held in Franklin, Pennsylvania, July 22, 1853; and was re-admitted in 1872. He had been left without a charge one year, and superannuated one; and was permanently superannuated in 1886. During the period of his location, he lived on a farm near Edinburg, Ohio, preaching frequently. He was very successful as a revivalist.

"Brother Wilder was blessed with a strong body and great power of endurance, which fitted him for labors abundant, mostly in rural districts. He possessed much native talent, a vein of ready wit, and at times was very eccentric, but often spoke with great power, moving his audience to tears or laughter. He was an earnest preacher, and many have been blessed under his ministra-

*O. P. Brown—Licensed to preach, 1841; admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; elder, 1847, Janes; transferred to Wisconsin Conference, 1855; transferred to Erie Conference, 1856; deceased, Janesville, Wis., January 24, 1857. Appointments: 1842, Napoli; 1843, Wattsburg; 1844, Columbus; 1845-'46, Youngsville; 1847, Leon; 1848, Wesleyville; 1849, McKean and Girard; 1850, Rockville; 1851, Mentor; 1852, Kingsville; 1853-'54, Sinclairville; 1855, Albion, Wis.

tions. He was happy in life, victorious in death." His last testimony was, "the Master is with me."

While visiting among friends, he preached his last sermon at Pine Grove on the Corsica Charge from the text, "Set thine house in order for thou shalt die," 2 Kings xx, 1. His labors were abundant, and many rural districts were blessed by his ministry. "He possessed a good degree of mental power, but it was rough, odd, and amusing. At times he would speak with thrilling power, but was apt to spoil the effect with eccentricities. He was a man of much religious zeal and fervor, and possessed a mind of unusual grasp of thought, and quick and ready wit."*—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 187.)*

Anecdotes of Alva Wilder.

On one occasion in the early ministry of Alva Wilder he was preaching on the great theme of immortality, and was dwelling particularly upon the beauties and glories of the eternal city. He spoke of the walls of jasper, the gates of pearl, streets of gold, the mansions fair, the sea of glass and the great white throne of God. He spoke of the beauty of the inhabitants of the celestial city as they walked along the banks of the river of life, with glorified bodies and garments white. He spoke of the angels and their songs of praise, golden harps and the redeemed who sang the song of Moses and the Lamb. Now there happened to be seated in the pulpit Richard A. Caruthers, though one of our able men, not remarkable, to say the least, for his beauty. Indeed remarks to the contrary have been freely expressed. It would not do to say that he was the homeliest man in the Erie Conference for there are not a few other candidates for this distinction, but in making up a collection, it would be no injustice to

*Alva Wilder—Licensed to preach, 1836; admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; elder, 1849, Waugh; located, 1853, during his location, residing on a farm near Edinburg, Portage County, O.; re-admitted, 1872; deceased, Corsica, Pa., January 15, 1894. Appointments: 1842, Gustavus; 1843, Oil Creek; 1844-'45, Kinzua; 1846, Harmony; 1847-'48, Washington; 1849, Spring Creek Mission; 1850, without appointment; 1851, Luthersburg Mission; 1852, superannuated; 1872-'73, Cherry Creek; 1874, President; 1875, Tionesta; 1876, Ellery; 1877-'78, Arkwright; 1879, Irving; 1880-'81, Hydetown; 1882, Enterprise; 1883, Steamburg; 1884, New Salem; 1885, Corsica; 1886-'93, superannuated.

others to place him among those who would be worthy of a place on the front seat. Brother Wilder, while describing the glories of heaven, chanced to look toward Brother Caruthers and a new illustration, as by some special inspiration, was suggested to the speaker. Going up to Brother Caruthers and taking his beard in his left hand, while placing his right hand on his forehead he turned his face full toward the congregation and exclaimed, as the crowning climax of his already marvelous description: "Why, brethren! Only think of it! When we shall be gathered home and God shall have wrought upon us this wonderful change, even this face of Brother Caruthers will be beautiful!"

In 1885 Alva Wilder was appointed to the Corsica Circuit. This was his last regular appointment. The charge was spiritually very low. This was especially the case at one point where, it was said, there could be found but one man who could pray, and he prayed in so low a voice that while doubtless the Lord heard, it is certain the people did not. The only way they could tell when he had finished his prayer was when his mouth ceased to move or he rose from his knees. At the first prayer-meeting of the conference year Brother Wilder called on this man to pray. He listened but heard no sound. He looked to see if the man understood aright. There he was, devoutly kneeling, eyes closed, lips moving, but no sound was heard. Mr. Wilder watched his mouth as it wobbled, then left his own place and tip-toed to the side of the kneeling form, looked for a minute as if in doubt and perplexity and having reached his conclusion raised his big right hand and gave him a resounding whack between the shoulders which nearly sent him sprawling on the floor, at the same time shouting at the top of his voice: "My God, brother! Wake up! Wake up!." The brother woke up, the people who were present at the prayer meeting woke up, the church woke up, the neighborhood woke up, and a great revival followed.

During a revival meeting conducted by Mr. Wilder at one of his appointments the house was crowded, as was frequently the case in the course of his ministry, and many rough or thoughtless young men attended for fun or to create a disturbance. One evening when the attendance was larger than usual and the house ill ventilated

because of the winter's cold, some one threw some sulphur on the large box stove standing in the middle of the audience room. Mr. Wilder at the time was preaching on the retribution of the wicked. He had noticed the fumes on the stove and as the people began to cough he called out in his stentorian voice: "Some of you young men now are so near hell that I can smell the brimstone."

The wit of Alva Wilder and his readiness at repartee often served him in good stead on occasions in which logical argument may have failed. This, perhaps more than anything else, was the secret of his success in controversy. The Methodist Episcopal Church in the days of his early ministry, as also from its earliest history within the bounds of the Erie Conference, was compelled to demonstrate its right to an existence. The baptismal question was one of those which attracted large attention on some portions of the field. On one occasion, when Mr. Wilder reached his new charge, he found the ground already preoccupied by a somewhat eminent minister of the Baptist faith, who was improving his opportunity previous to the arrival of the Methodist minister, in preaching a series of sermons on baptism. This—so at least the Baptist minister hoped—would so establish the people in the true faith, that they would not be easily led astray. Mr. Wilder reached the field in time to hear the last sermon of the series, and was present, unknown to the preacher. After the completion of the sermon which, near its close, summed up the arguments previously used, he said to the congregation, according to the custom of the time: "I shall be glad to answer any questions which any person present may be pleased to ask, that there may be nothing lacking to the thorough conviction of my hearers as to the impregnable scriptural ground upon which our doctrine rests." Pausing a moment, Mr. Wilder arose and addressing the speaker said: "I would like to ask a few questions, not in the way of argument or to arouse any controversy but only to assure myself that I fully understand certain minor points of which I am at present in doubt. Will the brother permit me to submit several questions all of which can be answered by 'yes' or 'no'?" "I shall be happy to answer any questions which the gentleman may be pleased to propound." "Did I understand you to say that a person must be com-

pletely covered by water before he can be enrolled as baptized?" "Most assuredly," replied the minister. "Such being the case, if you were to lead a candidate down into the water, until it covered his knees, would that be baptism?" "No." "If you were to continue to go deeper until the water reached his loins, would that be baptism?" "No." "If you were to go still farther until the water rose above his shoulders, would that be baptism?" "No." "If you were still to proceed until the water covered his mouth, just giving a chance for him to breathe, you would call that baptism would you not?" "Certainly not." "Now if you should go on until the candidate was wholly immersed except a little spot on the top of his head the size of a silver dollar, that would be baptism would it not?" "Most assuredly not." "Well, then, letting the man stand there, if you were to fill the palm of your hand with water and place it on the top of his head so as to completely cover the bare spot, would that be baptism?" "Certainly," was the reply. "Well, said Mr. Wilder, with a long breath as if he felt greatly relieved, "I do not see that we differ materially, that's the end of the candidate that we Methodists baptize." Saying this, Mr. Wilder sat down. The effect upon the congregation was overwhelming. The Baptist minister forgot to pronounce the benediction, or to shake hands with his inquisitor and, tradition says, that thereafter Mr. Wilder had the whole field to himself.

Albert M. Reed, T. B. Tait, S. C. Thomas.

Albert M. Reed was born August 2, 1820. He was instructed in the duties of religion by pious parents, and converted in the eighteenth year of his age. "He spent some time in preparing for the duties of his calling, and eagerly sought for such literary acquisitions as sanctified by grace would enable him to be a workman that needeth not to be ashamed." He was licensed to preach in 1841, and received on probation in the Erie Conference in 1842. He served Clintonville, Ravenna, and Jamestown Circuits, and was in each charge acceptable and useful. "He went to the conference in 1845 in feeble health, but received his appointment to Mayville Circuit, where he labored only a few weeks, and was taken down with a lung fever, from which he never fully recovered. After

being apparently near the grave, he was mercifully so far restored as to be able to return to the home of his childhood, and die in the midst of his friends. Hope and fear alternately prevailed until the early part of the summer of 1846, when the aspect of the disease became such that his cherished hopes of living at the altars of the church were cut off, and he quietly resigned himself to the prospect of an early death. He died August 2, 1846, during the session of the Annual Conference. The religion which he commended to others became increasingly precious to his own soul as he looked upon death and eternity."*—*(Minutes of Conferences, Vol. IV, 1846, p. 54.)*

Thomas Benson Tait was born in North Beaver Township, Lawrence Co., Pa., June 15, 1815; and died in Niles, Ohio, June 6, 1898. At sixteen years of age he left the farm and learned the tailor's trade; and afterward studied medicine at Darlington, Pa. In preparation for the ministry, he attended school at Poland, Ohio. He was reared in the Presbyterian faith; but at a revival held at Edenburg, Pa., by Rufus Parker and S. P. Hempstead in 1839, he was converted and united with the Methodist Episcopal Church at Mount Jackson. He was licensed to preach by Hiram Kinsley in 1840, and two years later was received on trial in the Erie Conference. He became a member of the East Ohio Conference at its organization. His active ministry covered a period of forty years. In 1882 he took a superannuated relation, and afterwards resided at Niles. "Mr. Tait was rather tall and slim, a good natured and kind hearted man. He made an excellent pastor and passable preacher, dwelling mostly on practical themes."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 183.)* "His ministry was highly useful, resulting in the strengthening of all the churches where he labored. He was a good practical preacher, a safe counselor, and a wise teacher. . . . Though severely afflicted for several years past, he was never unhappy, and never complained. He was a patient, cheerful child of God. To him death was but the passport of life. He feared not, but triumphed. The

*A. M. Reed—Licensed to preach, 1841; admitted on trial. 1842; full connection, 1844; deacon, 1844, Waugh; deceased. Mantua, O., August 2, 1846. Appointments: 1842, Clintonville; 1843, Franklin, O.; 1844, Jamestown, N. Y.; 1845, Mayville.

weary wheels of life stood still at last, and he slept to awake in the likeness of his Lord."*—*(Minutes of the East Ohio Conference, 1898, p. 71.)*

Of Samuel C. Thomas, Mr. Gregg says: "Mr. Thomas was large and well-proportioned, and carried an open, good natured countenance. He generally appeared cheerful and happy, knew how to secure the good opinion of others by treating them with deference and gentlemanly respect, was an original abolitionist, and, with all his other excellencies, was a good practical Methodist preacher. He improved fast, and rose rapidly in the conference while he continued in it."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 186.)*

Mr. Thomas was born in Niagara County, New York, March 10, 1810. He settled in Meadville, Pennsylvania. He was united in marriage with Miss Isabella B. Dunlap in Bellefonte, Pennsylvania, September 10, 1829, and was converted in 1837. He was licensed to preach in 1841, and admitted on trial in the Erie Conference in 1842. In 1851 he was transferred to the Wisconsin Conference. He was nine years an agent of colleges, ten years a presiding elder, and a delegate to the General Conferences of 1860, 1864, and 1868. Hoping to lessen the severity of chronic complaints, he spent several years in Florida. He died in holy triumph in Starke, Florida, June 5, 1894.†

*T. B. Tait—Licensed to preach, 1840; admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; elder, 1846, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Niles, O., June 6, 1898. Appointments: 1842, Braceville; 1843, Saegertown; 1844, Morgan; 1845, Wesleyville; 1846-'47, Middlebury; 1848, Franklin, O.; 1849-'50, Freedom; 1851, Parkman; 1852, Mechanicsville; 1853, Geneva; 1854, Newburg; 1855-'56, Northampton Mission; 1857, Ellsworth; 1858, Canfield and Boardman; 1859, Charlestown; 1860, Nelson and Garrettsville; 1861, Nelson; 1862, Wesleyville; 1863-'64, Richmond; 1865-'67, Niles; 1868, Bazetta and Johnson; 1869, Cortland; 1870-'71, Gustavus and Johnson; 1872, Mineral Ridge; 1873-'74, Williamsfield; 1875-'77, Montville and Hampden; 1878, Bainbridge, 1879-'80, Lenox; 1881, Colebrook and Rome; 1882-'97, superannuated.

†S. C. Thomas—Licensed to preach, 1841; admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; elder, 1846, Morris; transferred to Wisconsin Conference, 1851; deceased, Starke, Fla., June 5, 1894. Appointments: 1842, Conneautville; 1843, Geneva; 1844-'45, Agent Allegheny College; 1846-'47, Ravenna; 1848, Willoughby; 1849-'50, Fredonia, N. Y.; 1851-'52, Milwaukee, Wis., Spring Street; 1853-'54, Platteville District; 1855-

Gaylord B. Hawkins.

Gaylord B. Hawkins was born in Franklin, Delaware Co., N. Y., March 25, 1815. When five years of age his parents moved to Vienna, Ohio. Subsequently he lived with a married sister in Poland, Trumbull Co., Ohio. Here at the age of nineteen he was converted to God, and became a zealous member of the Methodist Episcopal Church. Feeling that he was called to the Christian ministry, he entered Allegheny College from which he graduated in 1842. About this time he was united in marriage with Miss Emeline E. Hotchkiss. He was received into the Erie Conference in 1842, having been licensed to preach the same year. He was principal of Juliet Academy in 1843, and of Asbury Seminary in 1847-'49. He was presiding elder of New Castle District in 1856-'59. He filled every post assigned to him usefully, and acceptably.

"Upon the breaking out of the rebellion, he took an active part in behalf of the government. His trumpet gave no uncertain sound. He rallied the languishing patriotism of his country around the flag of the Union. He was, without any desire or solicitation on his part, made chaplain of the 2nd Ohio Cavalry. With them, for months, he shared the toils, dangers and privations of a life of warfare. At length being violently attacked with typhoid fever, he died at Fort Scott, Sept. 15, 1862. His end was characterized with great peace. "Resting in the arms of my Heavenly Father," and "Precious Savior," were his last audible words. Our departed brother was a noble expression of manliness, a good citizen, a true patriot, an affectionate husband, a kind father, and a devoted minister of the gospel. He rests from his labors; his works follow him!"—*(Manuscript Record of Erie Conference Reports, Vol. I, 1863, p. 226.)*

Mr. Hawkins was a noble specimen of manliness. Gregg says of him: "As a preacher of the gospel he possessed a logical mind, reasoned clearly and forcibly,

'56, Milwaukee, Jackson Street; 1857-'60, Agent Lawrence University; 1861-'62, Milwaukee, Summerfield Street; 1863, Agent Lawrence University; 1864-'67, Milwaukee District; 1868-'71, Janesville District; 1872-'73, Fort Atkinson, Wis.; 1874-'76, Lyons and Spring Prairie, Wis.; 1877-'78, Elkhorn, Wis.; 1879, Sharon, Wis.; 1880, supernumerary; 1881, East Troy, Wis.; 1882-'93, superannuated.

and was quite original and independent in his matter and manner, and would sometimes venture a little beyond the beaten track of orthodoxy and proclaim sentiments a little startling to the ear of the doctrinal critic, and when committed to a doctrine or idea it required a master-mind to dislodge him."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 185.)*

The following paper will show the esteem in which Mr. Hawkins was held in the army:

"Camp of the 2d Ohio Volunteer Cavalry,
"Fort Scott, Kan., Sept. 15, 1862.

"In consequence of the death of Chaplain G. B. Hawkins, of the 2d Ohio Cavalry, a meeting of the officers was convened, and Lieutenant Colonel R. W. Ratliff appointed chairman. It was unanimously agreed that the following letter of condolence should be submitted to his bereaved wife and friends:

" 'It has pleased God, in His all-wise providence to remove our friend and brother officer, Chaplain G. B. Hawkins, from his field of labor and usefulness to the land where the weary are at rest, and we feel moved to offer our condolence to his bereaved wife and family—to mingle our tears with theirs, and mourn that the patriotic and Christian zeal which impelled him to join his country's armies as a preacher of righteousness should so soon demand the sacrifice of a life so dear to his many friends.

" 'We tender to them our heart-felt sympathies, hoping and believing that the God whom he trusted will be a father to the fatherless, and the widow's guide. How he has won in a high degree our respect and esteem by the manly boldness with which he rebuked whatever was wrong—our love by his kindness and attention in hours of sickness, and at the bedside of dying comrades, we can fully testify. But while we mourn, our loss is his unspeakable gain.

" 'Lieutenant Colonel R. W. Ratliff, Ch'n.

" 'Lieutenant H. Townsend, Secretary.' "*—*(Pittsburg Christian Advocate, Dec. 13, 1862.)*

*G. B. Hawkins—Licensed to preach, 1842; admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; elder, 1846, Morris; deceased, Ft. Scott, Kas., September 15, 1862. Appointments: 1842, Springfield; 1843, principal Juliet Academy; 1844-'45, Painesville; 1846, Geneva; 1847-'49, principal Asbury Seminary; 1850, Mercer; 1851, Warren, O.; 1852-'53, Cleveland, St.

BLACKMAR, MORSE, MONKS.

Ransom L. Blackmar was born in Trumbull township, Ohio, Dec. 29, 1819; and died in Buffalo, New York, May 21, 1895. His father died while Ransom was an infant, and he was left to the care of a pious mother. He was converted in Austinburg, Ohio, in 1834, and found a home in the Methodist Episcopal Church. He was licensed to preach in 1840, and employed by Hiram Kinsley as a supply on the Ellsworth Circuit. In 1842 he was admitted to the Erie Conference on trial. He became a member of the East Ohio Conference at the division. He was superannuated in 1853, and sustained that relation until the time of his death. Brother Blackmar was twice married. He married Eliza Bowl in 1842; and in 1867 was united in marriage with Miss A. J. Bundy. He had been a great sufferer, and was preparing to go to Parkman, Ohio, when he was taken with inflammatory rheumatism, which went to his heart and took him away. He died in the triumphs of faith. "Very seldom can there be found one in proportion to his ability, whose zeal, fidelity, and liberality exceeded his."*—*(Minutes of Conferences, Vol. XXV, 1895, p. 421.)*

Fortes Morse was received on trial in Erie Conference in 1842, and appointed second preacher on New Castle Charge. He was born in Ohio, Sept. 15, 1812; and was converted in 1825. He served the Morgan, Rockville, and Conneautville Circuits. He died at his post at Conneautville, Pa., April 23, 1846. "He was very faithful in attending to the duties of a Methodist preacher, and was greatly beloved among those with whom he labored."†—*(Minutes of Conferences, Vol. IV, 1846, p. 54.)*

Clair Street; 1854, Akron; 1855, Meadville; 1856-'59, New Castle District; 1860-'61, Poland; 1862, Chaplain U. S. A.

*R. L. Blackmar—Licensed to preach, 1840; admitted on trial, 1842; discontinued, 1844; re-admitted, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1859, Simpson; became a member of the East Ohio Conference at its organization, 1876; deceased, Buffalo, N. Y., May 21, 1895. Appointments—1840, Ellsworth (supply); 1842, McKean; 1843, Harmony; 1849, Upper Tionesta and Ridgway Mission; 1850, Gerry; 1851, Leon; 1852, Perrysburg; 1853-'94, superannuated.

†Fortes Morse—Admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; deceased, Conneautville, Pa., April 23, 1846. Appointments: 1842, New Castle; 1843, Morgan; 1844, Rockville; 1845, Conneautville.

William Monks was born near Curllsville, Clarion Co., Pa., June 9, 1806. He was converted at the age of nineteen under the labors of I. H. Tackitt, and licensed to preach in 1840. He was employed one year as a supply on Shippenville Circuit, and in 1842 became a member on probation in the Erie Conference. From Twinsburg, his last pastoral charge, he received on the 10th of March, 1860, the Master's welcome to the weary itinerant's home. "His grave is with the people to whom, as pastor, he delivered his last message, only a month before his triumphant departure. His memory is the common inheritance of all, who, in any period or relation of his life, were blessed with his genial influence. In his life below, our brother was faithful, laborious, useful, beloved. His style of preaching was exceedingly simple and plain; his manner earnest and impressive. An honest sincerity was apparent in all he said or did, both in and out of the pulpit, securing unbounded confidence in the purity of his motives, while the warmth and tenderness of his spirit, won the hearts of all, and leaves his memory deeply graven there. With great modesty and self-distrust, his experience of the things of God was deep and rich, sanctifying his social and pastoral influence, imparting peculiar unction to his public ministrations, and revealing, in the vale of death, the presence of Jesus and the light of heaven. For a full and adequate representation of his character and labors, we await the unfolding of the records of eternity." Gregg says: "Mr. Monks was a man of large attainments in religion, read the Holy Bible much and understood its teachings well, and was an expounder of its truths, and lived much of his time in prayer, a fact that could be easily seen by hearing one of his matchless prayers in public."*—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 182.)*

The Burning of Our Church in Akron.

A communication to the Pittsburg Christian Advocate from Akron, Ohio, says: "While the rich harvest fields,

*William Monks—Licensed to preach, 1840; admitted on trial, 1842; full connection, 1844; deacon, 1844, Waugh; elder, 1846, Morris; deceased, Twinsburg, O., March 10, 1860. Appointments: 1842-'43, Red Bank; 1844-'45, Hendersonville; 1846, Cooperstown; 1847-'48, Pleasantville; 1849, Saegertown; 1850-'51, Conneautville; 1852-'53, Mt. Jackson; 1854-'55, Franklin, O.; 1856-'57, Tallmadge; 1858-'59, Twinsburg.

loaded with abundant fruits, are waving in golden promises from the breath of God, and the joyful chorus of the reapers, as they gather it in, is heard in every breeze, even places where it humanly appeared that Ichabod had engraved his name, but where the ministers of Jesus Christ have wept with strong solicitude, and labored as though the fullest harvest stood forth in immediate expectation, are breaking out with living springs of water.

"Our church in this place has experienced numerous reverses, though destined not to be the least among the cities of our Israel; yet it would seem that she must be tried yet so as by fire. With small beginnings the friends here had advanced to the period in which they saw reared and finished a commodious house of worship, in which the God of heaven showed his approbation, by meeting with his people and pouring the waters of life into many hearts.

"But at the very time when the pulse of the church beat high, and the holy current began to circulate more freely than usual, and expectation played in every eye, and her bosom was heaving with strong hopes; while the ministers of the sanctuary were standing with holy reliance, and from the altar of God were pouring out the streams of salvation upon the people from the fullness of their souls, at this very acme, the fell destroyer approached, and at midnight when all was silent, he stood and saw through the opening lattice the increasing rage of the element already boasting of the utter destruction of its victim without giving the least alarm, and not until it had passed beyond the power of human possibility to save was it discovered by its friends, so that in an unexpected hour all was gone, and before the rising sun our little church were seen hurrying to the place where lay in ashes all their goodly inheritance. Their temple, its fixtures, Sabbath school library, all lay smoking in ruins. Prophesy, you who can, the sorrows which sat depicted upon their astonished countenances; and since, for nearly two long years, have the deep waters of adversity been preying upon their very vitals. But in the midst of discouragements a few spirits, unconquered and unsubdued, stood forth invulnerable, holding fast to the strong promise of our Heavenly Father that better days were in reversion for them in Akron. Meanwhile other denominations, of

which we are favored with eight or nine in number, were strengthening their stakes, and enlarging their borders. We would not here, however, leave a false impression upon the mind, that the Methodists held no meetings; but that their meetings were next to none, compared with what they had enjoyed. They had taken shelter in the third loft of a certain building uninviting as well as unpropitious, but still they held a share in the better feelings of this community, and still more in the prayers especially of those ministers who had labored with and shared deeply in their afflictions. It was not until November last that they beheld reared upon the very foundation of the old one, a new temple, complete and ready for divine service.

"On entering this temple, a live coal from God's own altar touched our hearts, and an inspiration more than human, as though new life was infused; and from that period a strong confidence in God prevailed that he would make bare his arm, and revive his work, for which our united prayers ascended the holy hill of Zion. At our first quarterly meeting, which was on the second Sabbath of its occupancy, the Lord was in the midst, and our meetings continued to increase in interest, and a waking up to the subject of salvation was visible to all. But it was not until the lapse of several weeks, that the cloud which had continued to increase, came directly over, and poured its healing waters of salvation upon the people in a glorious manner, causing many, very many hearts, to overflow with feeling joy. The rush to the altar was astonishing, and more than an hundred souls were hopefully born into the kingdom of God's dear Son. The strong pillars of society which had never before been reached were seen among the first at the altar for prayers, saying, 'What must we do to be saved?' We have received seventy on probation within a few weeks past, principally males, a number of whom are strong men, and bid fair for usefulness. Surely the Lord is remembering mercy for them that fear before him. We are greatly indebted to our beloved Brother Hunter, of Ravenna, for the ministerial service which he rendered us, and are sure the Lord will reward him.—*(Pittsburg Christian Advocate, April 12, 1843.)*

The Work Spreads.

The Methodist Episcopal Church of Versailles, was organized January 26, 1842; and Lester Wood, Philander Porter, and Martin Lindsley were elected trustees. In connection with the Baptist Church the Methodists built a small frame meeting house the same year which was occupied until 1878 when an attractive edifice, 38x56 feet, was erected at a cost of $3,000.

"The West Perrysburg Methodist Episcopal Church in the Rugg neighborhood, is one of the oldest societies of this faith in town, and was organized about 1822 as a Methodist class, numbering about eight or ten members. Services were thereafter held in the houses of the members and in the school house in this locality, but no church building was erected until 1852. December 19, 1851, the members incorporated themselves as the 'Rugg Society of the Methodist Episcopal Church,' and elected Stephen R. Hall, John R. Dawley, and Carlos A. Rugg trustees. The following season a frame meeting house was built on the northwest corner of lot 38, which was remodeled and much improved in the spring of 1878, and is now worth $1,500. . . . The church is connected with Versailles and Perrysburg in forming a circuit, and has had the same pastoral care as these bodies."

The Perrysburg Methodist Episcopal Church was incorporated November 9, 1853, with the following trustees: Truman Edwards, William Cooper, Henry C. Hurd, Abiel Titus, Luther G. Chadwick, James Cooper, Jr., and Chancellor Campbell. Soon after its organization, a house of worship was erected for the society by N. Cook, at a cost of $1,200, and dedicated by the presiding elder, W. F. Wilson, February 8, 1854. In 1865 it was repaired and beautified. There is also a comfortable parsonage. The early history of the society precedes the organization. The oldest record is the minutes of a quarterly conference held in the village in 1849—W. H. Hunter, presiding elder, and I. H. Tackitt, pastor. Five classes were reported under the leadership of Charles Blackney, Benjamin Parkman, Isaac Dawley, George Kirkland, and John Waters. The Perrysburg Circuit had but recently been formed.—*(History of Cattaraugus County, L. H. Everts, 1879, pp. 245, 246.)*

Aurora Callender says, speaking of the Gustavus Circuit: "We have some prosperity on this circuit. About one hundred and twenty have been added to the Church, and I presume not less than two hundred have been converted since conference. Some have sought and found full redemption in the blood of Christ."—*(Pittsburg Christian Advocate, April 12, 1843.)*

The Venango Methodist Episcopal Church was organized in 1842 by Ahab Keller, of the Cambridge Circuit. The original class included: Joseph L. Perkins and wife, Jacob Wood and wife, Benjamin Hays and wife, Mrs. John Peiffer, Nicholas Peiffer, John Terrill, and Miss Delilah Mumford. Meetings were held in an old school house about a mile west of the village, and later on in the Lutheran Church. A large frame church was erected in 1846, located on the west side of Church street, opposite South, at a cost of $12,200.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 679.)*

Deer Creek Methodist Episcopal Church, a mile and a half southwest of Milledgeville, was organized early in the forties. There had been preaching in the neighborhood by Methodist itinerants some time prior to the organization of the society. In 1842 there were about sixteen members who built a small meeting house, which was afterwards enlarged and improved and served until 1869 when a more imposing structure was erected.—*(History of Mercer County, Brown, Runk & Co., 1885, p. 533.)*

L. Sweetland, writing from the "Kenzua" charge, gives an account of the remarkable conversion of an infidel at the Quaker Hill appointment: "The first at the altar was an infidel. He had sought the Lord for weeks, but all was dark—he knelt—he prayed—but 'O!' he cried, 'I fear it is too late—I have denied the Savior.' He arose and warned the people against infidelity—he said it was possible for a Christian to become an infidel—he said, 'I *know* it.' He was once a Christian, but had become an infidel. And now he exclaimed, 'I fear I must be damned for it!' He knelt again—and wept and prayed—hope fled! He arose in wild despair and cried, 'Let me out of the tent!' And he leaped over the heads of the people—'Let me go to the woods and put an end to my life! I am going to hell! And the sooner I am there the bet-

ter! O pray not for me! Let me go to hell! It's too late with me! I'm lost! I'm lost!'—Thus he continued for perhaps an hour, and at intervals the most of the night. But with the morning light the Savior appeared, and great was the joy! He shouted aloud, while the angels and the church rejoiced. The meeting progressed in power; and left a deep, and we hope, lasting impression. I hear that two have found peace since our meeting closed."—*(Pittsburg Christian Advocate, Oct. 5, 1842.)*

From Youngstown Circuit, Dillon Prosser writes: "We have just closed a protracted meeting which has been in progress twelve days in Liberty. As we had no meeting house nor society in that place, a Presbyterian brother gave us an opportunity to preach in his wagon shop. I accordingly made an appointment to preach, and commenced on Wednesday evening. The prospect was dull, the meeting continued with but little prospect for some days, at length the cloud broke, and the Lord poured down his spirit on the people. It continued to increase in interest till its close, and on the last day of the meeting I formed a class of forty-two, and started a subscription for the purpose of building a meeting house, and in a short time raised nearly enough for that purpose."—*(Pittsburg Christian Advocate, March 16, 1842.)*

The report from Napoli Circuit in 1842 was full of encouragement. John Demming says: "There have been upwards of two hundred and fifty souls converted to the Lord this year on this circuit—about one hundred and seventy added to the Church, and numbers more, we think, will join soon. We commenced a meeting in the town of Coldspring, where there was not one praying person before the meeting, and in one week we formed a class of thirty-three members. The work is spreading and has found its way down the creek to the Allegheny river, on the Indian reservation, and a meeting has been going on for several days, and a number of old backsliders have been reclaimed, and several conversions have taken place, how many I do not know, but from what I hear, I suppose there have been reclaimed and converted about twenty souls."—*(Pittsburg Christian Advocate, June 29, 1842.)*

A correspondent gives an account of a characteristic love feast of the time:

"A quarterly meeting love feast held in the thriving village of Willoughby, Ohio, in 1842, is worthy of notice, not only on its own account, but it indicates the spiritual condition of the Church at that time. Willoughby Circuit embraces Chagrin Falls, Mayfield, Russell, Gates' Mills, and other places, giving an abundance of work to W. F. Wilson and Henry Elliott, the preachers. Some young men made the journey on foot from the falls to Willoughby, a distance of eighteen miles, and were on time to hear the presiding elder's sermon at 1 o'clock. All parts of the circuit were represented, and Saturday night revival services were held. But no one service during the meeting was characterized by such a manifestation of spiritual power as the love feast Sunday morning. At an early hour devout worshipers and some others who had been admitted by ticket, filled the sanctuary. 'Father' Elijah Ward, an aged local preacher, an original and deep thinker, his specialty being the divinity of Christ and the atonement, was present, and his testimony was, as usual, full of the quickening spiritual fire. B. O. Plimpton, then in the high noon of life, was the presiding elder, and he, as an itinerant had been in revivals since his nineteenth year. He was a good strong man and a power in any place. There may have been present some half dozen local preachers, fresh from revival work at home. Testimonies given kept up a running fire from first to finish. The hymns and spiritual songs sung were full of rapturous devotion. One sitting at the front says, 'What impressed me the most at the time and can never be forgotten was the bright, calm and devout appearance of the audience during this love feast. We cannot recall anything that was said, but the heavenly aspect of the people and the hallowed atmosphere of the place is still as fresh as ever in our mind. There were present a few aged people, fathers and mothers in Israel, a larger number of middle-aged men and women with their armor buckled on, but at least two-thirds of the audience was composed of young people, many of them young converts from the village and surrounding country. They seemed to combine the intelligence and solidity of mature years with the freshness and beauty of youth. In freely taking

part in the services they manifested both strength of character and modesty of deportment. Sitting where I could read upon their countenances expressions of peace, of calmness, of joy, and in one case we remember well—a bright young man sitting near the center of the house—of ecstacy. Tears crept from his half closed eyes and his hands were clasped as if he were holding himself in check. The love feast moved on as a steadily rising tide till it struck the hour for preaching to commence, when the pastor gathered in a harvest of young converts and closed it."

Such a religious service is the most effective that can be given to a thinking man to convince him that Christ is a Savior from sin. Christianity may be explained, arguments advanced for its support, but in this love feast Christianity *itself*, the *real* article, was presented and held up to the observation of the people.

Joshua Soule presided over the Erie Conference at its session held in Fredonia, New York, commencing August 2, 1843. A. G. Sturgis was elected secretary, and W. F. Wilson assistant secretary. The old church property on "East Hill" had been sold and the new church was favorably located in a central part of the village.

Franklin District was organized from the territory of "Clarion Mission District" with added work from across the Allegheny river.

A. M. Brown was transferred to the Pittsburg Conference, and after serving Steubenville, Ohio, two years, returned to the Erie Conference.

To C. D. Rockwell was granted a location.

David Preston and Jesse P. Benn were supernumeraries.

J. K. Hallock, Stephen Hubbard, P. D. Horton, S. W. Ingraham, Watts B. Lloyd, Samuel Leech, James Gillmore, Thomas Carr, and H. S. Hitchcock were superannuates.

The first committee on Sunday schools was appointed at this session, consisting of Samuel Gregg, W. H. Hunter, and J. E. Chapin.

The bishop presented the following resolution from the New York Conference: "Resolved, That the next General Conference so far suspend the Fourth Restrictive Rule, chap 1, sec. 3 of the discipline, as to admit the fol-

lowing change in the general rule, namely, the present rule on the use of spirituous liquors to be substituted by Mr. Wesley's original rule, which is in the following words: 'Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.' "

The Erie Conference unanimously concurred.

The following resolutions were adopted with reference to Juliet Academy, located at Albion, Erie Co., Pa.

"Resolved, That the Juliet Academy, in view of its past prosperity and present prospects, is entitled to our confidence, and that we will recommend it to the patronage of our respective charges.

"Resolved. That the presiding bishop be and is hereby requested to appoint Rev. G. B. Hawkins as its principal for the coming year."

Delegates to the General Conference to be held in New York City in 1844 were elected as follows: John J. Steadman, John Bain, George W. Clarke, John Robinson, and Timothy Goodwin. John Luccock and Alfred G. Sturgis were elected reserve delegates.

The following brethren were admitted on trial: Milo Butler, Waldo W. Lake, Harmon D. Cole, Reuben J. Edwards, John W. Wilson, George W. Maltby, David H. Jack, Hiram Kellogg, Leander W. Ely, Joseph Uncles, John A. Young, John H. Tagg, and Alden Walker.*

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*Appointments for 1843: Ravenna District, Billings O. Plimpton, presiding elder; Ravenna, John McLean; Cleveland, Samuel Gregg; Akron, W. H. Hunter; Middlebury, Peter Burroughs, L. W. Ely; Painesville; L. D. Mix, R. A. Aylworth; Chagrin Falls, W. S. Worrallo, L. D. Prosser; Franklin, J. L. Holmes, A. M. Reed; Newburg, J. E. Aikin, Milo Butler; Twinsburg, Henry Elliott, D. M. Stearns, Hiram Kellogg; Chardon, John Chandler, Alvin Burgess, C. P. Henry; Cuyahoga Falls, Aurora Callender. Warren District, John C. Ayres, presiding elder; Warren, B. S. Hill; Braceville, Lorenzo Rogers, W. W. Maltby; Mesopotamia, J. W. Lowe, Theodore Stowe; Parkman, Ahab Keller, Goodwin Stoddard, Albert Norton; Freedom, Wareham French, Asahel Reeves; Edinburg, Lewis Clark, John Scott; Ellsworth, Ira Eddy, J. E. Bassett; Poland, Dillon Prosser, S. C. Frear; New Castle, Caleb Brown, H. S. Winans; Youngstown, A. G. Sturgis; Hubbard, Allen Fouts, G. W. Maltby; Hartford, Joseph Leslie, B. K. Maltby. Meadville District, Hiram Kinsley, presiding elder; Meadville, J. R. Locke; Allegheny College, G. W. Clarke, Calvin Kinsley; Evansburg, Rufus Parker; Conneautville, William Patterson, John Mortimer; Saegertown, I. C. T. McClelland, T. B. Tait; Cambridge, Isaac Scofield, R. M. Bear; Williamsfield, J. W. Hill, H. D. Cole; Morgan, Ira Norris, Fortes Morse; Gen-

Tagg, Cole, Jack, Kellogg, Walker.

John H. Tagg was born in Kettering, Northamptonshire, England, in 1823. The family came to the United States in 1835, and settled in Rootstown, Portage Co., Ohio. Here John was converted and united with the Methodist Episcopal Church in the thirteenth year of his age. He was brought to a saving knowledge of Christ under the preaching of Asahel Reeves and J. E. Bassett, of the Edinburg Circuit. John Luccock, of the Mesopotamia Circuit gave him license to exhort in 1842. He was licensed to preach by the quarterly conference of the Franklin—Ohio—Circuit, John Chandler presiding, in 1843. The same year he was admitted on trial in the Erie Conference.

Mr. Tagg is rather small in stature, but closely knit together, and evidently made to wear. He is dignified, but easy in address, and quickly accommodates himself to the society in which he is providentially placed. He has been an industrious student, and attentive pastor, an efficient preacher of the gospel, prompt to meet engagements, fervent in spirit, and successful in winning souls. His sunset is brightening, and a glory is in the west.*

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eva, J. O. Rich, S. C. Thomas; Ashtabula, John Luccock, E. B. Lane; Gustavus, W. F. Wilson, Stephen Heard; Salem, J. W. Davis, Hiram Luce. Erie District, Timothy Goodwin, presiding elder; Erie, Darius Smith; McKean, D. W. Vorse, Alden Walker; Springfield, John Crum, A. G. Miller; Wesleyville, R. J. Sibley, Reuben Edwards; North East, E. J. Kinney; Quincy, J. O. Wood, J. W. Wilson; Westfield, Albina Hall; Mayville, John Prosser, C. R. Chapman; Harmony, T. D. Blinn, R. L. Blackmar; Wattsburg, D. C. Richey, O. P. Brown; Columbus, Alexander Barris; Juliet Academy, G. B. Hawkins. Jamestown District, John J. Steadman, presiding elder; Jamestown, Josiah Flower, David Preston, sup.; Randolph, E. J. L. Baker; Gerry, John Demming, S. A. Henderson; Napoli, Daniel Pritchard, W. W. Lake, J. H. Tagg; Forestville, Niram Norton; Villenovia, I. H. Tackitt, Moses Elkins; Sheridan, Thomas Graham, J. A. Young; Fredonia, Moses Hill; Portland, J. E. Chapin; Warren, J. F. Hill; Youngsville, Matthias Himebaugh; Kinzua, Thomas Benn. Franklin, District, John Robinson, presiding elder; Franklin, H. N. Stearns; Cooperstown, G. F. Reeser; Oil Creek, Edwin Hull, Alva Wilder; Hendersonville, M. H. Bettes, John Van Horn; Clintonville, A. L. Miller, J. K. Coxon; Shippenville, J. M. Plant, John Abbott, J. P. Benn, sup.; Clarion, J. W. Clock, Samuel Churchill; Red Bank, William Monks, D. H. Jack; Luthersburg, John Graham; Mercer, Israel Mershon, Joseph Marvin, sup.; Greenville, Thomas Stubbs; Clarksville, Joseph Uncles; J. H. Whallon and John Bain, Agents for Allegheny College.

*J. H. Tagg—Licensed to preach, 1843; admitted on trial, 1843;

Harmon D. Cole was born in the town of Sharon, Schoharie Co., N. Y., April 15, 1813. He was converted when thirteen years of age, and united with the Methodist Episcopal Church in York Mills, Oneida Co., N. Y. He was appointed class leader at the age of eighteen, and held this office until he removed into Ohio in 1840. He was licensed to exhort by Aurora Callender; and was licensed to preach May 15, 1841, at a quarterly conference held at Braceville by Hiram Kinsley. One year later Mr. Kinsley employed him to labor on the Gustavus Circuit. He was admitted on trial in the Erie Conference in 1843.

"Mr. Cole was middling tall, otherwise of medium size, possessed good preaching talents, and entered upon the itinerancy with much zeal and good prospects of ultimate success."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 208, 209.)*

He became a member of the East Ohio Conference in 1876, and was transferred to the North Nebraska Conference in 1884. In 1887 he went to California and lived with his son at Vineland until his death which occurred, by an attack of la grippe, January 2, 1891. "He rests from his labors and leaves the fragrance of a sweet Christian character."*

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full connection, 1845; deacon, 1845, Hamline; elder, 1847, Janes; became a member of the East Ohio Conference at its organization, 1876. Appointments: 1843, Napoli; 1844, Chardon; 1845, Twinsburg; 1846, Newbury; 1847-'48, Windham; 1849, Youngstown and Poland; 1850-'51, Charlestown; 1852-'53, Tallmadge; 1854-'55, Ellsworth; 1856-'57, Braceville; 1858-'59, Greenville; 1860-'61, Conneautville; 1862-'63, Conneaut; 1864-'66, Erie, Simpson Chapel; 1867-'68, Franklin, Pa.; 1869-'70, Fredonia, N. Y.; 1871-'73, Cleveland, Waring Street; 1874-'76, Cleveland, Broadway; 1877, Cleveland Circuit; 1878-'79, Cleveland, Woodland Avenue; 1880-'81, Twinsburg; 1882, Nottingham and South Euclid; 1883-'84, Nottingham; 1885-'89, Glenville; 1890, Nottingham; 1891-1907, superannuated; present residence, Cleveland, Ohio.

*H. D. Cole—Licensed to preach, 1841; admitted on trial, 1843; full connection, 1845; deacon, 1845, Hamline; elder, 1847, Janes; became a member of the East Ohio Conference at its organization, 1876; transferred to North Nebraska Conference, 1884; deceased, Vineland, Cal., January 2, 1891. Appointments: 1843, Williamsfield; 1844, Salem; 1845-'46, Geneva; 1847, Morgan; 1848, Harpersfield; 1849, Chardon; 1850, Parkman; 1851, Freedom; 1852, Mentor; 1853, Cleveland, Perry Street; 1854, Poland; 1855, Springfield; 1856, superannuated; 1857, Ashtabula; 1858, superannuated; 1859-'60, Grand River; 1861, Troy; 1862-'63, Bain-

David Harper Jack was born in Westmoreland County, Pennsylvania, in 1812. He was convicted at a camp meeting held on Clintonville Circuit in 1841, and soundly converted on his way home. He had been keeping a tavern, and upon his return broke down the bar, stopped the sale of ardent spirits, and began to exhort his associates and customers with all his might to flee from "the wrath to come." He was soon licensed to preach; and in 1843 he was admitted to the Erie Conference on trial and appointed to Red Bank Circuit. While in charge of Williamsfield Circuit, he died in the Lord at Salem, Pennsylvania, in September, 1853.

Mr. Jack was a good preacher, presenting the pure gospel clearly and forcibly. He was zealous, beseeching men to "be reconciled to God." He was strong in faith, leaning on the promises of God. He was a good administrator of discipline, and never shrank from duty. He was eminently successful, and many revivals rejoiced his heart. He was a true, generous, noble, manly Christian man.—*(Minutes of Conferences, Vol. V, 1854, p. 411.)*

Mr. Jack "was a successful preacher of the gospel. Through his instrumentality, hundreds of souls have been converted; some of those souls have finished their course, and gone to glory—others are yet on the way. Scattered all along his path, there are jewels, which the Judge shall take and fasten in his crown of rejoicing 'in that day.' But he was successful in the work of a Methodist preacher. Under his management, churches and parsonages sprung up on his charges—old difficulties were settled, and estranged brethren were persuaded to love each other again."*—*(Pittsburg Christian Advocate, Nov. 22, 1853. Contribution by D. C. Wright.)*

Hiram Kellogg was "a short, thick-set man, of deep piety and much zeal; very timid and easily embarrassed in preaching, was powerful in prayer and a good singer.

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bridge; 1864-'65, Montville; 1866-'67, Morgan; 1868-'90, superannuated.

*D. H. Jack—Licensed to preach, 1841; admitted on trial, 1843; full connection, 1845; deacon, 1845, Hamline; elder, 1847, Janes; deceased, West Salem, Pa., September, 1853. Appointments: 1843, Red Bank; 1844, Clarion; 1845, Saegertown; 1846-'47, Rockville; 1848, Salem, Mercer Co.; 1849, Clarksville and Sharon; 1850, Clarksville; 1851-'52, Espyville; 1853, Williamsfield.

The last two qualifications helped him greatly, and study and practice soon improved his preaching, so that he became a very useful man in the conference, having a great many revivals."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 209.)* Mr. Kellogg was born in Northampton, Hampshire Co., Mass., Sept. 14, 1815; and departed this life at Welshfield, Ohio, Sept. 21, 1899. He was converted at Austinburg, Ohio, in 1835; and was licensed to preach by John Chandler in 1841 and employed to labor on the Parkman Circuit, and on the Chagrin Falls Circuit in 1842. He was admitted on trial in the Erie Conference in 1843. He located in 1857, but was re-admitted the next year. He became a member of the East Ohio Conference at its organization. He married Miss Ruth Murphy in 1845. She was called to her reward in March, 1898. "Much might be said of his remarkable career of fifty-six years in conference relations, and of eight years as local preacher and exhorter. One of the old time preachers, he cheerfully bore the hardships, and labored to win. He was a successful revivalist, often receiving more than a hundred converts in a year. He believed in a free and full salvation, and was an illustration of a pentacostally endued workman. On September 21, 1899, as he was walking out in the afternoon, he suddenly found his feet moving along the gold-paved streets, amid the triumphal shouts of many loved ones who had been won by his ministry, and the sweet welcome of his wife and children gone before. The sorrowing company which crowded the church to its utmost capacity at his funeral spoke more eloquently than words of the esteem in which he was held."*—*(Minutes of Conferences, Vol. XXVIII, 1900, p. 439.)*

*Hiram Kellogg—Licensed to preach, 1841; admitted on trial, 1843; full connection, 1845; deacon, 1845, Hamline; elder, 1847, Janes; located, 1857; re-admitted, 1858; became a member of the East Ohio Conference at its organization, 1876; deceased, Welshfield, O., September 21, 1899. Appointments: 1843, Twinsburg; 1844, Ellsworth; 1845, Gustavus; 1846, Williamsfield; 1847, Hartford; 1848, Hubbard; 1849, Ellsworth; 1850, Parkman; 1851-'52, Edinburg; 1853, Mechanicsburg; 1854, Mantua; 1855, Concord; 1856, Chardon; 1858, Newburg; 1859, Bedford and Warrensville; 1860-'61, Mantua; 1862-'63, Troy; 1864, Bainbridge; 1865, Green and Mecca; 1866, Southington and Nelson; 1867, Braceville; 1868, Troy; 1869-'70, Mayfield; 1871, Montville and Hampden; 1872-'73, Warrensville; 1874-'98, superannuated.

Alden Walker was born in Adams, Berkshire County, Mass., May 18, 1816. The family moved to Saybrook, Ashtabula County, Ohio, in 1822. His parents were Quakers, but Alden was early brought under Methodist influence and experienced religion in an old school house under the labors of John Luccock in 1835. He united with the Methodist Episcopal Church, and received local preachers' license by the authority of the Geneva quarterly conference in 1842. The following year he was received on trial in the Erie Conference. He was "full of zeal and power, but wanting in confidence." He located in 1852, and made his home in Saybrook, where for many years he was station agent of the Lake Shore & Michigan Southern Railroad Company. He died in Saybrook, June 20, 1890.*—*(Gregg, History of Methodism, Erie Conference, Vol. II. p. 216.)*

John W. Wilson.

John W. Wilson was born in Williamsburg, Upper Canada, September 22, 1820, and came to the United States with his parents when a child. The family lived in Western New York. He was left homeless at the age of six years. At twelve years of age he found a home with A. Bennett, a local preacher, in Michigan. He was happily converted at the age of fifteen. In 1841 he returned to Western New York and resided near Forestville. The same year he received license to exhort. Soon after he was licensed to preach, and in 1842 J. J. Steadman employed him as a supply on the Napoli Circuit. In 1843 he was admitted on trial in the Erie Conference. What Mr. Gregg said of him is still true: "Very few men have excelled him in getting souls converted, and in building and repairing churches and parsonages."

John W. Wilson writes under date of December 22, 1901:

"Dear Brother: I am now in my eighty-third year and fifty-eighth in the ministry. Sixty-eight years ago last August the Methodist Episcopal Church thought it

*Alden Walker—Licensed to preach, 1842; admitted on trial, 1843; full connection, 1846; deacon, 1846, Morris; elder, 1849, Waugh; located, 1852; deceased, Saybrook, O., June 20, 1890. Appointments: 1843, McKean; 1844, Fredonia, N. Y.; 1845-'46, Mesopotamia; 1847-'48, Parkman; 1849, Chardon; 1850-'51, Newburg.

best to try a poor boy on probation. My eyesight and hearing are failing, but still I often walk three and four miles and preach three times when required. John J. Steadman, a grand man, employed me as a supply on a large charge in 1842, from which I was recommended to the Erie Conference which held its session in Fredonia, N. Y., in 1843. My first appointment to Corry, Pa., where I now reside, was made in 1868. It was a time of great excitement, only one small Catholic Church in town, five or six of us representing the Protestant churches. At the same time material and work were high. I prayed every day as I went with my subscription that God would help me to reach the hearts of the people. By His blessing we succeeded. For many years the Methodist Episcopal Church was the strongest church in Corry, though of late years removals and deaths have very much reduced its strength."

On the Springfield charge in 1856-'57, Brother Wilson paid debts on the "brick parsonage" and the Cherry Hill Church, $4,000; and had a wonderful revival with more than one hundred conversions. Among these were four ministers—Rev. George J. Squier and Rev. Edgar A. Squier who became members of the Erie Conference; Revs. Whiting and Cannon, local preachers, and sisters Louisa and Ruth Blackmar, who went to India as missionaries. In 1858 Brother Wilson was appointed to Waterford, and says: "I found a debt of $800 against the church and parsonage, a disappointed, feeble church with but one male member who shunned me, but meeting me after a while said: 'I pity you; I have become discouraged.' We revived the prayer meetings and with faithful visiting from house to house and from store to shop, we made a change. The Lord came in power, and the whole town was shaken. I continued the meetings forty evenings without interruption. Many students from the old academy were converted. The debt was paid at Waterford, the church at Mill Village rebuilt, and one hundred added to the church membership." In 1860, he built a new parsonage on the Fairview charge: in 1861 he paid the debt on the Albion Church, and dedicated a church in the "Ball neighborhood;" in 1862-'63 he built and dedicated churches at Edinboro and on the "Shedrack Hill;" in 1870 he was the agent for Lake

Shore Seminary, and raised $7,000; in 1873-'74 he built churches at Riceville, $6,000, and Centerville, $3,000; in 1876-'78 he was stationed at Spartansburg. He says: "I found no one to encourage me. They told me they had passed the time of even thinking to build a church. I told them we had been preaching in that place more than seventy years, and that God would help us if we trusted in Him. It was not long before we had thirty or forty of the enterprising ladies interested. We had a glorious revival, and built a church at a cost of $4,000 for lot, building and sheds." In 1885 he built a fine church at Spring Creek; in 1882-'84 he made the old church in Columbus "new outside and in, with a fine row of sheds, fifteen stalls," built "a fine little church" at Carter Hill, and moved a church, standing one and a half miles out, into North Corry. We had no church at Bemus Point, but preaching was held at times in the Universalist Church, the only building. The Methodists had tried to form a society, but had been defeated. As a forlorn hope, Brother Wilson was sent. He says of his work on this unpropitious field: "I went, preached morning and evening, went from house to house, prayed with and consulted the people, put the names of those who wished to become Methodists on a class book, and made no public statement. When I had fifty good names I put them in a new class book and appointed Dr. Scofield leader. It stirred up a big nest. When Brother Humason, the presiding elder, came to appoint trustees for our lot they locked him out. But a big-hearted landlord, keeping a hotel, with whom I had a good understanding, told the elder that his mother was a Methodist and his brother belonged to the church, and he would see fair play. He got the key and opened the church." The building was erected. It was a great victory. The next year, 1894, Brother Wilson—he had been superannuated since 1886—supplied East Warren, where he built a chapel; in 1895 he was made "effective," and appointed to Russell. He made more than six hundred pastoral visits, prayed with the families, gathered in the scattered members, and encouraged them to build. He was invited to go out three miles and preach in a school house, but a brother said: "You don't want to go out *there*. I have known them for forty years. They are very pro-

fane, and drink, work and visit on Sundays." But Brother Wilson went, and preached every Sabbath. "I went over the hills and through the valleys; we had a good revival; they now have a fine little church and a good congregation. I went to the dedication." Again superannuated, he supplied the "Mountain Charge" in 1897, and organized two societies.

This is but a brief record of Brother Wilson's work, worthy of "the heroic days of Methodism."*

Reuben J. Edwards.

Reuben J. Edwards closed his life and labors in Warren, Pa., Sept. 27, 1852, being in the thirty-first year of his age, and the tenth of his ministry. His memoir says: "His early days were blessed with the godly example, counsels and prayers of a deeply pious mother, which, with the blessing of God's grace, led to his awakening and conversion, when about fifteen years of age. Subsequently to this happy change he became convinced of his divine call to the gospel, and 'straightway he conferred not with flesh and blood.' He was licensed to preach in October, 1842, and the same month commenced his labors on the Braceville Charge, which he served until the ensuing annual conference, when he was received on trial. . . . Having earnestly sought and obtained the blessing of 'perfect love,' he gloried only in the cross of Christ, by which he was crucified to the world, and the world to him. His personal experience of God's sanctifying grace was professed with evidences of deep humility, and often was he heard to say, with strong emotion,

*J. W. Wilson—Licensed to preach, 1843; admitted on trial, 1843; full connection, 1846; deacon, 1846, Morris; elder, 1849, Waugh. Appointments: 1842, Napoli (supply); 1843, Quincy; 1844, Wesleyville; 1845-'46, Wattsburg; 1847, Spring Creek Mission; 1848, Mayville; 1849-'50, Springfield; 1851-'52, Harrisville; 1853-'54, Salem; 1855, Girard, Pa.; 1856-'57, Springfield; 1858, Waterford; 1859, McKean; 1860, Fairview; 1861, Albion; 1862-'63, Edinboro; 1864-'65, Columbus and Corry; 1866, supernumerary; 1867, Petroleum Center; 1868, Wattsburg; 1869, Beaver Dam; 1870, Agent Lake Shore Seminary; 1871, Columbus; 1872, Rockland; 1873-'74, Centerville, Crawford Co.; 1875, Fairview; 1876-'77, Spartansburg; 1878, Garland and Spring Creek; 1879, Corry; 1880-'81, Panama; 1882-'84, Columbus and North Corry; 1885, Spring Creek; 1886-'95, superannuated; 1891, Wrightsville (supply); 1895, Mountain (supply); 1896, Russell; 1897-1907, superannuated; present residence, Corry, Pa.

'But for the mercy of God in Christ Jesus, *I could never have been accepted.*'

"In his preaching he was plain, pointed, and often powerful. His fearless denunciations of error and vice were frequently terrible. But the apparent severity of his ministrations has been aptly compared to the 'lightning from heaven, which makes holy what it scathes.' When the sword of the Spirit had pierced, our brother had a balm for the wounded heart. He had skill to point the penitent to the Lamb of God, and remove the doubts and still the fears of those to whom he sustained the relation of spiritual adviser. . . . His short sickness was borne with uncomplaining patience, and great were the heavenly consolations afforded him in his hours of bodily suffering. His attachments were strong, and he felt the severance of many tender ties; but he had sought a better country and knew well that to die was gain. A death so peaceful and triumphant as his is a priceless legacy for the church and the loved ones he has left to sorrow, but not as those who have no hope."* —*(Minutes of Conference, Vol. V., 1852, pp. 86-87.)*

George W. Maltby.

George W. Maltby became one of the leading members of the Erie Conference. He was born in Ashtabula, Ohio, July 28, 1823. He was blessed with Christian parents, and was converted at a camp meeting on the Kingsville Charge at the age of sixteen. He was licensed to preach and received on trial in the Erie Conference in 1843. "Mr. Maltby was a tall, stout-built young man, with light complexion and hair; was moderate and dignified in his movements, social and manly in his manners, and possessed talents for preaching of more than ordinary promise, which have been carefully improved by close application to study. After several years spent in the ministry he was stationed in Meadville and vicinity a few years, during which time he completed the entire college course of studies, and graduated with honor in Allegheny

*Reuben Edwards—Licensed to preach, 1842; admitted on trial, 1843; full connection, 1845; deacon, 1845, Hamline; elder, 1847, Janes; deceased, Warren, Pa., September 27, 1852. Appointments: 1843, Wesleyville; 1844, Mayville; 1845, Harmony; 1846, Jamestown, N. Y.; 1847-'48, New Castle; 1849, Akron; 1850-'51, Warren, Pa.

College; since which time he has ranked among the first and most influential men of the conference, filling our best appointments acceptably and usefully."—*(Gregg, History of Methodism, Erie Conference, Vol. II., p. 210.)*

"Brother Maltby was a grand specimen of well-rounded Christian character. From the time of his conversion to his death there had been a steady, systematic unfolding, not of brilliant, versatile powers, but of strong, practical piety. Nature, grace and persistent effort united in forming a noble manhood. A fine form, a vigorous constitution, a well-balanced mind, a large heart full of generous impulses, a firm will and moral powers early awakened and ever active, were among the things that made his life eminently successful.

"As a preacher he was strong, logical and convincing, yet tender and persuasive; sometimes bearing down all opposition with his clear arguments, at other times thrilling his audience by his fervid exhortations to righteousness, or by the affectionate pleadings of Calvary constraining the thoughts of his hearers to Christ. In each of his fields of labor souls were converted by his ministry. As a pastor he was faithful to every interest of the church. In the home of wealth or cabin of poverty—wherever good was to be done—he sought entrance and won souls to Christ. He was a safe adviser of the young; a wise counsellor and example to his flock. In conference his brethren trusted him; he had become one of our recognized leaders. He was elected a delegate to the General Conference of 1868. He was elected also a member of the Book Committee. For years he had been a member of the Board of Control of Allegheny College. In his home life he was affectionate, yet firm, ruling in love, and dispensing a generous hospitality to all who came within his house. In the various spheres occupied by him he nobly performed his part, leaving on all the impress of a Christian manhood. His last sickness was intensely painful, but borne uncomplainingly. He believed it his last mortal struggle, and through grace was more than conqueror, joyfully testifying, 'Jesus fully and sweetly saves *me now*."*

*G. W. Maltby—Licensed to preach, 1843; admitted on trial, 1843; full connection, 1845; deacon, 1845, Hamline; elder, 1847, Janes; deceased, Cleveland, O., March 27, 1875. Appointments:

JOHN A. YOUNG, JOSEPH UNCLES, MILO BUTLER.

"Rev. John A. Young was born in Adams County, Pa., June 18, 1815, and became a subject of converting grace and power in Springfield, Summit County, Ohio, Dec. 25, 1832. He was licensed to preach by the quarterly meeting conference of the Middlebury Circuit in 1842, and admitted on trial by the Erie Conference at its session in 1843. Mr. Young was a tall, stout, athletic man, with a good constitution for labor of any kind; was also possessed of a large degree of mental power and religious zeal, and with proper culture might have made a successful Methodist preacher. For what cause we know not, he soon retired to the local ranks, where he has tried to make himself useful in that work."*—*(Gregg, History of Methodism, Erie Conference, Vol. II., pp. 210-211.)*

Joseph Uncles was born in Ann Arundel County, Md., February 17, 1812. His father dying when he was quite young he was apprenticed to a shoemaker near Ellicott's Mills. He purchased one year or more of his time in order to secure an education. It is believed that he was converted when about eighteen years of age at McKendree's Chapel, Howard County, Md. For some time thereafter he pursued his studies and taught in Eastern Pennsylvania. He came to Meadville in 1834 and entered Allegheny College, from which he graduated in 1838. The following year he married Miss Agnes Smith, of Meadville, who became a devoted companion and efficient helpmeet in all his labors and trials. He taught in Madison College and elsewhere until 1843, when he was admitted to the itinerant ministry in Erie Conference. He labored until 1854, when he was prostrated by disease and superannuated. He received his baptism of suffering and entered upon a more ripened Christian experience. After two years, though still in poor health,

1843, Hubbard; 1844, Parkman; 1845-'46, Poland; 1847, Middlebury; 1848, Chardon; 1849-'50, Windham; 1851-'52, Morgan; 1853, Windsor; 1854-'55, Warren, O.; 1856-'57, Meadville; 1858-'59, Saegertown; 1860-'61, Youngstown; 1862, Painesville; 1863-'66, Jamestown District; 1867-'70, Meadville District; 1871-'73, New Castle; 1874, East Cleveland.

*J. A. Young—Licensed to preach, 1842; admitted on trial, 1843; discontinued at his own request, 1845. Appointments: 1843, Sheridan; 1844, Napoli.

he received a charge which proved to be his last. It was at Sharon, Pa., where he closed his ministerial labors. "At the session of the conference in Meadville, July, 1858, he mingled with his brethren for the last time. We all saw, with hearts full of tenderest sympathy, that our brother had finished his course. For only a little time was he to be superannuated; before the next annual gathering of the toil-worn leaders of our Israel he should put on immortal youth and mingle in the throng of victors crowned at Immanuel's feet. Of all this we felt assured, and our sympathies were not wholly painful. Meadville, the scene of his youthful toils and triumphs, and of his maturer discipline, the place where clustered his holiest memories and deepest joys, was to be the Olivet of his departure. Returning, after a few weeks spent in reunion with old friends in places not far distant, he quietly arranged his temporal affairs and gave himself up patiently to suffer and wait the Master's bidding. The days of waiting were few, but full of untold interest, of seasons of Christian communion never to be forgotten. In the afternoon of November 12, 1858, the hours had fully come—over the dying couch heaven bowed itself to earth and received the weary itinerant home."

Mr. Gregg says: "Mr. Uncles was medium in height, but rather slender, and very well appearing. He possessed good mental powers and preaching abilities, and continued the habit, long previously formed, of close application to study. He soon built up a reputation for piety, intelligence and ministerial ability and usefulness, which, modest as he was, introduced him to a good class of appointments, and secured for him the high esteem of his brethren in the ministry."*

The General Minutes contain a beautiful tribute to the character and worth of Milo Butler: "Brother Butler was esteemed by all who knew him as a quiet, refined Christian gentleman. As a preacher he was clear, scrip-

*Joseph Uncles—Licensed to preach, 1840; admitted on trial, 1843; full connection, 1845; deacon, 1845, Hamline; elder, 1847, Janes; deceased, Meadville, Pa., November 12, 1858. Appointments: 1843, Clarksville; 1844-'45, Randolph; 1846, Forestville and Villenovia; 1847, Portland; 1848, Jamestown, N. Y.; 1849, Sheridan; 1850, Silver Creek; 1851-'52, North East; 1853, Painesville; 1854-'55, superannuated; 1856, West Middlesex; 1857, Sharon; 1858, superannuated.

tural and practical, but always tender and impressive. It was evident to all who heard him that he preached Jesus as he knew Him, and because he knew Him. He loved to preach; and even with failing strength and enfeebled body he loved to tell the story of a Savior's love. The internal life shone out in all his sermons; there was no superfluity of words or gestures; he uttered in mild but earnest tones things beautiful and forcible, and success followed in conversions and revivals during all his ministry. In his home life the affections were always bright and sweet, combined with great meekness and simplicity. He maintained in his spirit the freshness of perpetual youth, and was full of a great contentment which was like the dawn of the coming heaven."—*(Minutes of Conference, Vol. XXVIII., 1888, p. 360.)*

Mr. Butler was transferred to the Illinois Conference in 1851, where he was eleven years effective. He had labored eight years in the Erie Conference, having been received on trial in 1843. He was three times superannuated, bracing himself up once and again for active service. In 1869 he retired permanently, moved to Shelbina, Mo., where the good angel called for him November 12, 1887. He was born in Pompey, Onondaga County, N. Y., September 8, 1808; hence he had just entered his eightieth year. His license to preach was dated June 22, 1839, eight years subsequent to his conversion.*

Leander W. Ely.

Leander W. Ely was born at Middlefield, Hampshire County, Mass., April 7, 1815. He came west with his parents in 1817. They settled in Bainbridge, Geauga County, Ohio, where Leander was early put to work assisting in clearing and cultivating the farm. He had "but a small margin of time and means for mental im-

*Milo Butler—Licensed to preach, 1839; admitted on trial, 1843; full connection, 1845; deacon, 1843, Soule; elder, 1845, Hamline; transferred to Illinois Conference, 1851; deceased, Shelbina, Mo., November 12, 1887. Appointments: 1843, Newburg; 1844-'45, Middlebury; 1846-'47, Chardon; 1848, Warren, O.; 1849-'50, Braceville; 1851, Quincy, Ill.; 1852-'53, Columbus, Ill.; 1854, Griggsville, Ill.; 1855-'56, Perry Circuit, Ill.; 1857, Winchester, Ill.; 1858, Urbana, Ill.; 1859-'60, superannuated; 1861-'62, Paxton, Ill.; 1863-'67, superannuated; 1868, Beverly, Ill.; 1869-'87, superannuated.

provement; and a peculiar constitutional diffidence, which has clung to him through life, prevented him from making a thorough improvement of such opportunities as were afforded him. Though early a subject of deep conviction and serious thoughts, with faint presentiments of ministerial duty in coming life, he did not embrace religion until the autumn of 1836, when he became powerfully awakened under the preaching of Rev. J. K. Hallock, and was soon after converted and united with the same class his parents had joined in 1822, when first formed. Soon after this commenced a terrible mental conflict between his consciousness of duty and his unyielding timidity. But grace and the voice of the church came to the rescue, and he accepted a license to preach, given him by the Twinsburg quarterly conference in 1840, Rev. John Chandler, presiding elder. He was employed by the elder one or two years, during which time and indeed for several years after he was received into the conference, he was greatly embarrassed by timidity. Not daring to look a congregation in the face, he formed a habit which has followed him through life, of looking down upon the floor when preaching. He was tall and slim, with large features, spoke too low at the commencement and too high at the close of his sermons. He possessed a mind of more than ordinary strength, was well read in theology, a close thinker, and cogent reasoner. If a little more sociable and familiar he would have been much more popular as a preacher."—*(Gregg, History of Methodism, Erie Conference, Vol. II., pp. 207-208.)*

Mr. Ely was united in marriage with Miss Loretta N., daughter of Rev. Ira Eddy, a preacher of pioneer fame, June 24, 1847. He was admitted on trial in the Erie Conference in 1843, and became a member of the East Ohio Conference at its organization in 1876. He was superannuated in 1882, but continued to labor as his strength would permit until the end, which came at Zanesville, Ohio, May 8, 1887. He was a good man. His life was one of great fidelity, and his end peace.*

*L. W. Ely—Licensed to preach, 1840; admitted on trial, 1843; full connection, 1845; deacon, 1845, Hamline; located, 1846; readmitted, 1850; elder, 1851, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Painesville, O., May 8, 1887. Appointments: 1843, Middlebury; 1844,

Revivals.

Edwin Hull, traveling the Oil Creek Circuit, gives his idea of a revival. He says: "We have held some extra meetings at different places in this charge with good success. We have expelled four for immorality; laid aside for breach of rules, six; dropped some that were on trial; formed four new classes; received thirty into full membership, and eighty have joined on trial."—*(Pittsburg Christian Advocate, February 28, 1844.)*

J. M. Plant and A. G. Miller, writing from Franklin, Pa., say: "We have the happiness to announce to the friends of Zion the pleasing intelligence that God has visited the Hendersonville Circuit with a gracious revival of His work. We have held several protracted meetings, and at all of them the great Head of the Church has been with us, and we have seen signal displays of His power. Sinners have been convicted, mourners have been comforted, and the old veterans of the cross have been greatly refreshed. One hundred and fifty-five persons have joined the church as probationers. A large number of them promise great usefulness to the church. . . . Notwithstanding the hard times, we expect in a few weeks to commence building a very good meeting house 40x50 feet, in the neighborhood of John Henderson's. We have already on subscription near seven hundred dollars, and we expect to get three or four hundred more. On February 19 we commenced a protracted meeting in Hendersonville in a large, commodious and well-furnished house, which was dedicated to the worship of God on the second day of July last. This house stands as a monument of the enterprise and benevolence of the inhabitants of the place and surrounding country.

"God has been with us at this meeting in great power. The altar has been crowded with penitent souls almost every evening for more than two weeks. Many of them

Chagrin Falls; 1845, Chardon; 1850, Geneva; 1851, Edinburg; 1852-'53, Franklin, O.; 1854-'55, Twinsburg; 1856, Newburg; 1857, Northampton; 1858-59, Rootstown; 1860-'61, Girard, Pa.; 1862, West Farmington; 1863-'64, Gustavus; 1865, New Wilmington, (did not go to his appointment); 1866, Bazetta; 1867, Bazetta and Johnson; 1868-'69, Girard and Liberty; 1870, supernumerary; 1871, Southampton; 1872, Baconsburg; 1873, supernumerary; 1874-'76, Twinsburg and Hudson; 1877-'78, Mentor; 1879, Madison; 1880, Madison and Unionville; 1881-'86, superannuated.

have had a new song put into their mouths, even praises to God. Thirty-seven have joined the church as probationers, and we believe more will when opportunity is given."—*(Pittsburg Christian Advocate, March 22, 1843.)*

There is good news from Braceville Circuit. Lorenzo Rogers and Thomas B. Tait write: "Some more than five hundred have been born of the Spirit from above. We have received three hundred and forty-one into the church and the glorious work is still going on. Brother Robinson, of the Warren station, has labored with us in his usual spirit a long time, and we doubt not that many in the day of eternity will rise up and call him blessed from this field of labor. Brother Heaton, a local preacher of this circuit, rendered us great assistance in our work. Our extra labors commenced on the last evening of 1842, at the center of Braceville. We continued in that place four weeks, and then removed to Newton Falls, it being the time of our second quarterly meeting. Brother Kinsley, our presiding elder, was with us, and on Saturday dedicated our new Methodist house to the worship of God, a neat little building 38x40. From this place we went to the center of Windham and commenced a protracted meeting which terminated gloriously. We have also had a meeting at the center of Southington, and at McClintocksburg. In all of the above named places, the power of God has been displayed in the conversion of many precious souls.

"At Windham we have a society of ninety-one members where there was no Methodist society until the past winter; we are also building a meeting house in this place; we have raised more than two thousand dollars on subscription, and the workers are at it. What cannot the Lord do? To His name be all the glory forever."—*(Pittsburg Christian Advocate, April 12, 1843.)*

Samuel Gregg writes from Painesville, Ohio, under date of June 25, 1843: "About the first of December last a revival commenced in Willoughby, which spread in quick succession to every appointment on this beautiful and interesting charge. The flame continued to brighten and spread for about four months, penetrating to the most hardened hearts, and consuming the most palpable errors that can poison human society.

"At Painesville about ninety were added to the church. Mentor, a stronghold of Campbellism, was powerfully shaken. Our society and strength in that place have nearly doubled.

"Even Kirtland, poor, forsaken Kirtland, overrun with Mormonism like Egypt with locusts, was not forgotten. We now have a society of about forty members that worship beneath the very brow of iniquity. And several of the deluded followers of Smith and Rigdon have burst their chains and are now 'clothed and in their right mind.' "—*(Pittsburg Christian Advocate, July 12, 1843.)*

At the session of the conference in 1843 the following resolution, signed by John Bain and Hiram Kinsley, was adopted: "Resolved, That in the judgment of this conference instrumental music in our churches is incompatible with our discipline on the subject of singing, and always to be discountenanced."—*(Manuscript Journal of the Erie Conference, Vol. I., 1843, p. 142.)* The churches at Cleveland, Ohio, Jamestown, N. Y., and a few others had introduced instrumental music. In 1845 the conference passed the following: "Resolved, That preachers be required to discourage the use of instrumental music in the performance of public worship."

"The Methodist Episcopal Church was organized at an early day, probably prior to 1840, in the southern part of New Vernon township. A great revival occurred in a school house in the neighborhood in 1843, resulting in securing twenty-three members to the congregation. In 1849, at the suggestion of Robert Beatty, a meeting house was erected, he assisting in the work. The first members of this congregation embraced James Boyd and wife, Thomas Boyd and wife, George Forbes and wife, Joseph Boyd, George Burrows and wife, and Mary Forbes. James Boyd was the first class leader."—*(History of Mercer County, Brown, Runk & Co., 1888, p. 562.)*

A house of worship was erected at Lordstown, Ellsworth Circuit, Ohio, under the labors of Lewis Clark and R. M. Bear, in 1843.

The Tracy Methodist class is in the southern part of Vernon township. Work on the building was commenced in 1843. The church was dedicated in 1846. The class had been organized some years prior, and services held in

the house of John Tracy and elsewhere. Among the leading members were David Tracy, John Tracy and Joseph Kycenceder.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 684.)*

The modest little church called the Skelton Methodist Episcopal Church was built in 1843 at a cost of $600; and the same year a class of twenty-five members was formed, the most prominent of whom were: William Scott, Jacob Wood, Jacob Blystone and Christian Blystone. Services were held for about fifteen years, when the class became so reduced by deaths and removals that it was considered wise to sell the building. It was bought by the cemetery association. The church required the reservation that the privilege to worship therein should be granted to all religious denominations. Under the pastorate of J. H. Vance, of the CambridgeCircuit, the class was reorganized.—*(History of Crawford County, Warner, Beers & Co., 1885, p. 678.)*

III.

HARD AT WORK. 1844-1849.

WHO ARE HOMER H. MOORE AND RICHARD A. CARUTHERS?

AND WHO IS JOHN PEATE?

The Ninth Session.

The ninth session of the Erie Conference was held in Erie, Pennsylvania, commencing July 23, 1844, under the presidency of Bishop Beverly Waugh. Alfred G. Sturgis was elected secretary and William F. Wilson, assistant secretary.

The session of the General Conference of 1844 had been a stormy one. Bishop J. O. Andrew was suspended from his office until he should free himself from the entanglements of slavery. As a result the southern members had made it known that they and the constituency they represented might consider it to be their duty to withdraw from the Methodist Episcopal Church and effect a separate organization; and, in such case, would claim their fair share of the property invested in the Book Concerns of New York and Cincinnati. The General Conference had provided a "plan" for the division of the territory, in case the Methodists of the south should separate from us, but could provide no legal plan for the division of the property. A resolution was introduced in the Erie Conference recommending that the annual conferences and the General Conference, by the constitutional method should so change the restrictive rule as to authorize an equitable division of the property to be made. The resolution was passed by a vote of 86 to 26; but it failed in other conferences. G. B. Hawkins resigned the principalship of Juliet Academy, and the trustees em-

ployed Martin R. Atkins who served the institution several years.

The following persons were received on trial: Hiram W. Beers, John Wrigglesworth, Samuel W. Foljambe, Thomas H. Cummings, Josiah Hildebrand, and James B. Hammond.

J. K. Hallock and Stephen Hubbard were supernumeraries.

John Chandler was transferred to the Rock River Conference.

Moses Elkins, J. P. Benn, Theodore Stowe, and J. W. Clock located.

W. B. Lloyd, James Gillmore, Thomas Carr, L. D. Mix, R. A. Aylworth, L. D. Prosser, Goodwin Stoddard, and Caleb Brown were the superannuates.

H. J. Moore "was deprived of his ministerial character"—having left his work without consent. His name does not appear in the "General Minutes."*

*Appointments for 1844: Ravenna District, Billings O. Plimpton, presiding elder; Ravenna, B. K. Maltby; Cleveland, Samuel Gregg; Akron, E. J. Kinney; Middlebury, Aurora Callender, Milo Butler; Painesville, Albina Hall, G. B. Hawkins; Chagrin Falls, D. M. Stearns, L. W. Ely, J. K. Hallock, sup.; Franklin, W. H. Hunter, M. H. Bettes; Newburg, J. E. Aikin, C. P. Henry; Twinsburg, Henry Elliott, Wareham French, Albert Norton; Chardon, Ira Eddy, Peter Burroughs, J. H. Tagg; Cuyahoga Falls, Dillon Prosser; S. C. Thomas, Agent for Allegheny College. Warren District, John C. Ayres, presiding elder; Warren, J. W. Lowe; Braceville, J. J. Steadman, Stephen Heard; Nelson, Allen Fouts; Mesopotamia, Joseph Leslie, W. W. Maltby; Windsor, J. H. Whallon; Parkman, Ahab Keller, G. W. Maltby; Freedom, Lorenzo Rogers, Alden Walker, Stephen Hubbard, sup.; Edinburg, Lewis Clark, E. B. Lane; Ellsworth, Samuel Leech, Hiram Kellogg; Poland, Thomas Stubbs, S. C. Frear; Youngstown, B. S. Hill; Hubbard, P. D. Horton, S. W. Foljambe; Hartford, Asahel Reeves, A. L. Miller. Meadville District, Hiram Kinsley, presiding elder; Meadville, A. G. Sturgis; Conneautville, J. M. Plant, R. M. Bear; Saegertown, John Crum; Rockville, John Graham, Fortes Morse; Williamsfield, W. F. Wilson, John Scott; Morgan, Ira Norris, T. B. Tait; Geneva, Moses Hill, David Preston; Ashtabula, John Luccock, Rufus Parker; Gustavus, J. O. Rich, John Demming; Salem, William Patterson, H. D. Cole, John Bain, Agent for Allegheny College. Erie District, Timothy Goodwin, presiding elder; Erie, Calvin Kingsley; McKean, Matthias Himebaugh; Springfield, Josiah Flower, D. C. Richey; Wesleyville, J. O. Wood, J. W. Wilson; North East, J. F. Hill; Quincy and Westfield, John Prosser, H. W. Beers; Mayville, Alvin Burgess, R. J. Edwards; Harmony, T. D. Blinn, C. R. Chapman; Wattsburg, R. J. Sibley, Daniel Pritchard; Columbus, O. P. Brown; A. G. Miller, Agent for Allegheny College. Jamestown District, Darius Smith, presiding elder; Jamestown, G. W. Clarke, A. M. Reed; Randolph,

Several Preachers.

Josiah Hildebrand—we cannot tell whether his name was Isaiah or Josiah; Gregg has Josiah on one page, and Isaiah on the next; Josiah seems to have the advantage after he transferred to the Baltimore Conference—came from Eastern Pennsylvania, where he had two brothers, members of the Baltimore Conference. He was a young man of excellent character, and of fairly good education and pulpit ability. He withdrew from the Methodist Episcopal Church in 1849, entered the ministry of the Protestant Methodist Church, but was re-admitted to the Baltimore Conference in 1852. His further course is traced in the margin.*

Hiram W. Beers was born in Wesleyville, Erie Co., Pa., and was there converted and united with the Methodist Episcopal Church. He was received on trial in the Erie Conference in 1844. He located in 1853, and afterward withdrew from the connection, and joined the Protestant Episcopal Church and served various parishes in and near Chicago as rector.

Joseph Uncles, one to be supplied; Napoli, D. W. Vorse, J. A. Young; Gerry, W. W. Lake, T. H. Cummings; Ellington, S. A. Henderson; Forestville, Niram Norton; Villenovia, W. S. Worrallo, J. B. Hammond; Sheridan, Isaac Scofield, Alexander Barris; Fredonia, Thomas Graham; Portland, E. J. L. Baker; Warren, J. E. Chapin; Youngsville, H. S. Hitchcock; Kinzua, Alva Wilder. Franklin District, John Robinson, presiding elder; Franklin, H. N. Stearns; Cooperstown, John Abbott; Oil Creek, Edwin Hull, I. H. Tackitt; Henderson, William Monks, G. F. Reeser; Clintonville, S. W. Ingraham, John Van Horn; Shippenville, I. C. T. McClelland, Hiram Luce; Forest, J. W. Davis, John Wrigglesworth; Clarion, J. W. Hill, D. H. Jack; Red Bank, Samuel Churchill, J. K. Coxon; Luthersburg, Thomas Benn, Josiah Hildebrand; Mercer, Israel Mershon, J. L. Holmes; Greenville and Clarksville, J. R. Locke, H. S. Winans; New Castle, John McLean, J. E. Bassett.

*Josiah Hildebrand—Admitted on trial, 1844; full connection, 1846; deacon, 1846, Morris; elder, 1848, Hamline; withdrew from ministry and membership, 1849. Afterwards entered the ministry of the Methodist Protestant Church, but was received again into the Baltimore Conference, 1852; full connection, 1854; became a member of East Baltimore Conference at its organization, 1856; transferred to Baltimore Conference, 1858; located, 1860; re-admitted, Missouri and Arkansas Conference, 1865; member of Missouri Conference at its organization, 1868; located, 1871. Appointments: 1844, Luthersburg; 1845, Clintonville Mission; 1846, Harrisville; 1847, Curllsville; 1848, Rockville; 1852, Karthaus; 1853-'54, Green Bank; 1855, Lewisburg Circuit; 1856, Hampstead Circuit and Gunpowder Mission; 1857, Hempstead; 1858, Allegheny; 1859, Wardensville; 1865, Memphis; 1866, Athens; 1867-'70, supernumerary.

It would be interesting to follow our ministers who left us to labor in connection with other religious bodies, but our limits will not permit. Most of them made a noble record, and exerted a wholesome influence, infusing a new spirit and effecting a change in an outgrown theology.*

James B. Hammond, after five days of great suffering, was transferred to his heavenly home, May 12, 1895. He was born in Cambridge, New York, Oct. 5, 1819. Converted in his youth, while attending school at Farmington, Ohio, he spent two years in teaching; was then licensed to preach and admitted to the Erie Conference. This was in 1844, and his appointment was Villenovia, New York. He fell into the East Ohio Conference at the division. He was thirty-five years effective; was supernumerary in 1874 and 1875, and superannuate in 1876 and 1877; and finally superannuated in 1883, maintaining that relation until the close of his life. During his honorable retirement, he made his home in Saybrook for a few years, and then with his family moved to Cleveland where he lived until the death angel called.†

John Wrigglesworth was born in Brandywine Township, Chester Co., Pa., July 30, 1820. He joined the church as a seeker of salvation in Curwensville, August, 1839; in 1842 was licensed to preach, and was admitted on trial in the Erie Conference, July, 1844. He was ordained deacon by Bishop Thomas A. Morris in 1846, and

*H. W. Beers—Admitted on trial, 1844; full connection, 1846; deacon, 1846, Morris; elder, 1848, Hamline; located, 1853. Appointments: 1844, Quincy; 1845-'46, Jamestown, N. Y.; 1847, Sheridan; 1848, Fredonia, N. Y.; 1849-'50, North East; 1851-'52, Westfield.

†J. B. Hammond—Licensed to preach, 1844; admitted on trial, 1844; full connection, 1846; deacon, 1846, Morris; elder, 1848, Hamline; became a member of the East Ohio Conference at its organization, 1876; deceased, Cleveland, O., May 12, 1895. Appointments—1844, Villenovia; 1845, Napoli; 1846-'47, Kinzua; 1848, Wattsburg; 1849, Hartford; 1850, Williamsfield; 1851, New Wilmington; 1852, Waterford; 1853, Youngsville; 1854, Pleasantville; 1855, Sinclairville; 1856, Perrysburg; 1857-'58, Mayfield; 1859-'60, Canfield and Berlin; 1861-'62, Franklin and Hudson; 1863-'64, Charleston; 1865, Huntsburg and Claridon; 1866-'67, Troy; 1868-'69, Euclid; 1870, Saybrook; 1871-'72, Grand River; 1873, Deerfield; 1874-'75, supernumerary; 1876-'77, superannuated; 1878, Montville; 1879-'80, Mayfield; 1881, Mentor; 1882, Mechanicsville; 1883-'94, superannuated.

elder by Bishop Leonidas L. Hamline in 1848. Residing in Ohio when the East Ohio Conference was organized, he became a member of that body.

In 1845 he was united in marriage with Miss Mary E. Bell, of Curwensville, who survives him in feeble old age.

He was in effective service twenty-one years, two years supernumerary, and thirty-six years superannuated. He purchased a farm near Rock Creek, O., on which he lived until he sold it in January, 1903, when he returned to Curwensville, to spend his last days among relatives and friends of his earlier years. He died of the grippe and erysipelas, March 25, 1903, at the home of his brother-in-law, Joseph L. Dale, where the funeral was held March 27. The body was laid to rest in the cemetery near by, to await the resurrection of the just.

During his superannuation he officiated at more than four hundred funerals. He was as innocent and harmless as a child; he was sweet-spirited and saintly, always having a kind word for everybody. He had a strong mind, was a clear thinker, ripe scholar, and eminently gifted in prayer. An upright walk and chaste conversation characterized his whole life, so that he enjoyed the friendship, respect and love of all who knew him. He was always loyal and helpful, and an inspiration to his pastor. His testimony at a love feast a little while before his death was, "I am doing the evening chores of life, waiting for the Master's call."*

Thomas H. Cummings was born in Leesburg, Ohio, July 15, 1823; and fell asleep July 22, 1853. The house of his parents was, from his first recollection, a home for the ministers of Christ, and his earliest attachments were for those who loved the Savior. From a child he knew and loved the holy scriptures. The faith in which he lived and died dwelt not only in his parents but his grand-par-

*John Wrigglesworth—Licensed to preach, 1842; admitted on trial, 1844; full connection, 1846; deacon, 1846, Morris; elder, 1848, Hamline; became a member of the East Ohio Conference at its organization, 1876; deceased, March 25, 1903. Appointments: 1844, Forest; 1845, Harrisville; 1846, Luthersburg Mission; 1847, Red Bank; 1848-'49, Shippenville; 1850, Clintonville; 1851, Brady's Bend; 1852, Pleasantville; 1853, Columbus; 1854, Mayville and Sherman; 1855-'56, Portland; 1857, Silver Creek; 1858, Leon; 1859-'60, Evansburg; 1861-'62, Rockville; 1863, Bloomfield and Bristol; 1864, Morgan; 1865-'66, superannuated; 1867-'68, supernumerary; 1869, Mentor; 1870-1903, superannuated.

ents also, and some of the brightest lights which have shone in our Zion in the region of his nativity were of his kindred.

Mr. Cummings found religion at a camp-meeting near Leesburg when about seventeen years of age, and from the day of his conversion gave evidence of his usefulness in the church of Christ. He was licensed to preach in the spring of 1844 and was received on trial by the Erie Conference at its next session. He traveled for two years and a few months when his health failed and he returned home in a prostrate condition. He preached occasionally as health and circumstances would permit until he was attacked with hemorrhage of the lungs.

Mr. Cummings was a man of superior information. As a temperance lecturer, he excelled, and many rescued from intemperance through his influence were able to walk in the ways of sobriety and virtue. He was a Grandworthy Patriarch in the state of Ohio at the time of his death, and was worthy of his office, but his crowning grace was religion. He was a Christian and an able advocate of the divine inspiration of the holy scriptures and their competency to make man wise unto salvation through faith in Christ.

His death occurred in Cleveland, Ohio, his last words being "all is well."

The Carrollton Press in its issue following his death says: "In action, in word, in character, with the world, the church and social circles, publicly and privately he was a good and just man. As a professed Christian he was devotional and faithful; as a temperance advocate he was enthusiastic and persevering; as a citizen patriotic and freedom loving; and in the social circle he was kind, amiable and pleasing, hence he was loved in all his intercourse with others during his whole life."*

Samuel W. Foljambe was a native of England, and was educated and converted in the land of his nativity. Coming to the United States, he resided for some time at Franklin, Ohio—now Kent—where he received license to preach and from which he was recommended to the Erie

*T. H. Cummings—Admitted on trial, 1844; full connection, 1846; deacon, 1846, Morris; located, 1848; deceased, Cleveland, O., July 23, 1853. Appointments: 1844, Gerry; 1845, Forestville and Villenovia; 1846, Sheridan; 1847, supernumerary.

Conference. He was received on trial in 1844, and two years later discontinued because of "a little indiscretion." He "afterwards preached for the Wesleyans and Baptists."*

The Centre Methodist Episcopal Church was organized October 6, 1844, with the following members: John Adams, leader, John W. Walker, Margaret Walker, Daniel Reading, Margaret Reading, David Reagle, Samuel Gildersleeve, Daniel Herring, Robert Herring, Calvin Ward, Emily Ward, Reuben Ward, David Simcox, Adaline Simcox, Amanda Hill, Hiram Kimball, Eliza Kimball, and Eleanor Simcox, many of whom had previously connected with Sandy Creek Church. Services were held in the Adams School House until 1859, when a frame church was built and dedicated by G. B. Hawkins.—*(History of Venango County, Brown, Runk & Co., 1890, pp. 738, 739.)*

The Sunville Circuit.

The Sunville Circuit was formed in 1855, and Benjamin Marsteller appointed pastor. The charge has undergone several changes since its organization. Troy Centre was placed on the Townville Circuit, and East Troy on the Hydetown. At a later date the circuit comprised Sunville, Fairview, Wallaceville, East Randolph, and Chapmanville.

The Fairview—the oldest—class was organized in 1836. Reuben Peck and Daniel Richey were the circuit preachers. There were eight members: Samuel Alcorn, class-leader, John Alcorn, Elizabeth Alcorn, Mary Alcorn, William Alcorn, Andrew Alcorn, Eliza M. Alcorn, and Rebecca Alcorn—the only case of a class of so many members being all of the same name. A church building was erected in 1845 under the pastorate of H. S. Winans. "The growth of this society has been somewhat moderate, but steady. There has been no sweeping revival as in many places, yet under the labors of Jonathan Benn, a local preacher, father of Rev. Thomas Benn, there was quite an ingathering in 1842; and, again, in 1861, S. S. Stuntz had a very successful work." A camp meeting was held in 1841, about half a mile from the site of the church, at

*S. W. Foljambe—Admitted on trial, 1844; discontinued, 1846. Appointments—1844, Hubbard; 1845, Nelson.

which D. H. Jack, later a member of the Erie Conference, was converted.

The Sunville class was formed in 1844 by John Abbott with the following members: Miles McAlevy, Elizabeth McAlevy, George McAlevy, Martha McAlevy, James Burns, Mary Burns, Samuel Foster, Margaret Foster, Elizabeth Foster, Samuel Batten, and Mary Batten. George McAlevy was leader and steward. The first meeting house was built in 1850; and a second church edifice was erected in 1869. "The parsonage was bought in 1854, and rebuilt in 1874, and finished in 1876."

Wallaceville was blessed with the labors of John Abbott who organized a class in 1851. The first members were: Thomas Green, S. A. Thomas, Elizabeth Thomas, Hezekiah Thomas, Elexina Thomas, A. J. Cowan, William H. Cowan, Robert Grove, William Green, Robert P. Green, Robert Redman, Margaret Redman, Obadiah Propst and wife, Nathan Brown, Lydia Brown, and Jonathan Bender. At a revival held by N. C. Brown, in 1858, twenty-nine converts were added to the church. The church building was erected in 1863, G. M. Eberman pastor.

The East Randolph class was organized by Edwin Hull in 1853, and was then a part of the Cooperstown Charge. The following were original members: Mark Bogardus, Sarah Bogardus, Nicholas Bogardus, Sidney Loveless, Jane Loveless, Neal McKay, Lydia McKay, Daniel Houseknecht, Elizabeth Houseknecht, and Joseph Armstrong, Sidney Loveless, the first class leader, afterward became a minister in the Protestant Methodist Church. A house of worship was dedicated in 1867. The cost was about $1,400.

The Chapmanville class was organized by Robert Beatty in 1871 with Hampson Jennings, Rebecca Jennings, Mary Fox, Ann Campbell, Miller Campbell, Jonathan Bender, Mary Bender, Mary Morse, Joseph M. McClelland, and Ketura McClelland as original members. A house of worship, costing about $2,000, was dedicated in 1878 or 1879. There were no special revivals until 1882 when about forty souls were converted or reclaimed.

Our Church at Bristolville.

The Bristolville Methodist Episcopal Church was organized in 1818 by Ira Eddy. When the circuit was organized, shortly after this, it extended from Lake Erie to Warren, and required six weeks to make the round. Meetings were held in barns and school houses. An old log building, which stood near the present house, bought in about 1820, was used as a house of worship until 1844. Under the administration of Joseph Leslie and W. W. Maltby a new church was erected at the date named. Following this, a widespread revival increased the membership to one hundred and three. Bristol and Mecca Circuit was formed in 1856 and Ira Eddy was again appointed pastor. One of the greatest revivals in the history of the church was experienced in 1867, under the pastorate of William Hayes. He notes in the Church Record the reception of twenty-two converts in a single day and adds, "Glory to God! Twenty-two names for Christ; Lord keep them!" In 1879 B. E. Edgell was appointed pastor, and the church building was found to be too small to accommodate the congregations. Mr. Edgell had it so remodeled, enlarged, and beautified that it became practically new. The cost of these improvements was about $3,000. A revival followed, adding seventy-five to the membership. The present membership is 325, the largest in the history of the church. Of this number more than 100 have been added during the pastorate of Elmer S. Smith. About the year 1840, a building was bought, and was used for a parsonage until 1883, when under the pastorate of T. W. Lane the present parsonage was erected at a cost of nearly $3,000.

The names of those composing the first class organized in Bristolville were: John Norton and wife, John and Sarah Hammond, and Magdalena and Margaret Cline. First class leader was Lyman Kibbee.

Dr. Thomas Earl.

"Dr. Thomas Earl was a native of New Jersey, of respectable parentage, and was liberally educated for the medical profession, and entered upon its practice with fine success; but feeling the spirit of adventure moving him, like many others he moved his young family to the west in 1826, and settled in the town of Franklin, (now Kent,)

Ohio, when the country was quite new and sparsely settled, and, combining an extensive medical practice with other business pursuits, soon became a man of wealth and influence.

"But, unfortunately, the doctor had early in life imbibed skeptical views of Bible truth and experimental religion, and as years advanced had become outspoken on the subject, often trying to puzzle Christians by raising questions and pressing arguments too difficult for them to solve, and in his good-natured way making light of serious things.

"The doctor's wife was a noble lady, accustomed to attend church when she could, and in a gracious revival of religion which occurred in the little Methodist Society in that place in the fall of 1839 was soundly converted and joined the Methodist society, and became a very zealous promoter of the revival then in progress, and intensely anxious for the salvation of her husband and children. Not being capable of grappling with the doctor's infidelity, she betook herself to earnest prayer for his conversion. One day, being alone with her two sons, she thought it a good time to interest them on the subject, and in her conversation, which to them was entirely new, she became greatly animated, even to tears. The boys stood and looked and listened with amazement, wondering what strange thing had happened to their mother; soon the mother went upon her knees and commenced praying for them with great earnestness. This but increased the alarm of the boys, and thinking their mother was crazy, they caught their hats, opened the door, and ran. In the rear of the house was a beautiful grove in the midst of which stood the barn, in the rear of which they hid themselves, and occasionally one of them would crawl out carefully and peep around the corner of the barn to see if mother was coming, or if the crazy woman was doing any harm. After Mrs. Earl had closed her prayer, it cost her quite an effort to find her boys, quiet their fears, and get them back to the house again.

"One day during the same winter Dr. Earl came in about the usual time to tea, and being informed by his wife that supper was not quite ready, he stepped into the sitting room and sat down near a table and carelessly picked up a book he saw lying there without knowing

what it was, and opened it for the purpose of amusing himself by reading a few minutes while waiting for tea, and to his great surprise, he found himself reading the parable of the prodigal son in the New Testament. Suddenly his mind became impressed with the similarity between the case of the prodigal and his own. He read on to the close of the parable, by which time his heart was completely broken. Just then his wife entered the room to invite him to supper, and finding his face wet with tears inquired at once the cause of his trouble. He told her that he had just made the discovery of the great sinfulness of his life." Forgetting all about the supper they both went upon their knees and prayed and struggled until God in mercy came to their relief, and they both arose full of joy and hope.

"In 1844 the doctor was licensed to preach, and very soon became a general favorite in the pulpit. His noble personal appearance, pleasant countenance, and clear, forcible delivery made him a very acceptable preacher." —*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 243-246.)*

The Tenth Session.

The tenth annual session of the Erie Conference was held in New Castle, Pa., Bishop Leonidas L. Hamline presiding. William F. Wilson was elected secretary, and Albina Hall, assistant secretary. The session was opened July 23, 1845, with the usual religious exercises and an appropriate address by the bishop. Alfred G. Sturgis, who had served as secretary six years with great acceptability, was compelled to retire from active work because of declining health; and was superannuated. "Christ had honored him by making him an accomplished gentleman, scholar and Christian, and by crowning his short but brilliant ministerial career with great success, and by embalming him in the memory and affections of thousands of good people."

The conference for the third time voted unanimously for the restoration of Mr. Wesley's original rule on temperance. This was done at the General Conference of 1848.

H. S. Hitchcock and J. E. Bassett, located.

Aurora Callender and S. W. Ingraham were supernumeraries.

W. B. Lloyd, James Gillmore, Thomas Carr, L. D. Mix, R. A. Aylworth, L. D. Prosser, Goodwin Stoddard, Caleb Brown, Stephen Heard, A. G. Sturgis, D. C. Richey and J. W. Davis were the superannuates.

Martin C. Briggs, Ira Blackford, Potter Sullivan, Ezra Jones, William F. Day, Samuel N. Forest, John N. Henry and Henry M. Chamberlain were admitted on trial.*

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*Appointments for 1845: Ravenna District, Timothy Goodwin, presiding elder; Ravenna, Samuel Gregg; Cleveland, B. K. Maltby; Akron, E. J. Kinney; Middlebury, Milo Butler, C. P. Henry; Painesville, G. B. Hawkins, Rufus Parker; Chagrin Falls, Peter Burroughs, S. N. Forest; Franklin, M. H. Bettes; Newburg, Albina Hall, D. M. Stearns; Twinsburg, J. E. Aikin, Asahel Reeves, J. H. Tagg; Chardon, Ira Eddy, Albert Norton, L. W. Ely; Cuyahoga Falls, Dillon Prosser; S. C. Thomas, Agent for Allegheny College. Warren District, John C. Ayres, presiding elder; Warren, J. W. Lowe; Braceville, Lewis Clark; Windham, J. J. Steadman; Nelson, E. B. Lane, S. W. Foljambe; Mesopotamia, W. W. Maltby, Alden Walker; Windsor, Allen Fouts; Parkman, J. L. Holmes, Potter Sullivan; Freedom, Lorenzo Rogers, P. D. Horton; Edinburg, Ahab Keller, Israel Mershon; Ellsworth, S. C. Frear, Stephen Hubbard; Poland, W. H. Hunter, G. W. Maltby; Youngstown, Thomas Stubbs; Hubbard, Ira Norris, W. F. Day. Meadville District, Hiram Kinsley, presiding elder; Meadville, Moses Hill, Aurora Callender, sup.; Conneautville, Fortes Morse; Saegertown, D. H. Jack; Rockville, John Graham, Ira Blackford; Williamsfield, John Crum, John Scott; Morgan, Wareham French, J. M. Plant, John Luccock; Geneva, Henry Elliott, H. D. Cole; Ashtabula, Joseph Leslie, David Preston; Gustavus, J. R. Locke, Hiram Kellogg; Hartford, B. O. Plimpton, A. L. Miller; Salem, William Patterson, John Demming. John Bain, Agent for Allegheny College. Erie District, John Robinson, presiding elder; Erie, Calvin Kingsley; McKean, J. H. Whallon, Isaac Scofield; Springfield, Josiah Flower, Matthias Himebaugh; Wesleyville, J. O. Rich, T. B. Tait; North East, J. F. Hill; Quincy, Alvin Burgess; Westfield, John Prosser; Mayville, Thomas Blinn, A. M. Reed; Harmony, Thomas Graham, R. J. Edwards; Wattsburg, R. J. Sibley, J. W. Wilson; Columbus, C. R. Chapman; A. G. Miller, Agent for Allegheny College. Jamestown District, Darius Smith, presiding elder; Jamestown, G. W. Clarke, H. W. Beers; Randolph, Joseph Uncles, J. N. Henry; Napoli, S. A. Henderson, J. B. Hammond; Gerry, D. W. Vorse, Ezra Jones; Ellington, Samuel Churchill; Forestville and Villenovia, W. S. Worrallo, T. H. Cummings; Sheridan, Samuel Leech, Alexander Barris; Fredonia, Niram Norton; Portland, E. J. L. Baker; Warren, J. E. Chapin; Youngsville, O. P. Brown; Kinzua, Alva Wilder. Franklin District, Horatio N. Stearns, presiding elder; Franklin, M. C. Briggs; Cooperstown, I. H. Tackitt; Oil Creek, H. S. Winans, John Abbott; Henderson, William Monks, Daniel Pritchard; Clintonville, John Van Horn, Josiah Hildebrand; Shippenville, I. C. T. McClelland, David King; Washington, Ed-

David King.

David King lived a life governed by the rules of a strict morality, but in the twenty-third year of his age began to think seriously upon the subject of personal salvation. He was then a clerk in a store in Wayne, Ashtabula County, Ohio. He began to read the Bible and to pray earnestly. His whole soul was aroused. He sought the advice of a local preacher of the neighborhood, and while describing his own lost condition fell prostrate on the floor. Friends were called in, and six hours of incessant prayer gave him no relief. He was about to give up in despair, but soon after, while the congregation were singing at a prayer meeting, light broke in upon his soul. He says: "The Holy Ghost fell upon me, and instantly I was caught up in a gale of glory, and all around me became as light as the blaze of a candle; a holy fire ran all through me, making me all light in the Lord. Oh, what a joy I then had in Christ! It was too much for human nature to stand up under, and I fell down as one dead at the feet of Him who had done so much for me."

Mr. King was born at Kinsman, Ohio, August 22, 1810, and died at his residence in Vernon, Trumbull County, Ohio, January 31, 1875. His mother was the daughter of Rev. Obed Crosby, the first Methodist preacher in North Ohio. He supplied Warren Circuit as an exhorter in 1835, "or possibly a year later." He was licensed to preach by Ira Eddy in 1836, and accompanied Alfred Brunson to his Upper Mississippi Mission, having been admitted to the Illinois Conference on trial the same year. In 1843 he located and returned home, and two years later was re-admitted into the Erie Conference, in which he continued to labor until broken health compelled him to retire. Still he labored on as his strength would permit. "His zeal knew no languor. His benevolent activity was only circumscribed by his power of endurance. The generosity of his nature showed itself in acts of kindness, in words of love, and tender sympa-

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win Hull; Clarion, J. W. Hill, J. K. Hallock; Red Bank, R. M. Bear, Thomas Benn; Luthersburg, J. K. Coxon, H. M. Chamberlain; Mercer, W. F. Wilson; Hendersonville, G. F. Reeser, John Wrigglesworth; Greenville and Clarksville, John McLean, J. W. Clock, S. W. Ingraham, sup.; New Castle, B. S. Hill, Hiram Luce.

thies. He had a heart to weep with the sorrow-stricken, and a hand to help the needy. His death was gloriously triumphant. Not a cloud veiled his setting sun! Not a doubt shook his faith! He had gained the summit! He saw the mighty sweeps of the celestial plains! 'Hallelujah!' burst from his heart and lips as he viewed the promised inheritance. Then turning upon his malignant foe he took up the song of the conqueror, 'O death, where is thy sting? O grave, where is thy victory?' "

Mr. King says of his early experience: "The day after my conversion found me in this house where I am now writing, pleading with my father's family, and others to be reconciled to God, and after spending much of the night in prayer, in the morning found favor in the eyes of the Lord, and four prayed for mercy. The next day found me at the store, sixteen miles from here, and the next day or so found me out with notes and accounts to collect money, but I spent the whole day from house to house pleading with the people to come to Christ at once. Many shed tears, and called on the name of the Lord. That night when I lay down on my couch I could say, 'My cup runneth over with blessing.' A few evenings after this I went to a union prayer meeting in a school house, and such was my desire to save sinners that I got up and began to exhort with my eyes shut, and the power of God came down, and glory shone around. Fifteen arose for prayers. This I think terminated in the conversion of about forty souls. By this time I did not feel much like selling goods, and concluded to set apart six months to read, pray and go to meeting, and could do so by posting up the books, as no one else understood them, I being all alone in the store.

"One day, returning from a quarterly meeting at Clarksville, Pa., I was overtaken by the Rev. A. Brunson, riding a beautiful bay horse, dressed in the primitive round-breasted coat style of a Methodist preacher. He soon got my story, and said, 'You should spend your six months at Meadville. I live there. You can be at meeting every night if you choose.' He told me all about the college. The idea pleased me, and so it did my father, for he had often wished me to go to Jefferson College at Cannonsburg. The next day I was at Meadville, where I first saw Dr. Ruter, H. J. Clark, E. J. L. Baker,

J. W. Lowe and others. I was soon at camp meeting at Waterford, when I saw and felt much of the power of God. One student fell as one dead, and remained so all night, when he came out with 'glory, glory,' on his tongue. He shouted 'glory, glory,' along the road home, in Bro. Goodrich's big Pennsylvania wagon. The next was on the Stoakley farm, near Mercer. While Bro. Cornelius Jones was exhorting the church to holiness, many fell to the earth. One Presbyterian brother fell, too, off the end of a bench and was carried with others to a tent, and in the refining process cried out, 'Lord, make clean work this time,' and so it was this time. This is no hearsay story. The next at Conneaut Lake, where I had heavy duties to perform, but got in return 'good measure, pressed down, shaken together, and running over' of gospel blessing."*—*(Pittsburg Christian Advocate, Sept. 29, 1866.)*

POTTER SULLIVAN, SAMUEL N. FOREST, IRA BLACKFORD.

Potter Sullivan was born in South Kingston, R. I., October 31, 1793, and died in Geneva, Ohio, November 1, 1862. He embraced religion at Mina, N. Y., in 1826. He was baptized and received into the Methodist Episcopal Church by David Preston. In 1832 he moved to Erie County, Pa., and was licensed to preach in 1835. He served under the presiding elder in 1841-'44, and was received on trial in the Erie Conference in 1845. During sixteen years he did effective work, and was superannuated in 1861. Mr. Gregg says: "His undoubted piety, ardent zeal and constant activity in his work, made him a very acceptable and useful minister."†

*David King—Licensed to preach, 1836; admitted on trial, Illinois Conference, 1836; full connection, 1840; deacon, 1840; elder, 1842; became a member of Rock River Conference at its organization, 1840; located, 1843; re-admitted to Erie Conference, 1845; deceased, Vernon, O., January 31, 1875. Appointments: 1836, Prairie Du Chien Mission, Ill.; 1837-'38, Sioux Mission, Ill.; 1839, St. Peters Mission, Ill.; 1840, St. Peters and Sioux Mission; 1841-'42, Sioux Mission, Ill.; 1845, Shippenville; 1846, Clintonville; 1847, Youngsville; 1848, Leon; 1849, Gerry; 1850-'51, Agent Allegheny College; 1852, Hartford; 1853, Agent Allegheny College; 1854, Salem, Mercer Co.; 1855, West Farmington and Bloomfield; 1856, Edinburg; 1857-'59, supernumerary; 1860, Southington; 1861, Hubbard; 1862-'63, superannuated; 1864-'69, supernumerary; 1870-'74, superannuated.

†Potter Sullivan—Licensed to preach, 1835; admitted on trial, 1845; full connection, 1847; deacon, 1847, Janes; no record as to

Samuel N. Forest was admitted to the Erie Conference on trial in 1845. He spent fifteen years in the ministry and was successively a member of the Erie, Rock River and Minnesota Conferences. He served Rochester Charge of the Minnesota Conference with great acceptability for eighteen months, was a great sufferer for six months, and died April 5, 1859. His first attack was typhoid fever, followed by inflammatory rheumatism, and finally an abscess, which was the proximate cause of his death. Mr. Forest was of a strong, muscular frame, and never was kept from his work a day in his life because of sickness until seized upon by this mortal malady. "Disease was heavily taxed to push him to the tomb. Our brother was quite successful in his ministry, and held a good position among his brethren. As a man, large-hearted and energetic; as a Christian minister, laborious and faithful; as a preacher, earnest, original and logical; as a husband and father, kind, affectionate and confiding. He died well, leaving a message to the writer to deliver to his brethren at the conference, 'that he died at his post.' When asked the day before his death how he felt, in view of the change that awaited him, he replied in the language of an earthly traveler: 'I am packed up and ready to go.' "*—*(Minutes of Conferences, Vol. VII., 1859, p. 132.)*

"Rev. Ira Blackford was admitted on trial by the Erie Conference in 1845, and spent several years in the hardest fields of toil among us, being well fitted for that kind of work—large in stature, robust in health, and full of zeal. His preaching abilities were good for that kind of work."—*(Gregg, History of Methodism, Erie Conference, Vol. II., p. 266.)* He was transferred to the Iowa

his ordination as elder; deceased, Geneva, O., November 1, 1862. Appointments: 1845-'46, Parkman; 1847-48, Mesopotamia; 1849-'50, Morgan; 1851-'52, Geneva; 1853, Montville; 1854-'55, Mechanicsville; 1856, Mantua; 1857, Mentor; 1858-'59, Thompson; 1860, Perry; 1861-'62, superannuated.

*S. N. Forest—Admitted on trial, 1845; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; located, 1854; readmitted, Rock River Conference, 1855; transferred to Minnesota Conference, 1857; deceased, April 5, 1859. Appointments: 1845, Chagrin Falls; 1846, Mayville; 1847, Harmony; 1848-'49, Spring Creek Mission; 1850, Wesleyville; 1851, Springfield; 1852-'53, Clarksville; 1855, Dover, Ill.; 1856, Picatonica, Ill.; 1857, appointment not named in general minutes; 1858, Rochester, Minn.

Conference in 1851, and later became a member of the Kansas and Nebraska and Kansas Conferences in 1856. In 1861 he located.*

Martin C. Briggs.

We take the following from Mr. Gregg: "Rev. Martin C. Briggs was born in Rome, Oneida County, N. Y., January 7, 1823; embraced religion in Concord, Lake County, Ohio, in December, 1842, to which place he had previously moved with his parents, and there united with the Methodist Episcopal Church. He soon after went to reside in the State of Tennessee, where he was licensed to exhort, and then to preach, in June, 1844. Returning to his former home in Ohio, he was recommended to the Erie Annual Conference, when he was admitted on trial in 1845. Mr. Briggs was a good-sized, well proportioned young man, with a fair, open, pleasant countenance, frank and easy in his manners, quite sociable and agreeable in his intercourse with others, and was a very pleasant, forcible speaker, well calculated to please the popular taste of any refined and intelligent congregation. He was ambitious to excel, and studied hard for that purpose. Some would think him rather abundant in words and extravagant in figures, while the majority of hearers were delighted with these peculiarities. He was one of the most popular and promising young men the conference ever contained."

Mr. Briggs located in 1849 and attended the Biblical Institute at Concord, N. H., "where he remained two or three years, studying hard and preaching extensively through the country, delighting and instructing listening multitudes with his eloquent and powerful ministrations. At the end of his theological course, although the best pulpits in the land were open to him, he was attracted to California, not by the glitter of gold, but by the de-

*Ira Blackford—Admitted on trial, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; transferred to Iowa Conference, 1851; located, 1854; re-admitted, Kansas and Nebraska Conference, 1856. Appointments: 1845, Rockville; 1846, Conneautville; 1847, Forestville and Villenovia; 1848, Kinzua; 1849, Leon; 1850, Forestville and Ridgway Mission; 1851, Sabula (Ia.) Mission; 1852, Dewitt (Ia.) Mission; 1853, Hebron, Ia.; 1856, Columbus City, Kas.; 1857, Lawrence, Kas.; 1858, Osawatomie, Kas.; 1859, Topeka and Tecumseh, Kas.; 1860, Topeka; 1861, located.

mand presented by that vast field of labor for ministers of more than ordinary courage and talent. He immediately took rank with the best talent of the Golden State, and held that position for eighteen years, during which time he wielded a powerful influence in giving character to the new state, then balancing between slavery and freedom, and in giving success to the Methodist Episcopal Church in that land and in reforming the manners of the people."—*(Gregg, History of Methodism, Erie Conference, Vol. II., pp. 263, 357, 358.)*

Mr. Briggs was re-admitted to the California Conference in 1852, transferred to the Cincinnati Conference in 1870, transferred to the Rock River Conference in 1872, and again transferred to the California Conference in 1875. After an active ministry of fifty-three years he passed to his reward in Newark, Cal., January 14, 1902.

In 1876 Moses Hill, who knew Mr. Briggs well, made the statement in public that he was the most eloquent preacher to whom he had ever listened. His memory is fragrant among those who still remain to whom he ministered in his youth.

Near Akron, during the pastorate of M. C. Briggs, lived Gen. Simon Perkins, a wealthy man with an admirable wife and family. They frequently attended the Methodist Episcopal Church. Mr. Briggs says: "The rector of the Episcopal Church was a young man who, I was assured, had been a charity scholar, and of course was very high church. He had a natural desire to draw the Perkins family to his service. There lived near General Perkins a Mrs. Bean (or Bien), a widowed lady of culture and great excellence, with an admirably trained family. The little rector appeared to rack his brain for taking arguments. Finally he hit upon what he thought would certainly win. Very solemnly he said to Mrs. Perkins on one of his visits: 'There are providential differences in society which it appears right to recognize. The proper order of life seems to require it of us. I have observed with not a little regret that you permit your children to associate intimately with the children of the poor widow, your neighbor.' Mrs. Perkins was a daughter of Governor Todd, and endowed with as fine a vein of humor as I remember to have met. Withal she was a

through and through American. Putting on the soberest of faces, she replied: 'The fact you mention has given me a great deal of anxiety. I wish to be a good mother, and to train my children well, but they are so rude compared with Mrs. Bean's children that I have seriously feared that it would injure her charming family to permit mine to spend so much time with them.' That pastoral visit was edifying."*—*(M. C. Briggs in Pittsburg Christian Advocate, May 2, 1895.)*

Henry M. Chamberlain.

"The ancestors of Henry M. Chamberlain were from England and Scotland. His parents were reared in Connecticut, and were devoted members of the Congregational Church. He was the youngest of a large family of children. His father died when he was four years of age. On his death bed he called his family, and taking each by the hand, he asked them to meet him in heaven. Brother Chamberlain's mother was deeply pious, entirely consecrated, and devoted herself to the religious culture of her family. The Sabbath was sacredly observed, and the house of God was a place of delight and of constant attendance.

"His early education was obtained in the common schools, until he was seventeen years of age. Soon after, he entered Troy Conference Seminary, then under the principalship of Jesse T. Peck. By diligence in manual labor and by teaching school from time to time, he se-

*M. C. Briggs—Licensed to preach, 1844; admitted on trial, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; located, 1849; re-admitted to California Conference, 1852; transferred to Cincinnati Conference, 1870; transferred to Rock River Conference, 1872; transferred to California Conference, 1875; deceased, Neward, Cal., January 14, 1902. Appointments: 1845-'46, Franklin, Pa.; 1847, Agent Allegheny College; 1848, Akron; 1849-'51, student, Garrett Biblical Institute; 1852, Sacramento, Cal.; 1853-'54, San Francisco, Cal., Powell Street; 1855, Maysville; 1856, Sacramento District; 1857-'59, San Francisco District; 1860-'61, San Francisco, Powell Street; 1862, Santa Clara, Cal.; 1863-'65, Sacramento, Sixth Street; 1866-'68, San Francisco, Powell Street; 1869, Agent University of the Pacific; 1870-'71, Cincinnati, O., Trinity Church; 1872-'74, Evanston, Ill.; 1875-'76, Sacramento, Sixth Street; 1878-'80, San Francisco, Howard Street; 1881-'83, Alameda, Cal.; 1884-'86, Napa City, Cal.; 1887-'88, Santa Clara, Cal.; 1889, Pacific Grove, Cal.; 1890-'93, Petaluma, Cal.; 1894, San Jose Mission, Cal.; 1895-1901, Field Secretary California State Sabbath School Association.

cured a good intellectual training for his life-work, having made considerable advancement in classical studies before entering the ministry.

"His conversion occurred in March, 1838, when he was fourteen years of age, in Bristol, Vermont. On his return from a service held in a school house, where he had requested the prayers of the church, he wrote: 'Praying at the time, I caught sight of a flash as from heaven, and immediately I was filled with rapture and praise, and cried out "Hallelujah!" although I had never seen nor heard anyone shout. I knew God had manifested himself to me.' After some days of earnest study and fervent prayer, he obtained a clear witness of the spirit that he was converted, and hence a child of God.

"He was licensed as an exhorter by the Rev. John T. Foster, of the Troy Conference. Some time after, he moved to Twinsburg, Ohio, where he conducted services on the Sabbath in school houses and churches. In November he was licensed to preach by the Twinsburg Quarterly Conference, the Rev. B. O. Plimpton, presiding elder. Brother Chamberlain felt his call to the ministry in his early childhood; he had not a shadow of a doubt in regard to it. When eighteen years of age he could refrain no longer, feeling, 'Woe is me, if I preach not the gospel!' Being recommended by the Twinsburg Charge, he entered the Erie Conference in 1845. . . . . .

"After his superannuation, he resided in Meadville, Pa., eight years, where he was respected and honored as a Christian minister. During the last five years of his life he resided with his son-in-law, Mr. A. C. Nicholas, in Youngstown, Ohio. He was regarded here with high esteem, and occasionally preached in the pulpits of the city with the old-time unction, to the great satisfaction and edification of the people. Our departed brother was loyal to Christ, and ever true to his church. While a Methodist in theology, in experience and in life, he was not a bigot. He loved all who loved Christ. He hailed with great joy the tokens of progress, though he was unable to lead in the van. To the last, he kept his heart and soul in sympathy with the victories of the cross in our own and in other lands. He rejoiced at the good tidings coming from afar.

"Brother Chamberlain was truly a man of God. He

was a consecrated minister. He was ever on the alert to win souls. It was the one work of his life to preach the 'unsearchable riches of Christ.' He was a plain preacher —in the true Biblical sense, a scholarly preacher. Often a divine unction attended the word, swaying the congregation as a forest bends before a mighty wind. During his extended work of forty years, of sacrifice and toil incident to pioneer life in the ministry, large numbers were brought to Christ and safely garnered in the church. He was earnest, 'in season, out of season,' and hence an efficient gospel minister. His work is done; and yet, not done; for, 'he, being dead, yet speaketh.'

"His personal experience in the things of God was unique, was peculiar. He had no doubts. He had no fears. He was ever buoyant in hope. His spiritual vision was clear. He walked by faith. He did not live, but Christ lived in him. As Enoch, so he was in companionship with God.

"He was born August 6, 1824; he was 'born again' in 1838; and November 26, 1898, he passed to his eternal home. His life and character are a rich legacy to his surviving kindred and to the church of God.

"The ministerial association of Youngstown passed a highly appreciative paper on the occasion of his death. The obsequies were held in Trinity Church, Youngstown, Drs. John Peate, A. J. Merchant and S. H. Prather, of the Erie Conference, and the resident pastors of the churches of Youngstown participating in the services, and the interment was in the beautiful cemetery at Cleveland."

Mr. Chamberlain writes of his travels on his first circuit: "We were in the saddle almost every day, frequently riding twenty and sometimes forty miles per day; often in the dense woods, following cow paths and deer paths or marked trees for a guide, sometimes seeing a herd of deer coming as near as the range of pistol shot. We often slept in the log cabin, in the loft where we could count the stars through the logs, and in the morning step out of bed into the snow, sometimes when the thermometer was thirty degrees below zero."—*(Pittsburg Christian Advocate, July 1, 1886.)*

Fifty-one years after the experience, Mr. Chamberlain relates the ever-fresh story: "From twelve to fourteen I lived a careless life. I felt I was a great sinner,

lost to God and heaven, often resolving to turn to God, but neglecting. Finally, greatly alarmed at my situation, I resolved to seek God. I was now some fourteen years old. I went to a school house in the edge of Bristol, Vt., where I heard S. D. Brown, of the Troy Conference, preach. I went forward for prayer, and on my way home on horseback, as I was entering a little valley between two hills in the road, lifting up my heart, struggling against great temptation to unbelief, I cried out, 'Get behind me, Satan! Lord, I believe; help Thou my unbelief.' As quick as a spark from the smitten steel a flash of light passed before my eyes. I was filled with rapture of joy. Although I had never heard any one shout, I praised God with a glad 'hallelujah!' making the hills and valleys resound with my voice."*—*(Pittsburg Christian Advocate, January 3, 1889.)*

William F. Day.

William F. Day was born in West Springfield, Mass., November 11, 1821. In 1827 the family moved to Kent, Portage County, Ohio. His father died in 1838, and at that time he was deeply impressed with the need of a religious experience, and his heart was prepared to receive the gospel. In 1840, under the labors of an evangelist, Rev. Mr. Avery, he earnestly sought the pearl of great price. He found no relief, and was almost ready to give up in despair. A. G. Sturgis and William F. Wilson learned of his condition, and accompanied him to his boarding place, and spent with him a night in prayer. He was not converted that night, but early in the morning he went out into the forest to pray and while pleading there, kneeling by a fallen tree, light broke into his soul. During the next five years he spent

*H. M. Chamberlain—Licensed to preach, 1843; admitted on trial, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; deceased, Youngstown, O., November 26, 1898. Appointments: 1845, Luthersburg Mission; 1846, Curllsville; 1847, Hendersonville; 1848, Clintonville; 1849, Salem; 1850, Conneautville; 1851, Espyville; 1852-'53, Clarksville; 1854, Wesleyville; 1855-'56, McKean; 1857-'58, Jefferson; 1859, Morgan; 1860-'61, Thompson; 1862-'63, Montville; 1864-'65, Troy; 1866, Braceville; 1867-'68, Edinburg; 1869, Tallmadge; 1870, West Farmington; 1871-'72, New Wilmington; 1873, Waterloo; 1874-76, Rockville; 1877-78, Albion; 1879-'80, Wattsburg; 1881-'83, Mill Village; 1884, Linesville; 1885-'98, superannuated.

the winters in teaching, and two summers were spent at an academy, where he perfected his English education and laid the foundation for a thorough knowledge of the Greek and Latin languages. He was licensed to preach in 1844, and received on trial in the Erie Conference in 1845. After four years spent in circuit work he filled acceptably the best stations in the conference. His work was so highly appreciated that the people kept him as long as the polity of the church would permit; and he served three churches a second term. He was the means, in the hands of God, for the conversion of about three thousand souls. He became a good classical scholar. He left fifteen hundred written sermons, and always had several on hand which he had never used. Baldwin University conferred on him the degree of Doctor of Divinity. In 1860, after serving several years as assistant secretary, he was elected secretary of his conference and held this office until his decease, which occurred in Titusville, Pa., October 23, 1882. His work as secretary was characterized by its great accuracy. He was uniformly courteous and affable, and always solicitous for the good reputation and character of his brethren in the ministry. He was companionable, communicative, and confiding. He was a genuine man. A delegate to the General Conferences of 1868 and 1872, twenty-three years secretary of Erie Conference—he was abundantly worthy of these exceptional honors.

Germanicus, writing for the Pittsburg Christian Advocate, says: "They who knew his habits of study, and the laborious diligence with which he never failed to make his preparations for the pulpit, the amount of reading that he did with reference to it, and of writing, and the time given to meditation and prayer, could only have been amazed at the abundance of work of every kind which he still found leisure to perform everywhere—along the street, in men's offices and places of business, at the bedsides of the sick, among the poor and afflicted, and in the regular visitation of families from house to house. Not many, however, knew, or even imagined, how, in the husbandry of his time, wherever he might be, or in whatsoever way employed, his thoughts were still occupied with his preaching, and how eager his outlook was for materials to be used in the building

of his sermons. He always had a sermon on hand, at which, except when he was asleep, he never ceased to work until he felt that he had done, for the present, his very best with it; and when that was laid aside, another took its place. We should be very much surprised to learn that there was not found lying upon his study table after his death an unfinished sermon, upon which he was engaged when his fatal sickness fell upon him. We do not think a Sunday ever passed, up to the very last which he appeared in the pulpit, that he did not give his people at least one entirely new discourse, fresh and glistening as a new coin from the mint. He often used his old sermons, but never without a thorough re-cast of them, and so much re-writing as to make them virtually new. He said he could not preach an old sermon until he had given it a new heating at the forge, and a new hammering on the anvil; and that really he had no motive to use the old sermons at all, except that there were always some that had in them the best thought that he felt himself capable of, and that were worthy of a resurrection. So far as labor was concerned, he declared that he had gained nothing by using them, for it cost him quite as much to put them in preaching order as to make new ones, and the process wanted the peculiar charm which he never failed to find in original composition. He left fourteen hundred and seventy-two discourses fully written out. This number is probably exclusive of the original sermons which he undoubtedly destroyed, preserving them only in their renovated forms. It is more than likely the number actually composed by him, first and last, did not fall short of two thousand. This is most remarkable, considering the brief pastorate of Methodist preachers, who, in passing from charge to charge, have so many temptations in their new fields to rely on former labors. We doubt if there could be found amongst us another man who, in the same number of years, has produced as many elaborately studied sermons, or many in the denominations which boast of permanent pastorates who have surpassed him. We have some konwledge of men in other denominations, and have never known one, either there or amongst ourselves, who trusted so little on the results of previous labor. It was nothing less than a passion with him to work in what,

for himself, was new ground, driving his ploughshare where he had never urged it before. It was a positive joy to his soul, and he never wearied of it or had enough; and this we can say of the impression made upon us by innumerable conversations and letters, in which he always spoke freely of his occupations, that he cared literally nothing for any assumable excellence of a sermon which did not promote its adaptability to serve the true end of preaching. He had supreme contempt for all the sophomorical ambitions of mere style and oratorical display. His sermon was only a net to catch men for Christ; and the best net, of whatever material it was made, or after whatever fashion, was that which drew to land the greatest number of fishes, and allowed the fewest to escape."*—*(Pittsburg Christian Advocate, December 7, 1882, p. 3.)*

E. B. Cummings relates the following incident in illustration of a peculiar type of what he calls "stage fright:"

"If memory serves me correctly, Rev. W. F. Day was our pastor in Poland, Ohio, in 1857. There was a camp meeting in the neighborhood of Mercer, Pa., and it was my privilege to carry Brother Day to attend it. We got there Friday evening and Brother Day was put up to preach at 11 A. M., Saturday. Now, of all the preachers I have heard regulary W. F. Day comes the nearest to my ideals of an all round feeder of the flock. During his two years in Poland I literally sat at the feet of this Gamaliel. He was an omniverous up-to-date reader. It was his habit to write two sermons every week in full. These he would place in that little black portfolio and this he would lay in the seat behind him in the pulpit without opening, and then in quiet conversational tones would always give his people something new, helpful and satisfying. He was a popular preacher, but sensitive, unassuming, and non-combative. His Saturday sermon cap-

*W. F. Day—Licensed to preach, 1844; admitted on trial, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; deceased, Titusville, Pa., October 23, 1882. Appointments: 1845, Hubbard; 1846, Ellsworth; 1847-48, Newburg; 1849, Mercer; 1850, Clarion; 1851-'52, Franklin, Pa.; 1853-'54, North East; 1855-'56, Akron; 1857-'58, Poland; 1859-'60, Cleveland, St. Clair Street; 1861-'62, Ravenna; 1863-'65, Meadville; 1866-'67, Jamestown, N. Y.; 1868-'70, Akron; 1871, Ravenna; 1872-'73, Warren, O.; 1874-'76, Meadville, First Church; 1877-'79, New Castle, First Church; 1880-'82, Titusville.

tured the camp and it was soon understood that Brother Day was booked for the 11 o'clock sermon on Sunday. My person acquaintance with Jonathan Whitely was very limited. I would call him a typical English preacher as they have appeared in American pulpits. He was of attractive presence. He was fervid, fanciful and magnetic. The elder understood the occasion and the man when he appointed Jonathan Whitely to preach at 8 o'clock Sunday morning. There were about twenty preachers and fully five hundred veterans in camp. The sun came up clear and was greeted with prayer and praise from every tent. The chariot swung low, and 'heaven came down our soul to greet, while glory crowned the mercy seat.' Boy like I crawled from the preachers' tent to the space under the pulpit, whence I could see the congregation before me, and the preachers above me. The militant hosts were ready for either service or sacrifice. And Jonathan Whitely was ready. His text was Paul's triumphal death song. He had barely opened on the 'good fight' when a venerable man leaning against a tree gave a shout of 'glory' which was the signal for an almost constant wave of emotional response. I was there at the beginning, but not at the ending of that wonderful scene. It happened in this way. Not more than fifteen minutes had passed when I felt a tug at my foot, and Brother Day whispered, 'Ed, where is the horse?' Without comprehending the question, I replied, 'Down in the barn just outside the grounds.' And I returned to the most astonishing exhibition of the power of oratory I had up to that time ever witnessed. The preacher had not more than reached the 'wherefore,' when I felt a more vigorous pull, and the sharp command, 'Ed, come out here, quick.' A few steps from the tent my horse stood nervously waiting. Strangely, not an eye of that tumultuous throng was turned our way. He hurried me into my carriage, and with, 'Now drive hard,' we were off. Up hill and down with my whip in his hand, he would urge my good horse, until about noon he said: 'Turn in at this gate, I know these people.' He frankly told them his story, saying: 'I never could have stood on my feet in the face of that audience.' After a good dinner he regained his composure, and we reached home Sunday evening, and I never heard him refer to the strange experience.

"Some years later the elder told me the aftermath. Whitely held the swelling congregation in frenzied excitement up to the close of the great service. 'Where is Brother Day?' began to pass among the preachers. Oh, he has probably gone out in the woods for meditation and prayer, and the elder directed some brother to open with singing. Who tried to preach I do not remember."

Ezra Jones was born in Jamestown, N. Y., where he grew up to manhood. His parents were members of the Presbyterian Church, and he was educated in this faith. When converted, he united with this church and entered upon a course of study preparatory to the work of the ministry. His studies led him to a change of view concerning certain important points of doctrine. This resulted in his transference of membership to the Methodist Episcopal Church. He was licensed to preach by the Jamestown quarterly conference, and admitted on trial by the Erie Conference in 1845. "Mr. Jones was moderate in size, an easy and pleasant speaker, a pious and devoted young minister of more than ordinary promise, filling acceptably some of our most important appointments, until a complication of painful diseases rendered it necessary for him to retire from the itinerant ministry."—*(Gregg, History of Methodism, Erie Conference, Vol. II., p. 266.)* He superannuated in 1854, and located in 1866. After his location he removed to Lansing, Mich. Here he became an influential public citizen to whom was committed important trusts—"deputy auditor general, assistant assessor of internal revenue, member of board of directors of reform school, member of board of directors of city schools." He was an esteemed local preacher and useful Christian until his death which occurred at Lansing, Mich., October 5, 1899.*

Dayton Methodism.

The Cottage Methodist Episcopal Church in Dayton was incorporated October 31, 1845, at a meeting over

*Ezra Jones—Licensed to preach, 1845; admitted on trial, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; located, 1866; deceased, Lansing, Mich., October 5, 1889. Appointments: 1845, Gerry; 1846, Cleveland; 1847-'48, Mercer; 1849, Erie; 1850-'51, Akron; 1852, Greenville; 1853, Ravenna; 1854-'65, superannuated.

which Daniel Prosser and John H. Blish presided; and Giles Johnson, William Howlet and John B. Reed were elected trustees. At that time W. S. Worrallo and T. H. Cummings were the circuit preachers—on the Forestville and Villenovia Circuit—and the membership numbered about sixty. A church edifice was erected in 1846 in West Dayton, which was replaced in 1872 by a new structure costing about $2,500. A parsonage for the Dayton Circuit was secured in West Dayton about 1859, valued at $1,500.

In the eastern part of the town a church was incorporated March 8, 1848, with the following trustees: Avery Park, Nelson Hillibert, Norman L. Bacon, Esek B. Nash, Aaron P. Knowles, Jonathan Price and Benjamin J. Allen. No church was built and the society was allowed to disorganize, but a Methodist class continued to hold meetings, preaching being supplied by pastors of neighboring churches. A meeting of this class was held April 21, 1875, in the school house at Howard's Corners, the pastor, J. H. Whallon, presiding. The East Dayton Methodist Episcopal Church was here organized with B. J. Allen, O. J. Nash, Ansel A. Nash, Esek K. Park, Charles W. Hall, L. O. Hall and A. G. Park were elected trustees. The same year a church was erected at Howard's Corners at a cost of $2,000, and in January, 1876, it was dedicated by J. T. Edwards, of Chamberlain Institute.

In Dayton village, a class was organized in 1864 by W. W. Warner, then in charge of the circuit. In 1870 a comfortable church edifice was erected at a cost of nearly $3,000, and was dedicated by Richard A. Caruthers, presiding elder of the district.—*(History of Cattaraugus County, L. H. Everts, 1879, pp. 234-235.)*

Several Classes Formed.

A Methodist Society was organized at Townville in 1845, among the original members being J. A. Pond, Harvey Hull and Gamaliel Phillips. Soon afterwards Dr. William Nason, Dr. Luther Pearse and Mr. Langworthy united with the society and became permanent members. Until 1849 the meetings were held in the school house, when a frame church was erected on Main street. In 1877 a larger and handsomer structure was

erected on the opposite side of the street, which cost about $5,000.—*(Bates, Our County and Its People, 1899, p. 621.)*

Prior to 1845 a Methodist class had been formed at Garland, Pa., the leader of which was John McCray. Among other early members the following may be mentioned: John McCray and wife, Mrs. Catherine Mandeville, Samuel Sanford and John Mead and wife. They worshiped in the old school house about a mile south of Garland, and at a later date in the new Presbyterian Church. Their first church edifice was erected in 1853. —*(History of Warren County, D. Mason & Co., 1887, p. 576.)*

The old Washington Circuit was organized in 1845, and included Sheffield, Balltown, Marienville, Tylersburg, Scotch Hill, Helen Furnace, Cooksburg, Mile Stone, Sigel, Calvary and several other points. The first quarterly conference, of which we can find a record, was held in 1854, J. E. Chapin, presiding elder; George Moore, circuit preacher.

Sherrett Charge has, at times during its history, included Sherrett, Rimerton, Wattersonville, Phillipston, Stewardson Furnace, Gray's Eddy, Mahoning and Duncanville. The society at Sherrett was organized in 1845 and was then known as the McClatchey class and belonged to the Brady's Bend Circuit. Among the first members were: Michael Frick, class leader; Lucinda Frick, Margaret Frick, Elizabeth Yerty, Sarah Gambel, Sanil Phillips, Rachel Phillips, William Leedom and Sarah Leedom. The first meeting house was built about the year 1854—George Henworthy, David Hays and A. N. Chilcott, trustees. A revival under Thomas Graham about 1858 added forty converts to the church membership. In 1876 J. Boyd Espy, assisted by Prof. E. O. Excell, had a glorious revival in the old McClatchey church. The next year a neat and substantial church building was erected. In 1879 the society was taken from Brady's Bend and a new circuit formed, consisting of Sherrett, Rimerton and Gray's Eddy. A parsonage was built at Sherrett and a church at Rimerton. The latter class was formed in 1849—Jacob Rimer, Peter Mobley, Sanil Crow and A. N. Chilcott being among the original members. Stewardson Furnace class be-

longed to Putneyville charge until 1883, when it was attached to Sherrett. Phillipston belonged to Rimersburg until 1883, when it also was attached to Sherrett.

Wattersonville church stands opposite Red Bank. Among its first members were Squire Carr, William Leedom and wife, and George Steen.

The Conference of 1846.

The conference for 1846 met on the twenty-ninth of July in Akron, Ohio, Thomas A. Morris, presiding bishop, William F. Wilson, secretary, Milo Butler, assistant secretary.

Mr. Gregg says: "From this time forward the journals of the Erie Conference show a very great improvement, both in penmanship, in arrangement, and in the amount of materials recorded. Up to this time scarcely a report of a committee, adopted by the conference, or a resolution, in the form in which it passed the conference, was placed in the journal—they were bundled up and lost —so that all such documents found in these pages, with but few exceptions, we have, at much trouble and expense, hunted up elsewhere."

L. W. Ely located but was re-admitted in 1850.

J. K. Coxon located and entered upon the profession of law.

John Luccock located, moved west, and was re-admitted in the Rock River Conference in 1847.

J. F. Hill located on account of health, went west and settled on a farm, and entered the army during the Civil War in which he lost his life.

R. J. Sibley located, settled with his family in Erie, Pennsylvania, engaged in business but did not meet with success, and moved west.

Samuel Leech located, and settled on a farm in Salem.

Israel Mershon located, and after a time moved west.

John O. Wood was expelled.

Lester Janes was transferred from the Ohio to the Texas Conference in 1843 to preside over "Wesleyan College" founded by Dr. Martin Ruter. At the organization of the Methodist Episcopal Church, South, he returned north, and in the spring of 1846 was employed to fill the pulpit at Erie made vacant by the resignation of Calvin Kingsley to resume his work in Allegheny College.

At the session of the conference, he was re-admitted, but during the year withdrew from the Methodist Episcopal Church and united with the Protestant Episcopal Church. Mr. Janes again entered the Methodist Episcopal Church and its ministry, and, after successful pastorates in several conferences, closed his useful career in the Illinois Conference in 1897.

Ashbel Parcell came to us from the Kentucky Conference in the second year of his probation, and served Ellington one year. He was then received into full connection and ordained deacon, and was granted a location at his own request.

The action of this conference on abolition, culminating this year in a complete victory for the abolitionists, has been presented in another chapter.

The following persons were admitted on trial: Homer H. Moore, William McCormick, David M. Stever, William M. Bear, Thomas W. Browning, Samuel Hollen, and John R. Lyon.

Thomas W. Browning had been a local preacher for a number of years. He was but one year with us, when he was discontinued, and settled in Ravenna, Ohio, and spent many years of useful service in the local ranks.*

Appointments for 1846: Ravenna District, Timothy Goodwin, presiding elder; Ravenna, S. C. Thomas; Cleveland, W. K. Maltby, Ezra Jones; Akron, Samuel Gregg; Middlebury, J. R. Locke, T. B. Tait; Painesville and Willoughby, E. J. Kinney, Ira Eddy; Chagrin Falls, C. R. Chapman, C. P. Henry; Franklin, D. M. Stearns; Newburg, Albina Hall, J. H. Tagg; Twinsburg, Peter Burroughs; Hudson, Dillon Prosser; Chardon, M. H. Bettes, Milo Butler; Cuyahoga Falls, supplied by Mr. Hagar. Warren District, John C. Ayres, presiding elder; Warren, W. H. Hunter; Braceville, J. W. Lowe; Windham, H. H. Moore; Nelson, E. B. Lane, P. D. Horton; Mesopotamia, J. J. Steadman, Alden Walker, J. W. Clock, supernumerary employed as a supply; Windsor, Allen Fouts; Parkman, Lorenzo Rogers, Potter Sullivan; Freedom, Lewis Clark; Edinburg, Ahab Keller, Thomas Stubbs; Ellsworth, S. C. Frear, W. F. Day; Poland, Ira Norris, G. W. Maltby; Hubbard, J. L. Holmes, Albert Norton. Meadville District, Billings O. Plimpton, presiding elder; Meadville, Moses Hill; Conneautville, A. L. Miller, Ira Blackford; Saegertown, John Graham; Rockville, D. H. Jack; Williamsfield, Willliam

*Ashbel Parcell—Admitted on trial, Kentucky Conference, 1844; upon the secession of that conference to the Methodist Episcopal Church, South, transferred to the Erie Conference, 1846; full connection, 1847; deacon, 1847, Janes; located at his own request, 1847. Appointment—1846, Ellington.

T. W. Browning—Admitted on trial, 1846; discontinued, 1847. Appointment—1846, Portland.

Patterson, Hiram Kellogg; Morgan, Wareham French, William McCormick; Geneva, G. B. Hawkins, H. D. Cole; Ashtabula, Joseph Leslie, Henry Elliott; Gustavus, J. M. Plant; Hartford, J. E. Aikin, John Demming; Salem, John Crum, Aurora Callender. Allegheny College, G. W. Clarke, Calvin Kingsley, professors; John Bain, Hiram Kinsley, agents. Erie District, John Robinson, presiding elder; Erie, Lester Janes; McKean, Josiah Flower, John Scott; Springfield, A. G. Miller, Rufus Parker; Wesleyville, Alexander Barris, D. M. Stever; North East and Quincy, J. H. Whallon, I. H. Tackitt; Westfield, T. D. Blinn; Mayville, Alvin Burgess, S. N. Forest; Harmony, E. J. L. Baker, Alva Wilder; Wattsburg, Matthias Himebaugh, J. W. Wilson; Columbus, Isaac Scofield; Mill Creek, John Prosser. Jamestown District, Darius Smith, presiding elder; Jamestown, H. W. Beers, R. J. Edwards; Randolph, J. O. Rich; Cold Springs, S. A. Henderson; Napoli, W. S. Worrallo, J. N. Henry; Gerry, D. W. Vorse (the quarterly conference minutes give also the name of "H. Martin"); Ellington, Ashbel Parcell; Forestville and Villenovia, Joseph Uncles, Samuel Churchill; Sheridan, T. H. Cummings; Fredonia, J. E. Chapin; Portland, T. W. Browning; Warren, Niram Norton; Youngsville, O. P. Brown; Kinzua, J. B. Hammond. Franklin District, Horatio N. Stearns, presiding elder; Franklin, M. C. Briggs; Cooperstown, William Monks; Oil Creek, John Abbott; Pleasantville, John Van Horn; Hendersonville, H. S. Winans, J. R. Lyon; Clintonville, G. F. Reeser, David King; Shippenville, R. M. Bear, Daniel Pritchard; Wilmington, Edwin Hull; Clarion, J. K. Hallock, Curllsville, Thomas Benn, H. M. Chamberlain; Red Bank, I. C. T. McClelland; Luthersburg, John Wrigglesworth, Samuel Hollen; Mercer, W. F. Wilson; Harrisonville, Josiah Hildebrand, W. M. Bear; Greenville and Clarksville, John McLean, Hiram Luce; New Castle, B. S. Hill, J. W. Hill.

William M. Bear was born near Harrisburg, Pennsylvania, Nov. 1, 1820, and moved with his parents to Mount Jackson, Lawrence County. In 1838 a camp meeting was held near the mouth of Big Beaver by Joshua Monroe, the presiding elder. Here young William was soundly converted. He was licensed to preach in 1843 by Hiram Kinsley, and did supply work for three years when he joined the traveling connection in the Erie Conference. "Mr. Bear was a tall, stoutly-built young man, of a modest, unassuming disposition, with fair preaching talents and a well-balanced mind, which he strove to cultivate. He possessed an even temper, sound judgment, and was a very acceptable preacher."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 282.)* After twenty-six years of effective work, Mr. Bear was transferred to the Minnesota Conference. Here he was seven years effective and three supernumerary; and was superannuated in 1882. He was a noble man, and did hard work on circuits—of which our church has furnished

so vast a number—where the salary received seemed to be in inverse ratio to the work required.

He died at Worthington, Minnesota, August 27, 1892.*

William McCormick was born in Greene County, Pennsylvania, Dec. 5, 1817. His parents were earnest Methodists, and William was converted on the Gustavus Circuit under the labors of Stephen Hubbard and E. J. L. Baker in 1835. His license to preach bears the signature of Hiram Kinsley and is dated in 1844. He was employed as a supply on Conneautville Circuit in 1845, and in 1846 was admitted on trial in the Erie Conference. "He possessed talents and intelligence that were respectable, but did not succeed well as a pastor. His presiding elder attributed his failure to spending too much time in his study. This remark, with a slight admonition from the bishop, afflicted him, and, his health being poor, he asked to be located at the end of his fourth year, which was granted." He settled in Linesville, Crawford Co., Pa.†—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 284, 285.)*

John R. Lyon, David M. Stever.

John R. Lyon was born in Brighton, Canada West, Feb. 25, 1823; and fell asleep in Jesus, March 15, 1885. He was converted at the age of fourteen. He attributes his early conversion to the godly example, earnest prayers, and faithful instruction of his pious mother. Soon after his conversion he felt that some day it would be his duty to preach, but felt a great aversion to the performance

*W. M. Bear—Licensed to preach, 1843; admitted on trial, 1846; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; transferred to Minnesota Conference, 1872; deceased, Worthington, Minn., August 27, 1892. Appointments: 1843, Henderson (supply); 1846, Harrisville; 1847-'48, Greenville and Clarksville; 1849-'50, Franklin, O.; 1851, Middlebury; 1852, Freedom and Charlestown; 1853-'54, Edinburg; 1855-'56, Parkman; 1857-58, West Farmington; 1859-'60, Windsor; 1861-'62, Gustavus; 1863, Clarksville; 1864, Edinboro; 1865-'67, Wattsburg and Mina; 1868-'69, Panama; 1870-'71, Delanti; 1872, Worthington, Minn.; 1873-'75, Bigelow; 1876, Heron Lake; 1877-'79, supernumerary; 1880, Rushmore; 1881, Heron Lake; 1882-'91, superannuated.

†William McCormick—Licensed to preach, 1844; admitted on trial, 1846; full connection, 1848; deacon, 1848, Hamline; discontinued at his own request, 1850. Appointments: 1845, Conneautville (supply); 1846, Morgan; 1847, Clintonville; 1848, Shippenville; 1849, Freedom.

of that duty. He was finally induced to accept a license to exhort; and in 1845 was licensed to preach, and assisted D. H. Jack on the Saegertown Circuit until the session of the Erie Conference in 1846, by which he was received on trial.

"Mr. Lyon was a good-sized, well-appearing young man; modest, social, and of good report among men, and as a minister and pastor has stood among the most reliable, successful, and useful men, steadily advancing in his position in the conference and in the confidence and esteem of his brethren.—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 288.)*

Brother Lyon was effective thirty-six years, and four years presiding elder on the Clarion and Brookville Districts. He was a member of the General Conference of 1876. The last months of his life were full of suffering, yet without a murmur he endured all. During one of his attacks of severe pain, he said to a brother minister: "I am on the border, but there is no darkness there." After singing the hymn, "Jesus, Lover of my soul," he said: "What a refuge! I say, what a refuge"—and his soul went out in praise to God.*

David M. Stever was born in Columbia County, New York, May 26, 1819; and died in Butler, Missouri, May 10, 1899. His parents were members of the German Reformed Church. His father died while he was yet young, and his religious education devolved upon his mother. While a student in Troy Conference Seminary, he was converted at a great revival in 1840; the same evening gave his name to the church, and received from Rev. Zebulon Phillips a verbal license to exhort. He labored zealously among the students, and was made happy by the conversion of about one hundred of their number. Failing health caused him to leave school, and he went to re-

*J. R. Lyon—Licensed to preach, 1845; admitted on trial, 1846; full connection, 1848; deacon, 1848, Hamline; elder, 1850, Janes; deceased, Sheridan, N. Y., March 15, 1885. Appointments: 1846, Hendersonville; 1847-'48, Mahoning; 1849-'50, Curllsville; 1851, Mahoning; 1852, Brookville; 1853-'54, Clarion; 1855-'56, Mayville; 1857, Fredonia; 1858, Westfield; 1859-'60, Forestville and Sheridan; 1861-'62, Villenovia; 1863-'65, Panama; 1866, Franklin, Pa.; 1867-'68, Cuyahoga Falls; 1869-'70, Newburg; 1871, Sharon; 1872, Clarion District; 1873-'75; Brookville District; 1876-'77, Emlenton; 1878-'80, Ripley; 1881, Sheridan; 1882-'83, supernumerary; 1884, superannuated.

side in Bangor, Maine. In 1845 he came to Erie, Pennsylvania, and the following year was licensed to preach by the Quarterly Conference of the Wattsburg Circuit, and received on trial in the Erie Conference. He was thirty years effective, and nine years presiding elder on the Fredonia, Warren, and Erie Districts.

"Mr. Stever was quite tall, straight, and rather firmly built; quite original and a little eccentric in his manners and style of address, especially when anything embarrassed him, but as he advanced in the ministry he made constant and valuable improvement."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 286.)*

During the years of his retirement he lived in Oil City, Pennsylvania, and Wichita, Kansas. His remains were brought to Erie for interment.

"As a man he was genial and companionable, full of wit and humor; as a neighbor, none could be more delightful; in his own home, none could be more beloved. His last days were his best. His last hours were beautiful, triumphant." His last words were: "All is well; all is well."*

Samuel Hollen, Homer H. Moore.

Concerning his early religious experience, Samuel Hollen says: "I was a child of early religious instruction and have no recollections reaching beyond a consciousness of sin and desire to be saved. At times, conviction was deep and pungent, and when but a child I formed the habit of secret prayer. Among my earliest recollections is my mother's closet, where she used to take me and, with her hand on my head, pray for her little boy. And very many times, when but a child, I received answers to prayer, and, as I now recognize it, sweet communion with God." But in his youthful days he wandered from duty,

*D. M. Stever—Licensed to preach, 1846; admitted on trial, 1846; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; deceased, Butler, Mo., May 10, 1899. Appointments: 1846, Wesleyville; 1847, Conneautville; 1848, Saegertown; 1849, Shippenville; 1850, Hendersonville; 1851, Clintonville; 1852, Brady's Bend; 1853-'54, Curllsville; 1855-'56, Wattsburg; 1857, Randolph; 1858, Sherman; 1859, Mayville; 1860-'61, Fredonia District; 1862, Mayville; 1863, Titusville; 1864, Ashtabula; 1865, Agent Willoughby Collegiate Institute; 1866-'68, Warren District; 1869-'72, Erie District; 1873, Jamestown, six months, Erie, Tenth Street, six months; 1874-'75, Sherman; 1876-'98, superannuated.

virtue, and peace, alternately repenting and sinning, until the fourth of January, 1836, in the old Pine Street Church, on the Driftwood branch of the Sinnemahoning, belonging to the Smethport Mission, he was wonderfully converted to God. Brother Hollen was born in Lycoming County, Pennsylvania, July 4, 1815. In 1828, with his parents, he moved into the town of Shippen, McKean County. He was licensed to preach in 1839, and admitted to the Erie Conference on trial in 1846. He was united in marriage with Miss Cordelia White in 1840. In 1868 he moved to Iowa, and subsequently to Republic County, Kansas, where he died of pneumonia, Dec. 8, 1881. "Brother Hollen was a faithful, humble, devoted minister and pastor; a man conscientious, even tempered; a cheerful and happy-spirited Christian." As he came to the borders of the stream, he said: "The joys of this day are worth a whole life of service!"*

Homer H. Moore was born in Mantua, Ohio, March 10, 1820, and received his name from a highly esteemed deceased cousin of his father's. He worked on the farm till he was twenty, and, in the autumn, attended a select school at Shalerville, doing "chores" morning and evening for his board. The winter following he taught school in the same place at $14 per month. In 1841 he entered the academy at Chagrin Falls where he remained two years, engaged in the study of mathematics, literature, Latin and Greek. In 1843 he went to Kentucky where he spent two years in teaching, "wiping out" all his debts preparatory to entering the Erie Conference. He entered conference in July, 1846, and, as the successor of the truly great John J. Steadman, received Windham as his first charge. On February 22, 1850, he married Miss Philena Burnell of Charlotte, New York, daughter of Judge Joel Burnell. Actuated by an intense desire to see Kansas a

*Samuel Hollen—Licensed to preach, 1839; admitted on trial, 1846; full connection, 1848; deacon, 1848, Hamline; located, 1850; re-admitted, 1852; elder, 1854, Scott; deceased, Republic Co., Kas., December 8, 1881. Appointments: 1846, Luthersburg Mission; 1847, Ridgway; 1848-'49, Red Bank; 1852, Curllsville; 1853, Pleasantville; 1854-'55, Ashville; 1856, Frewsburg; 1857-'58, Youngsville; 1859-'60, Edinboro; 1861, Jefferson; 1862-'63, Evansburg; 1864, Rockville; 1865, Harmonsburg; 1866, Columbus; 1867, Pine Grove and Farmington; 1868, Sheffield; 1869, superannuated; 1870, Jackson; 1871, Richmond; 1872-'81, superannuated.

Rev. H. H. Moore, D. D.

free state, in 1857 he asked to have his membership transferred to the Kansas Mission Conference, and in 1861 entered the army as chaplain of the Third Kansas Volunteers. In 1863 he went, by request of the Col., James Montgomery, to South Carolina to aid him in the organization of colored troops, and became recruiting officer, and rejecting the appointment as lieutenant colonel, he accepted the chaplaincy of the Thirty-fourth Regiment of Colored Volunteers.

In 1864 he spent some time with Gov. Marvin, whilst canvassing the state preparatory to reconstruction, reporting for the New York Tribune his speeches. He also traveled through a large part of the state lecturing to whites and blacks on the dispensation of free labor. In 1864 he was appointed superintendent of education for Florida, and opened schools among whites and blacks, cooperating with the Freedmen's Bureau and various Northern Aid Societies. He resigned this service in May, 1865, returned north, and in its next session, received work in the Erie Conference.

In 1869, noticing that Chautauqua lake was likely to become a summer resort, he on his own motion and at his own expense, attended a national camp meeting at Round Lake, New York, to study the situation as an aid to the formation of a better judgment in regard to the propriety of establishing a permanent national camp ground at the lake. The following week he attended a camp meeting at Dayton, New York, and explained to the preachers and principal laymen the superior facilities the lake afforded for a national encampment. A committee was appointed, the lake surveyed, fifty acres of land purchased for $10,000, and the following September a little camp-meeting was held, aided by Dr. Palmer and his celebrated wife, the evangelist. Thereafter camp meetings were held annually, cottages constantly going up and improvements moving forward rapidly till 1876—seven years—when the grounds were transferred to another corporation—"The Chautauqua Sunday School Assembly."

It is no detraction from what afterwards occurred under the masterly leadership of Lewis Miller and Bishop John H. Vincent, to say that Homer H. Moore took the first step and spent the first money to found the little city in the Chautauqua woods which, having passed through

various modifying forms, has become a waymark of progress throughout the Christian world. Mr. Moore was vice president of the camp-ground association and a trustee of the assembly for more than twenty years. At different times he has occupied the Chautauqua platform as lecturer, questions of speculative philosophy or theology always engaging his attention. He has always disdained to present to an audience in a lecture matter which every intelligent reader could find better stated in his own library. From the first number, for some eighteen years, he was one of the editors of the "Chautauqua Herald."

Besides many contributions to church papers and to different magazines, he is the author of five volumes. "Ida Norton: Or Life at Chautauqua," a story; "Matter Life and Mind," "Sickness as a Profession," "The Anatomy of Atheism," "The Republic to Methodism, Debtor," and has about ready for the printer "A Study of Mind and Man."

In 1887 Allegheny College conferred upon him the degree of doctor of divinity. He was a member of the General Conferences of 1876 and 1888, and for a term of four years a member of the Book Committee, a body having general conference powers over the literature of the church between one general conference and another. In 1892, his wife's health failing, he asked for supernumerary relation.*

The following resolution was adopted at the session of the Erie Conference, and is instructive as read in the light of the subsequent history of the Church:

"Resolved, That we affectionately advise our brethren as they value their influence and usefulness in the com-

*H. H. Moore—Licensed to preach, 1841; admitted on trial, 1846; full connection, 1848; deacon, 1846, Morris; elder, 1850, Janes; transferred to Kansas and Nebraska Conference, 1857; transferred to Erie Conference, 1861. Appointments: 1846, Windham; 1847, Jamestown, N. Y.; 1848, Gerry; 1849, Randolph; 1850, Ashville; 1851, Wesleyville; 1852, Mayville; 1853-'54, Warren, Pa.; 1855, Franklin, Pa.; 1856, New Wilmington; 1858, Wyandot and Quindaro, Kas.; 1859-'60, Lawrence, Kas.; 1861, Chaplain U. S. A.; 1862, Frewsburg; 1863-'65, Chaplain U. S. A.; 1866, Pleasantville; 1867-'68, Ellington; 1869-'70, Springfield; 1871, Parker's Landing; 1872, Panama and Grant Station; 1873, Sinclairville; 1874-'75, Salamanca; 1876, Hamlet; 1877, Silver Creek; 1878, Girard; 1879-'80, North East; 1881-'82, Wattsburg; 1883-'85, Chautauqua; 1886, Pleasantville; 1887-'89, St. Petersburg; 1890, Emlenton; 1891-'99, supernumerary; 1900-'07, superannuated; present residence, Chautauqua, N. Y.

munity to desist from any participation in the doings of secret societies and use their influence in a prudent and kindly manner to dissuade others from the same." The resolution was offered by G. W. Clarke, and M. H. Bettes. —*(Manuscript Journal of the Erie Conference, Vol. I, 1846, p. 263.)*

The Conference Session of 1847.

Edmond S. Janes was the presiding bishop at the twelfth session of the Erie Conference which met in Meadville, Pennsylvania, July 21, 1847. W. F. Wilson was made secretary, and Milo Butler assistant secretary.

C. P. Henry, Ashbel Parcell, and Daniel Pritchard located.

John Tribby, Samuel B. Sullivan, William Sampson, John D. Norton, John Whippo, and Charles S. Jennes were admitted on trial.

John C. Ayres, John J. Steadman, John Bain, Billings O. Plimpton, George W. Clarke, and Hiram Kinsley were elected delegates to the General Conference; and Bryan S. Hill, and Calvin Kingsley, reserve delegates.

A committee on Sunday Schools—Samuel Gregg, J. E. Chapin and Dillon Prosser—presented the following resolutions which were adopted:

"Resolved, That we will hold a Sabbath School Anniversary this evening in the Methodist Episcopal Church in this place, commencing at 8 o'clock.

"Resolved, That Bishop Janes and Rev. Dr. Bond are hereby respectfully invited to address us in behalf of the Sunday School cause.

"Resolved, That after the addresses we will proceed to organize ourselves into a Sabbath School Society auxiliary to the Sunday School Union of the Methodist Episcopal Church, requiring those who become members to pay annually fifty cents each into the treasury of the society."

The meeting was held according to appointment, and G. W. Clarke and Samuel Gregg were appointed to draw up a constitution for the Sunday School Society. This was subsequently adopted. It was amended at the conference session of 1853. We give the amended constitution in this connection:

"Article I.—The title of this association shall be the

Erie Conference Sunday School Society, auxiliary to the Sunday School Union of the Methodist Episcopal Church.

"Article II.—The object of this society shall be to promote the cause of Sunday Schools in the Methodist Episcopal Church, and thus, by careful religious training of those who may be brought within its influence, seek to promote the glory of God and the happiness of mankind.

"Article III.—The members and probationers of the Erie Conference shall constitute the members of this society.

"Article IV.—The officers of this society shall be a president, vice president, secretary, treasurer, and as many managers as there are conference districts.

"Article V.—The annual meeting shall be held during the session of the conference, when officers shall be elected. There shall also be held an anniversary meeting of the society at such time and place as the managers may appoint. It shall be the duty of the managers to provide and notify speakers, and make all necessary arrangements as far as practicable a year in advance.

"Article VI.—The funds of this society shall be paid over to the treasury of the society.

"Article VII.—This constitution may be amended at any annual meeting, two thirds of the members being present and voting in favor."

Appointments for 1847: Ravenna District, Timothy Goodwin, presiding elder; Ravenna, S. C. Thomas; Cleveland, J. W. Lowe; Cleveland Mission, B. K. Maltby; Akron, J. R. Locke; Middlebury, T. B. Tait, G. W. Maltby; Painesville, E. J. Kinney; Willoughby, Ira Eddy; Chagrin Falls, Lorenzo Rogers; Franklin, D. M. Stearns; Newburg, Samuel Gregg, W. F. Day; Twinsburg, Albina Hall; Hudson, Dillon Prosser; Chardon, M. H. Bettes, Milo Butler; Cuyahoga Falls, A. M. Brown; Asbury Seminary, G. B. Hawkins, principal. Warren District, H. N. Stearns, presiding elder; Warren, John Bain; Braceville, E. B. Lane; Windham, J. H. Tagg; Nelson, J. W. Clock, P. D. Horton; Mesopotamia, J. C. Ayres, Alden Walker; Freedom, Peter Burroughs; Charlestown, Lewis Clark; Edinburg, C. R. Chapman; J. L. Holmes; Ellsworth, Albert Norton, William Sampson; Youngstown and Poland, Ira Norris, John Tribby; Hubbard, Ahab Keller, Stephen Hubbard; Hartford, John McLean, Hiram Kellogg. Meadville District, Billings O. Plimpton, presiding elder; Meadville, Thomas Graham; Conneautville, A. L. Miller, D. M. Stever; Saegertown, John Graham, Moses Hill; Rockville, D. H. Jack; Williamsfield, William Patterson, J. M. Plant; Geneva, Joseph Leslie, Wareham French; Ashtabula, J. J. Steadman, J. E. Aikin; Gustavus, Caleb Brown, Stephen Heard; Salem, Aurora Callender, John Crum; Morgan, H. D. Cole, J. D. Norton; Greenville and Clarksville, B. S. Hill, W. M. Bear; Alle-

gheny College, G. W. Clarke, Calvin Kingsley, professors; M. C. Briggs, agent. Erie District, John Robinson, presiding elder; Erie, Thomas Stubbs; McKean, Josiah Flower; Springfield, Hiram Kinsley, John Prosser; Wesleyville, L. D. Prosser; North East, Rufus Parker; Quincy, T. D. Blinn; Westfield, A. G. Miller; Mayville, J. H. Whallon, S. B. Sullivan; Harmony, W. B. Lloyd, S. N. Forest; Wattsburg, Matthias Himebaugh, Alexander Barris; Spring Creek Mission, J. W. Wilson; Columbus, Isaac Scofield; Mill Creek Mission, W. S. Worrallo; Sunday School Agent, David Preston. Jamestown District, Darius Smith, presiding elder; Jamestown, E. J. L. Baker, H. H. Moore; Randolph, J. O. Rich; Cold Spring Mission, S. A. Henderson; Leon, O. P. Brown; Gerry, J. N. Henry, C. S. Jennes; Ellington, I. H. Tackitt; Forestville and Villenovia, Alvin Burgess, Ira Blackford; Sheridan, H. W. Beers; Fredonia, J. E. Chapin; Cortland, Joseph Uncles; Warren, Niram Norton; Youngsville, D. W. Vorse, David King; Kinzua, J. B. Hammond. Franklin District, William H. Hunter, presiding elder; Franklin, W. F. Wilson; Cooperstown, Hiram Luce; Oil Creek, John Van Horn; Pleasantville, William Monks; Hendersonville, H. S. Winans, H. M. Chamberlain; Clintonville, G. F. Reeser, William McCormick; Shippenville, J. K. Hallock, John Whippo; Washington, Alva Wilder; Clarion, R. M. Bear; Curllsville, Josiah Hildebrand; Red Bank, John Wrigglesworth, Edwin Hull; Tionesta Mission, John Abbott; Brookville, I. C. T. McClelland; Ridgway, Samuel Hollen; Mercer, Ezra Jones; Harrisville, Thomas Benn; New Castle, R. J. Edwards; Mahoning, J. W. Hill, J. R. Lyon.

Charles S. Jennes died at El Dorado Springs, Mo., March 9, 1904, at the age of eighty-three years. He was admitted on trial in the Erie Conference in 1847, and in 1855 withdrew from the ministry and membership under charges. He moved to Iowa County, Iowa, where he spent some time on a farm. He was admitted on trial in the Iowa Conference in 1859, and located in 1862, admitted on trial again in 1866, in 1880 was transferred to the South Kansas Conference of which he remained a member until his death. He enlisted in the Eighty-seventh Iowa regiment—known as the "Governor's Graybeards," because the men were all over age—and served as first lieutenant, and later as captain.

He was twice married. His first wife died in the first year of his ministry, and there is a record in the minutes of the Gerry Quarterly Conference, March 11, 1848, of the appointment of a committee to purchase a tomb-stone for her grave in the Sinclairville cemetery. His second wife died in Pittsburg, Kansas, where he was pastor at the time of the building of the first Methodist Episcopal Church of that place. He moved to El Dorado Springs

in 1900 where he lived with a daughter until his death.* —*(Central Christian Advocate, April 13, 1904.)*

John Whippo, John D. Norton.

John Whippo was born in Centre County, Pennsylvania, Oct. 18, 1818. He was licensed to preach on Warrior's Mark Circuit, Baltimore Conference, in January, 1845, and soon afterward removed within the bounds of the Erie Conference, and was employed by the presiding elder, H. N. Stearns, to travel the Shippenville Circuit until the session of the Erie Conference in 1847, when he was admitted on trial. "Mr. Whippo's early advantages were extremely limited, but by subsequent assiduous application he acquired a large amount of valuable information, and became a very holy and useful minister, and many were the souls converted through his instrumentality. After a few years spent in the ministry Mr. Whippo became severely afflicted with a neuralgic affection in his face, and while submitting to a surgical operation for its removal, under the influence of chloroform, he died almost instantly." His death occurred in Hubbard, Ohio, May 18, 1853—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 312, 313.)*

He was kind, courteous, and Christian-like in all his conduct. "An honesty and oneness of purpose, connected with great industry and zeal, and an humble dependence upon divine grace and power, characterized him in all the duties of his ministry. He was emphatically a plain working man; and was not so anxious to know what would gratify the people, as what was right in the sight of God; and when, in his judgment, this was ascertained, he failed not

*C. S. Jennes—Admitted on trial, 1847; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; withdrew from ministry and membership under charges, 1855; admitted on trial, Iowa Conference, 1859; located, 1862; again admitted on trial, 1866; deceased, Eldorado Springs Mo., March 9, 1904. Appointments: 1847, Gerry; 1848, Ashville; 1849, Wattsburg; 1850, Quincy; 1851, Mayville; 1852, supernumerary; 1853, Mayville; 1854, left without appointment; 1859, Millersburg; 1860, West Liberty; 1861, Grinnell; 1862, located; 1866, Marengo Circuit; 1867, Sigourny; 1868-'69, Brooklyn; 1870, Centerville; 1871, Washington; 1872, Wilton; 1873-'74, Sweetland Center and Durant; 1875, Victor; 1876-'77, Lone Tree and Cedar Valley; 1878-'79, Blue Grass; 1880, Pittsburg and Oppolis; 1881-84, supernumerary; 1885-1903, superannuated.

to urge the practical attention in a plain, forcible, fervent, and frequently very powerful manner."*—*(Minutes of Conferences, Vol. V, 1853, p. 248.)*

John D. Norton was born at Homer, Cortland Co., N. Y., Aug. 26, 1824. While John was quite young, the family moved to Erie County, Pennsylvania. Here he received the best literary advantages the circumstances could furnish. "Our young friend was greatly favored with one of the best of Christian mothers, to whose untiring efforts, more than to any other human agency, he was indebted for his early convictions of duty, and happy conversion to God in the fifteenth year of his age, which occurred in the township of Amity, Erie County, Pa., in 1839." He was naturally timid and only the clearest conviction of duty induced him to enter the ministry. He was licensed to preach by B. O. Plimpton in 1846, and was admitted on trial in the Erie Conference in 1847. He became a member of the East Ohio Conference at its organization.

"Mr. Norton was tall and slim, and in the first years of his ministry had delicate health, but gradually became more fleshy and stout. He was particular, tidy, and gentlemanly in appearance, and dignified in his manners both in and out of the pulpit, except in social circles with his friends, where dignity had to yield to right hearty pleasantry. His sermons were usually carefully studied, and delivered with a good deal of energy and pathos."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 310, 311.)* He took high rank among his brethren, serving such churches as Youngstown, Ravenna, Erie, Akron, and New Castle. The delicate health of Mrs. Norton caused him to retire somewhat early from the active ministry. He was made supernumerary in 1873, and superannuated in 1894. He moved to Brooklyn, New York, where he lived in a pleasant home; but he was induced to take charge of a small mission in Cleveland, and Grace Church stands as a beautiful memorial of his last labors. "On December 30, 1896, about noon, he returned to his home from an errand in the city, talked with

*John Whippo—Licensed to preach, 1845; admitted on trial, 1847; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; deceased, Hubbard, O., May 18, 1853. Appointments—1847, Shippenville; 1848, Tionesta Mission; 1849, Red Bank; 1850, Mahoning; 1851, Curllsville; 1852, Hubbard.

his family, and then seated himself to read. In a few moments his head fell forward, and he had gone to his reward. He had anticipated such a death as this, and was ready."*—*(Minutes of Conferences, Vol. XXVII, 1897, p. 441.)*

William Sampson, superintendent emeritus of the Children's Aid Society, of Cleveland, Ohio, died August 9, 1905, at the advanced age of ninety-one years. He was born in Wiltshire, England, Feb. 20, 1814, and emigrated with his parents to Erie, Pennsylvania, in 1833. He entered the Erie Conference in 1847, and, with few interruptions, continued in the effective relation from that time until his death, a period of fifty-eight years. He became a member of the East Ohio Conference at its organization. During his ministry he served a number of the important charges, and did very acceptable work. At the end of his first week in the Waring Street Methodist Episcopal Church, Cleveland, Ohio, he was made superintendent of the Children's Aid Society, which position he filled with great devotion and efficiency for a period of twenty-five years. This is the work that distinguished his life.

He was twice married. His first wife, Lois Sullivan Sampson, died in 1890. His second wife, Kate Bishop Sampson, survives him. Both were eminent in their usefulness in his chosen work. More than three thousand children were successfully cared for during his superintendency.

William Sampson "was of striking personal appearance, his countenance giving more than ordinarily full and correct expression of his character. In his relations with people, he was genial, considerate, courteous, while thoroughly frank and unconventional. His religious characteristics were most conspicuous. He was entirely

*J. D. Norton—Licensed to preach, 1846; admitted on trial, 1847; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Cleveland, O., December 30, 1896. Appointments: 1847, Morgan; 1848, Ashtabula; 1849-'50, Mesopotamia; 1851, Windham; 1852, Hudson; 1853-'54, Greenville; 1855, Youngstown; 1856, Cleveland, Perry Street; 1857-'58, Ravenna; 1859, Erie; 1860-'61, Akron; 1862-'63, New Castle; 1864, Painesville; 1865, Chardon; 1866-'69, Agent American Bible Society; 1870, Cleveland, Waring Street; 1871, Cleveland, First Church (second preacher); 1872, Cleveland, Erie Street (second preacher); 1873-'93, supernumerary; 1894-'96, superannuated.

consecrated to God and the religious life, had his supreme interest in religious things, valued things by a spiritual standard, took great delight in and was faithful to the means of grace, made the Bible and religious literature his hourly companion, and fulfilled the scriptural injunction to 'pray without ceasing.' He was magnanimous and generous to a remarkable degree. Few men have enjoyed the confidence and friendship of a larger number of all classes of people." His remains rest in the beautiful Riverside cemetery, Cleveland.—*(Minutes of East Ohio Conference, 1905.)*

Mr. Sampson was transferred to the Upper Iowa Conference in 1860 but returned to the Erie Conference in 1867. We find him in the list of superannuates in 1862 and 1864; and in 1865 and 1866, he held a supernumerary relation.*

John Tribby was born in Brookfield, Ohio, Sept. 14, 1816; and was converted in 1825, at a protracted meeting held in his native place by the presiding elder, William Swayze. He was licensed to preach by the Quarterly Conference of the Youngstown and Hubbard Circuit, March 9, 1844. In 1846 he was employed by B. O. Plimpton, presiding elder, to travel the Gustavus Circuit as a supply, and in 1847 was admitted on trial in the Erie Conference. He successfully served several important charges, and was presiding elder of Akron District for four years. He fell into the East Ohio Conference at the division. He was made supernumerary in 1883, superannuated in 1884, and promoted to a place in the City of God, Dec. 23, 1893. "Never self-seeking, he aimed only to glorify Christ. As a theologian he was profound;

*William Sampson—Admitted on trial, 1847; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; transferred to Upper Iowa Conference, 1860; transferred to Erie Conference, 1867; became a member of the East Ohio Conference at its organization, 1876; deceased, August 9, 1905. Appointments: 1847-'48, Ellsworth; 1849, Parkman; 1850-'51, Kingsville; 1852-'53, Chardon; 1854-'55, Windsor; 1856-'57, Hartford and Brookfield; 1858-'59, Gustavus; 1860-'61, Independence, Ia.; 1862, superannuated; 1863, Waterloo, Ia.; 1864, superannuated; 1865-'66, supernumerary; 1867-'68, Tidioute; 1869, Ridgway and Wilcox; 1870-'71, Meadville, State Street; 1872-'73, Hubbard; 1874, Cleveland, Waring Street; 1875-'77, Chaplain Children's Aid Society, Cleveland, O.; 1878-'97, superintendent Children's Aid Society, Cleveland, O.; 1898-'99, Superintendent Children's Home, Cleveland, O.; 1900-1904, Superintendent Emeritus, Children's Home and School, Cleveland, O.

as a preacher, chaste, clear, and logical; as an executive officer he was kind and wise. Everywhere he was gentle and meek, yet courageous and loyal to the right as God gave him to see it. In his daily life he was a Christian gentleman, his mere presence preaching Christ with an irresistible eloquence. The last words to his pastor were: 'Everything is all right, more than right.' "*—*(Minutes of Conferences, Vol. XXV, 1894, p. 422.)*

Samuel B. Sullivan.

Samuel B. Sullivan is described as "a tall, straight, spare young man, with a mind of great power and richly stored, and thoroughly consecrated to his work. He had a strong, clear voice, which he used unsparingly. He possessed a clear, towering imagination, with a ready flow of excellent language. Erie Conference has seldom contained a more promising young minister, or one more successful in bringing souls to Christ. But his zeal was too great for his strength, and after a few years of incessant and very successful toil he began to decline, and no inducement on the part of his numerous anxious friends could slacken his efforts until death caused the wheels of life to stand still.—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 312.)*

Mr. Sullivan was born, Jan. 21, 1825; and died at Silver Creek, New York, April 9, 1853. His father was for many years a local preacher in the Methodist Episcopal Church, and Samuel had the advantage of Christian teaching. He was made savingly acquainted with Jesus when eleven years of age, in Monroe, Ohio, under the ministry of John Chandler. He was licensed to preach in 1846, and admitted on trial in the Erie Conference in 1847.

His bereaved companion said of him: "His whole heart was in the great work to which he was called. He did

*John Tribby—Licensed to preach, 1844; admitted on trial, 1847; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Ravenna, Ohio, December 27, 1893. Appointments—1846, Gustavus (supply); 1847, Youngstown; 1848-'49, Charlestown; 1850-'51, Hudson; 1852-'53, Akron; 1854-'55, Cuyahoga Falls; 1856-'57, Youngstown; 1858-'59, Warren, O.; 1860-'61, Painesville; 1862-'63 Poland; 1864-'66, Ravenna; 1867-'68, Geneva; 1869-'70, Painesville; 1871-'72, North East; 1873-'76, Akron District; 1877-'79, Kent; 1880, Newton Falls; 1881-'82, Windham; 1883, supernumerary; 1884-'93, superannuated.

not regard toil, or care, or trials, so he might but win souls to Christ." In his diary were found these words: "It was God's truth, as proclaimed by his servant, that touched my young heart; and from that time to the present, I have endeavored to love and serve him." His presiding elder says of his last work on Silver Creek Station: "Brother Sullivan was more efficient and powerful in his last efforts than ever before. The brilliancy of his thoughts and communications seemed quite superhuman. He fell in the midst of a blaze of gospel glory, surrounded by the shouts of redeemed sinners brought into the liberty of the gospel through his instrumentality." He said to his presiding elder; "I wish you to say to my brethren of the Erie Conference, I have preached the gospel as well as I could. My attachment to my brethren and work is strong. I would love to meet you in our coming session; but our next meeting will be in heaven. I will love to meet you then. I am dying. God took care of me in life—he will take care of me in death."*

Several Revivals.

Thomas Benn and H. M. Chamberlain meet with success on the Curllsville circuit, having held protracted meetings at Washington Furnace, Rose Church, Curllsville, the Stone School House, Freedom, and Myers School House, and receiving fifty-one converts into the several churches or classes.—*(Pittsburg Christian Advocate, March 17, 1847.)*

Springfield circuit has been visited with gracious outpourings of the Holy Spirit at all its appointments. A. G. Miller and R. Parker write: "At a meeting held in the village of Girard, for the space of seventy-two days, one hundred and eighteen joined the church on probation. At Randall's, at Thompson's, at West Springfield, at the State Line, at Lockport, and on some other parts of the circuit, numbers have been converted and joined, making in all two hundred and three in the last three months."—*(Pittsburg Christian Advocate, April 14, 1847.)*

*S. B. Sullivan—Licensed to preach, 1846; admitted on trial, 1847; full connection, 1849; deacon, 1849, Waugh; elder, 1851, Morris; deceased, Silver Creek, N. Y., April 9, 1853. Appointments—1847, Mayville; 1848, Springfield; 1849, Wesleyville; 1850, Youngsville; 1851-'52, Silver Creek.

B. O. Plimpton reports from Meadville District: "The following places have been watered with the dew of Heaven: Geneva, say one hundred conversions; Harpersfield, numbers not known; Ashtabula, some conversions and additions; Gustavus, a fine revival at the State Line and at Wesley Chapel, say fifty conversions; Hartford circuit, a small cloud broke upon Fowler—a few valuable accessions to the society of the Methodist Episcopal Church. Salem circuit is white to the harvest—fifty sheaves already gathered—two of our old reapers are in the field full of expectation of future success. Meadville is doing well—twenty-five or thirty sound conversions—having a beloved Moses to guide them in their journeyings towards their hopeful Canaan. Rockville circuit is not a whit behind the chief—at one appointment they witnessed the conversion of a least one hundred souls. Saegertown, I believe, is rising—I am told they are being visited with some refreshing. Of the other appointments I can only say, to the best of my knowledge they are in a comfortable state."—*(Pittsburg Christian Advocate, April 21, 1847.)*

Rockville enjoys a gracious revival. D. H. Jack and C. S. Jennes are in charge of the circuit. They write: "We held our second quarterly meeting in Rockville, which we have just closed, after protracting it thirty-two days. Over one hundred souls, who were in the worst of slavery, were brought by faith into the light and liberty of God's people—ninety gave us their names on probation." —*(Pittsburg Christian Advocate, March 17, 1847.)*

The Conference of 1848.

Ashtabula, Ohio, was the seat of the Erie Conference in 1848. The session commenced under the presidency of Bishop Leonidas L. Hamline, July 26. William F. Wilson was elected secretary and Milo Butler, assistant.

T. H. Cummings retired to the local ranks.

Richard A. Caruthers, Roderick Norton, Thomas Peacock, Dean C. Wright, Thomas G. McCreary, and George Stocking were received on trial.

Appointments for 1848: Cleveland District, Timothy Goodwin, presiding elder; Cleveland, J. W. Lowe, B. K. Maltby; Newburg, Ira Eddy; Chagrin Falls, Lorenzo Rogers; Willoughby, S. C. Thomas; Painesville, Dillon Prosser; Chardon, D. M. Stearns,

G. W. Maltby; Concord, E. J. Kinney; Geneva, J. E. Aikin; Ashtabula and Conneaut, Thomas Graham, Wareham French, J. D. Norton; Harpersfield, H. D. Cole; Morgan, Josiah Flower; Asbury Seminary, G. B. Hawkins, principal. Ravenna District, John C. Ayres, presiding elder; Ravenna, John Bain; Franklin, T. B. Tait; Cuyahoga Falls, A. M. Brown; Akron, M. C. Briggs; Middlebury, Lewis Clark; Hudson, Samuel Gregg; Twinsburg, Albina Hall; Cuyahoga Mission, W. F. Day; Freedom, Stephen Heard; Edinburg, C. R. Chapman, J. L. Holmes; Charlestown, John Tribby; Parkman, Asahel Reeves, Alden Walker, J. J. Steadman, supernumerary, employed as a supply. Warren District, Horatio N. Stearns, presiding elder; Warren, Milo Butler; Braceville, E. B. Lane; Windham, J. H. Tagg; Nelson, J. W. Clock; Mesopotamia, Potter Sullivan, Peter Burroughs; Windsor, S. C. Frear; Ellsworth, J. W. Hill; Youngstown and Poland, J. R. Locke, Roderick Norton; Hubbard, Ahab Keller, Hiram Kellogg; Hartford, John McLean, Stephen Hubbard; Gustavus, William Patterson, Albert Norton; Williamsfield, Joseph Leslie, J. M. Plant. Meadville District, Billings O. Plimpton, presiding elder; Meadville, M. H. Bettes; Rockville, Aurora Callender, Josiah Hildebrand; Saegertown, Moses Hill, D. M. Stever; Conneautville, John Graham, A. L. Miller, sup.; Salem, D. H. Jack, George Stocking; Greenville and Clarksville, B. S. Hill, W. M. Bear; Mahoning, H. S. Winans, J. R. Lyon; New Castle, R. J. Edwards; Mercer, Ezra Jones; Harrisville, Thomas Benn; Cooperstown, Hiram Luce; Allegheny College, G. W. Clarke, Calvin Kingsley, professors. Erie District, John Robinson, presiding elder; Erie, Thomas Stubbs; McKean and Girard, Darius Smith; Springfield, Hiram Kinsley, S. B. Sullivan; Wesleyville, O. P. Brown; North East, Matthias Himebaugh; Quincy, S. A. Henderson; Westfield, A. G. Miller; Mayville, Rufus Parker, J. W. Wilson; Harmony, J. H. Whallon; Ashville, C. S. Jennes; Wattsburg, Alexander Barris, J. B. Hammond; Spring Creek Mission, S. N. Forest; Columbus, W. B. Lloyd; Sabbath School Agent, David Preston. Jamestown District, William H. Hunter, presiding elder; Jamestown, Joseph Uncles, Thomas Peacock; Randolph and Cold Spring Mission, Alvin Burgess; Leon, Isaac Scofield, David King; Gerry, H. H. Moore, John Scott; Ellington, T. D. Blinn; Forestville and Villenovia, J. E. Chapin, J. N. Henry; Sheridan, Niram Norton, I. H. Tackitt; Fredonia, H. W. Beers; Portland, J. O. Rich; Warren and Tionesta Mission, J. K. Hallock; Youngsville, D. M. Vorse; Kinzua, Ira Blackford. Franklin District, E. J. L. Baker, presiding elder; Franklin, W. F. Wilson; Hendersonville, John Abbott, T. G. McCreary; Clintonville, Edwin Hall, H. M. Chamberlain; Oil Creek Mission, John Van Horn; Pleasantville, William Monks; Tionesta Mission, John Whippo; Washington, Alva Wilder; Shippenville, John Wrigglesworth, William McCormick; Clarion, R. M. Bear; Curllsville, G. F. Reeser; Red Bank, I. C. T. McClelland, Samuel Hollen; Brookville Mission, D. C. Wright; Ridgway Mission, R. A. Caruthers.*

*George Stocking was admitted on trial, 1848; full connection, 1850; deacon, 1850, Janes; elder, 1852, Simpson; located, 1858. Appointments—1848, Salem; 1849, Harrisville; 1850, Clintonville; 1851, New Lebanon; 1852, Wesleyville; 1853-'54, McKean; 1855-'57, supernumerary.

Thomas Peacock was admitted on trial, 1848; discontinued, 1849. Appointment—1848, Jamestown, N. Y.

Thomas G. McCreary, Dean C. Wright, Roderick Norton.

Thomas G. McCreary was born in Fairview, Erie Co., Pa., June 19, 1808; and was "born again" at Mill Creek in 1828. In 1830 he moved to Beaver County. He received his license to preach from Simon Elliott in 1840, and labored eleven years in the local ranks as exhorter and local preacher. He was received on trial in the Erie Conference in 1848. He was a good preacher, and in exhortation and prayer possessed remarkable power.

In the early part of the ministry of Thomas G. McCreary, he often doubted his call, and even contemplated retiring from the work. The following, as related by Mr. Gregg, effected a permanent cure: "While on the Hendersonville circuit he was called out to visit a sick person, and when returning home, brooding over his case and resolving to resign his charge and retire, as he was passing up a lane there came on a sudden storm of wind. Two trees stood near to the road, one seemed dangerous, and while watching it closely the other tree came crashing down diagonally across the road, and so near to him that, with a spasmodic jerk of the bridle, he threw his horse upon his haunches and raised one hand to protect his head from the descending trunk. The tree fell upon the very spot the horse had occupied, tearing ont one of the animal's eyes, filling the road with broken branches, but leaving him entirely unharmed. This event convinced him that God had a work for him to do, and in the fear of the Lord he has tried to do it."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 328.)*

Mr. McCreary was a moderate-sized and modest appearing man, naturally very diffident, especially when called upon to preach before his brethren, and yet would face a regiment of preachers of another denomination without trepidation if called out in defense of his church.

"He is every inch a man, and for twenty-seven years did among us a man's work in a true man's way, with singleness of purpose and zeal that many waters could not quench."

He passed from earth Sept. 26, 1874. "He spoke not to us from the Jordan on whose stormy banks he stood. nor left for sorrowing friends any dying testimony. They

needed none; the record of a long life so well spent, gave to the dark cloud a silver lining. Nor had we a fear for him while standing under its shadow."*

"Dean C. Wright was for many years a sailor on the high seas, of the rough, wild drinking kind, who was converted on shipboard on the opposite side of the globe. Returning to America, he abandoned sailing and commenced preaching; came within the bounds of the Erie Conference in the spring of 1848, and was admitted on trial at its next session. He was a large, fleshy man, very impulsive, could cry or laugh easily, and possessed a large amount of ready, useful talent. He retained some of his rough sailor habits and ways, which greatly diminished his usefulness."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 329.)* He was located in 1850, and re-admitted the year following; again located in 1863, and re-admitted by the Detroit Conference one year later; and finally located in 1866.†

The work of Roderick Norton was successful in all the departments of church activity. "Everywhere the conversion of souls and the quickened and deepened piety of the church attested the genuineness of his call of God, his faithfulness to that call, and the blessing of God upon his labors. But special opportunity and special fitness for the opportunity made his work on some of these charges worthy of special mention." His work as president of Upper Iowa University was crowned with success

*T. G. McCreary—Licensed to preach, 1840; admitted on trial, 1848; full connection, 1850; deacon, 1845, Hamlin; elder, 1853, Baker; deceased, West Middlesex, Pa., September 26, 1874. Appointments—1848, Hendersonville; 1849-'50, Pleasantville; 1851-'52, Washington; 1853-'54, New Bethlehem; 1855, Hendersonville; 1856-'57, Harrisville; 1858, Mt. Jackson; 1859-'60, Hartford and Brookfield; 1861-'62, Clarksville; 1863, Canfield; 1864, Hubbard; 1865, supernumerary; 1866, Eastbrook and Harlansburg; 1867, Eastbrook and Shenango; 1868, supernumerary; 1869, Northfield; 1870-'71, West Dayton; 1872-'73, Hamlet; 1874, superannuated.

†D. C. Wright—Admitted on trial, 1848; full connection, 1850; deacon, 1850, Morris; located, 1850; re-admitted, 1851; elder, 1853, Baker; located, 1863; re-admitted, Detroit Conference, 1864; located, 1866. Appointments—1848-'49, Brookville; 1851, Hubbard; 1852, Sharon and Brookfield; 1853, Dunkirk Mission; 1854, Cleveland, City Mission; 1855, Chagrin Falls; 1856-'57, Cuyahoga Falls; 1858, Erie; 1859-'60, Newburg; 1861, Cleveland, Erie Street; 1862, Chaplain U. S. A.; 1864, Clifton, Mich.; 1865, Tecumseh, Mich.

—the financial condition improved, the number of students quadrupled, and the institution started upon a career of usefulness in which all its friends rejoiced, and one hundred and fifty conversions in the church at Fayette: all this in a single year.—*(Minutes of Conferences, Vol. XX, 1884, pp. 342, 343.)*

Mr. Gregg says; "Mr. Norton is a man of medium size, and has a pleasant manner and genial spirit, an earnest, chaste style, and is an effective, interesting preacher, bold and fearless in controversy."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 331.)*

Roderick Norton was born at Southington, Trumbull Co., Ohio, March 20, 1819. He was the brother of Albert Norton, and was blessed with pious parents. He was converted at a prayer-meeting when eleven years of age. He immediately became active in the service of his Master, and his exhortations were blessed to the salvation of souls. He was licensed to preach in 1844; graduated at Allegheny College in 1846; was two years Principal of Cottage Hill Academy; was received into the travelling connection in 1848; after three years in the regular work of the pastorate, was the two succeeding years Principal of Asbury Seminary; and was transferred to the Upper Iowa Conference in 1860. He fell asleep at Nelson, Ohio, Sept. 30, 1884.*

Richard A. Caruthers.

Richard Alexander Caruthers was born in Westmoreland county, Pa., March 19, 1819.†. Mr. Gregg says; "His parents were of Scott and Irish descent, and both connected with ancestors of very respectable stand-

*Roderick Norton—Licensed to preach, 1844; admitted on trial, 1848; full connection, 1850; deacon, 1848, Hamline; elder, 1852, Simpson; transferred to Upper Iowa Conference, 1860; deceased, Nelson, O., September 30, 1884. Appointments—1848, Youngstown; 1849, New Wilmington; 1850, Harrisville; 1851-'52, Principal, Asbury Seminary; 1853-'54, Mentor; 1855-'56, Willoughby; 1857-58, Chardon; 1859, Perry; 1860-'61, Clinton City, Ia.; 1862-'63, Marion, Ia.; 1864-'65, Cedar Falls, Ia.; 1866, Mt. Vernon, Ia.; 1867, Manchester, Ia.; 1868, Agent, American and Foreign Christian Union; 1869-'70, Osage, Ia.; 1871-'72, Fayette, Ia.; 1873-'75, Janesville, Ia.; 1876-'77, Bellevue, Ia.; 1878-'79, Center Grove, Ia.; 1880-'81, Quasqueton, Ia.; 1882-'83, supernumerary; 1884, superannuated.

†The General Minutes says he was born in Armstrong County and make the date March 21.

ing both in Church and State. But Richard, like most of our great and good men, commenced life under rather unpromising circumstances. When eleven years old his parents, with a family of twelve children, ten of whom were at home, moved into the unbroken forest of the northeastern part of Armstrong County, Pennsylvania, where all hands had to battle hard for a living. He was converted when seventeen years old at his 'father's fireside', and felt that he was called to preach; but his parents, who were Presbyterians and had one son in college for the ministry already, could not sustain another; consequently Richard became discouraged and backslid. He left home with the positive command from his father to 'attend church every Sabbath wherever he went, of any denomination except the Roman Catholic and Methodist, but which he did not strictly obey. He rambled about the country, working a while in one place and then in another, until twenty-five years of age, when he went to a wedding party one night in Indiana County, Pennsylvania, where the party engaged in playing and dancing. There were two young ladies present who could not be induced to join in the hilarities of the occasion, which greatly surprised Mr. Caruthers, who turned to one of his comrades and inquired of him if he knew the reason. 'O', said he, 'they are Methodists!' The thought of their religious integrity in contrast with his own unfaithfulness and the conduct of those around him, who were most of them members of the Presbyterian and Seceder Churches, sank deep into his heart; God made use of it as an arrow to his soul. He said to himself, 'If these are Methodists, with the help of God I'll be a Methodist too.' He then deliberately took his hat and left the house. About two weeks from that time he went to Rev. J. Ray, of the Pittsburgh Conference, then in charge of that circuit, and gave in his name as a seeker of salvation, and a probationer for membership in the Methodist Episcopal Church; and at a 'love-feast' held in Elderton he was powerfully reclaimed from his backsliding. In about two months after he received license to exhort, and in May, 1846, he received license to preach by the authority of the Quarterly Conference of the Washington Circuit, H. N. Stearns, presiding elder, and was admitted on trial by the Erie Conference in 1848. Mr. Caruthers is quite tall and stout-

built, manifesting in his features and general appearance more characteristics of the Scotch than of the Irish; and while the want of early literary advantages has greatly embarrassed him, his unyielding energy in overcoming difficulties, and close and constant application to study, have raised him to the first rank of Methodist preachers. Mr. Caruthers soon became a successful revivalist, gathering hundreds into the church each year. He also in a few years became a noted champion in defense of Methodist doctrine and discipline. In 1851, soon after arriving upon the Shippenville circuit, Rev. Mr. M'Michael, a Presbyterian minister, made a very rough and defiant assault upon the Church government, doctrines and usages of the Methodist Episcopal Church, to which Mr. Caruthers replied in their defense. Mr. M'Michael then preached a series of sermons, running through the year, to each of which Mr. Caruthers replied, gaining signal advantage of his opponent in the estimation of the public. Mr. M'Michael, thinking, perhaps, that Mr. Caruthers might not be able to grapple with him as successfully with the pen as in the pulpit, wrote a pamphlet against the government of the Methodist Episcopal Church, to which Mr. Caruthers replied as sharply with his pen as he had done with his tongue; and then, supposing that the time had come to turn the tables upon his opponent, Mr. Caruthers wrote and published a pamphlet attacking the doctrines of the Decrees and Foreknowledge of God, as held by the Presbyterians in their Confession of Faith. These two pamphlets were scattered like leaves in autumn all over that mountainous region, and read by old and young, and contributed largely toward the great success Methodism has experienced in that part of the Erie Conference ever since that day. In 1854 Mr. Caruthers was sent to Wilmington Circuit, where he found a ready opponent in Professor M'Lean of 'Westminster College', with whom he discussed the doctrines of the 'necessary final perseverance of the saints', each preaching a series of discourses on the subject, and then Mr. M'Lean resorted to the pen, and wrote and published a pamphlet, to which Mr. Caruthers replied in the same way. That community being mostly of the United Presbyterian faith, Mr. Caruthers did not perceive as perceptible a victory as before, yet intelligent men of that faith admitted without hesi-

tancy that he was more than a match for his opponent." —*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 224-227.)* He gave himself with all earnestness and all diligence to the thorough study of the Bible and the standards of Methodism, and developed a strong Christian character. In 1848, he was received on trial in the Erie Conference, and appointed to the Ridgway Mission, and industriously tilled this hard field. During several years he traveled circuits over the mountains of Western Pennsylvania. His Conference reports were always encouraging. He was twelve years presiding elder of the Clarion, New Castle, and Fredonia Districts. He was transferred to the Kansas Conference in 1874. He was presiding elder of the Kirwin District in 1878-1881, and was abundant in labors. He was four times elected a delegate to the General Conference. In 1887 he contracted a cold which developed into hemorrhage of the lungs and cancer of the stomach. He had been effective thirty-nine years. He was patient during his long illness, exclaiming as he neared the end, "I am almost home." "Though not emotional or demonstrative in his religious exercises, he had a firm faith and a well-grounded hope of eternal life. He excelled as a preacher, not so much in elegance of language or flights of oratory as in great truths clothed in plain, forceful English. He was a wise counsellor, a firm friend, and had the confidence of his brethren." He died at Brestow, Osborne Co., Kansas, May 27, 1889.*—*(Minutes of Conferences, Vol. XXIII, 1890, p. 94.)*

R. A. Caruthers describes the Ridgway Mission in 1848: "This mission is situated at the extreme southeast point of the conference, or rather beyond the point; being, as far as membership is concerned, almost entirely

*R. A. Caruthers—Licensed to preach, 1846; admitted on trial, 1848; full connection, 1850; deacon, 1850, Janes; elder, 1852 Simpson; transferred to Kansas Conference, 1874; became a member of the North West Kansas Conference at its organization, 1882; deceased, Bristow, Kas., May 27, 1889. Appointments—1848, Ridgway Mission; 1849-'50, Washington; 1851-'52, Shippenville; 1853, Curllsville; 1854-'55, New Wilmington; 1856, Mercer, 1857-'58, Clarksville; 1859, Wattsburg; 1860-'63, Clarion District; 1864-'67, New Castle District; 1868, Oil City; 1869-'72, Fredonia District; 1873, Erie, Tenth Street; 1874, Baldwin City, Kas.; 1875, North Lawrence; 1876-'77, Tecumseh; 1878-'81, Kirwin District; 1882-'83, Bristow; 1884-'85, Osborne; 1886, Agent Kansas Wesleyan University; 1887-'89, superannuated.

within the bounds of the Baltimore Conference; and in regard to territory, about equally divided between them. Bounded on the east by Sinnamahoning mission, Baltimore Conference—on the north by a natural wilderness of some forty miles extent—on the west by a moral wilderness of considerable extent; the inhabitants being few in number, and deeply impregnated with the doctrine of Universalism, against whom the dust of Brother Benn's feet has been a witness for some years—on the north by a land not inhabited for the space of sixty or seventy miles, except by wild beasts, and perhaps a few settlers along the turnpike that passes through this place, who are so far scattered that I doubt whether a Methodist preacher could find more than one at a time. . . . The mission itself is divided into two parts, by Boom's mountain stretching from east to west, some eight or ten miles in breadth, covered by nothing but burnt timber, briars, deer, wolves and bears. Living at the very edge of the barren waste, we have been favored with a sight of the deer; while the wolves gave us an intimation of their whereabouts by their howling, which, to our unaccustomed ears, was not very agreeable.

"When we came on the circuit we could find but three classes; one of which, containing five members, is on the Erie Conference side of the mountain; the other two, containing some sixteen or eighteen members each, are on the waters of Sinnamahoning, which is in the Baltimore Conference. Other classes there have been, but they are buried; the place, however, remains; and we, by the grace of God, will either raise them to life, or preach their funeral sermon. . . . To the best of my knowledge there has not been a conversion on this mission for some years; on some parts of it never."—*(Pittsburg Christian Advocate, Dec. 5, 1848.)*

The Revival Spirit.

B. O. Plimpton reports from the Meadville District several encouraging revivals:

"Saegertown circuit has been more especially favored of the Lord. I think some seventy-five were hopefully brought to the knowledge of sins forgiven between the first and second quarterly meetings; and to the best of my

knowledge, the work is progressing. Brother John Graham will never die with rust on his soul."

"Meadville has more *thunder* and *lightning* than any other portion of my district. Should it be followed by a proportionate rain, it will have such a flooding as it never experienced before. Infidelity may look for a succession of *avalanches* from Zion's towering heights. Thomas Graham is Sinai's mouth piece."

"On Greenville and Clarksville Circuits the glory of God has shone most resplendently. I imagine that few of us have ever witnessed a more powerful revival than the one at Clarksville."

"Morgan circuit is coming up gloriously. Brothers H. Cole and Bowers are pushing the battle to the gates. The most successful siege has been held at Harpersfield, after which they took a running fire upon the enemy in Trumbull."

"Tidings are most favorable from Perry, on the Geneva circuit. Numbers have come over on the Lord's side, and shouts of victory are proclaimed at every touch of the coal of fire to the *telegraphic conductor* to the penitent heart."

"Ashtabula, the seat of our next conference, appears to be preparing for the future. You know we have stationed here some of the heaviest *ordnance* in the gift of the Erie Conference; and I regret to say, by either *over-charging* or *constant use*, that at almost every report it gets out of repair."—*(Pittsburg Christian Advocate, March 1, 1848.)*

A new church was dedicated at Jackson on the Ellsworth circuit, February 24, 1848. A good revival was held at the Ashburn School House, and nineteen received on probation, the working having been "carried on mostly, by father Kinnear and brother Stogdill." The "Cottage Hill Academy" at Ellsworth shared largely in the revival at that place.—*(Pittsburg Christian Advocate, March 1, 1848.)*

Meeting of Erie Conference in 1849.

The Conference for 1849 met in Fredonia, New York, July 11, under the presidency of Bishop Beverly Waugh; W. F. Wilson, Secretary, and Milo Butler, Assistant.

The following persons were admitted on trial: Thomas

Guy, William A. Matson, George L. Little, Ransom L. Blackmar, Benjamin F. Langdon, Thomas Radcliff, Robert S. Moran, John Peate, Samuel Baird, Samuel Reynolds, James Greer, Oreb D. Parker, Fauntly Muse, Eliezer C. Latimer, William N. Reno, Elisha T. Wheeler, and Parker W. Sherwood.

B. K. Maltby, S. C. Churchill, Aurora Callender, and M. C. Briggs located.

Joseph H. Creighton appears as a probationer in the second year, but was re-transferred to the Ohio Conference —having had no appointment in this Conference.*

Appointments for 1849: Cleveland District, John C. Ayres, presiding elder; Cleveland, Thomas Stubbs; Newburg, Lewis Clark, Ira Eddy; Chagrin Falls, S. C. Frear; Willoughby, J. W. Lowe; Painesville, Dillon Prosser, Samuel Reynolds; Chardon, H. D. Cole, Alden Walker; Concord, D. M. Stearns, Thomas Radcliff; Geneva, Josiah Flower, Thomas Guy; Ashtabula, E. J. Kinney, W. W. Maltby; Conneaut, E. C. Latimer; Harpersfield, J. E. Aikin; Morgan, Potter Sullivan; Asbury Seminary, G. B. Hawkins, Principal. Ravenna District, Horatio N. Stearns, presiding elder; Ravenna, A. M. Brown; Charlestown, John Tribby; Franklin, W. M. Bear, W. A. Matson; Cuyahoga Falls, Albina Hall; Akron, R J. Edwards; Middlebury, Allen Fouts, James Greer; Hudson, Samuel Gregg; Twinsburg, Lorenzo Rogers; Freedom, T. B. Tait, William McCormick; Edinburg, Stephen Heard, J. W. Hill; Parkman, William Sampson, J. J. Steadman. Warren District, Timothy Goodwin, presiding elder; Warren, Hiram Kinsley; Braceville, Milo Butler; Windham, G. W. Maltby; Nelson, Asahel Reeves; Mesopotamia, J. W. Clock, J. D. Norton; Windsor, Henry Elliott; Ellsworth, C. R. Chapman, Hiram Kellogg; Youngstown and Poland, J. R. Locke, J. H. Tagg;

*Fauntly Muse was admitted on trial, 1849; full connection, 1852; deacon, 1852, Simpson; located at his own request, 1854. Appointments—1849, Ashville; 1850, Leon; 1851-'52, Tionesta; 1853, Pleasantville.

Samuel Baird was admitted on trial, 1849; discontinued, 1850. Appointment—1849, Clintonville.

G. L. Little was admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; transferred to Rock River Conference, 1851; transferred to Erie Conference, 1853; elder, 1853, Baker; withdrawn, 1856. He died in the west after several years of service in the ministry of the Presbyterian Church. Appointments—1849, Greenville; 1850, Painesville; 1851-'52, Principal, Peoria Wesleyan Seminary; 1853, Franklin, Pa.; 1854-'55, Cleveland, St. Clair Street.

R. S. Moran was licensed to preach by the Wesleyan Methodists in Ireland, date unknown; admitted on trial, 1849; full connection, 1852; deacon, 1852, Simpson; located, 1853. After locating he attended the Biblical Institute at Concord, N. H., where he graduated. Subsequently he entered the ministry of the Methodist Episcopal Church South, in which he rose to eminence, for many years serving as presiding elder of important districts. Appointments—1849, Mayville; 1850, Conneautville; 1851, Randolph; 1852, Warren, Pa.

Hubbard, J. M. Plant, W. N. Reno; Hartford, Ahab Keller, J. B. Hammond; Gustavus, Joseph Leslie, J. L. Holmes; Williamsfield, Albert Norton, John Demming. Meadville District, William Patterson, presiding elder; Meadville, John Bain; Rockville, M. H. Bettes; Waterford, Hiram Luce, E. T. Wheeler; Saegertown, William Monks, Thomas Benn; Conneautville, John Graham, B. F. Langdon; Salem, John McLean, H. M. Chamberlain; Greenville, G. L. Little; Clarksville and Sharon, D. H. Jack, Stephen Hubbard; Mt. Jackson, H. S. Winans, R. M. Bear; Wilmington, John Crum, Roderick Norton; New Castle, E. B. Lane; Mercer, W. F. Day; Harrisville, George Stocking; Allegheny College, G. W. Clarke, Calvin Kingsley, Professors. Erie District, Billings O. Plimpton, presiding elder; Erie, Ezra Jones; McKean and Girard, Darius Smith, O. P. Brown, D. W. Vorse sup.; Springfield, B. S. Hill, J. W. Wilson; Wesleyville, Matthias Himebaugh, S. B. Sullivan; North East, H. W. Beers; Quincy, Wareham French; Westfield, J. H. Whallon; Mayville, J. K. Hallock, R. S. Moran; Harmony, John Robinson; Wattsburg, C. S. Jennes, P. W. Sherwood; Spring Creek Mission, S. N. Forest, Alva Wilder; Columbus, Alexander Barris; Sabbath School Agent, David Preston. Jamestown District, William H. Hunter, presiding elder; Jamestown, Niram Norton; Ashville, Alvin Burgess, Fauntly Muse; Randolph, H. H. Moore; Leon, Isaac Scofield, Ira Blackford; Gerry, David King, John Scott; Ellington, John Peate; Forestville and Villenovia, J. E. Chapin, J. N. Henry; Sheridan, Joseph Uncles; Perrysburg, I. H. Tackitt; Fredonia, S. C. Thomas; Portland, T. D. Blinn; Warren, J. O. Rich; Upper Tionesta and Ridgway Mission, R. L. Blackmar; Youngsville, S. A. Henderson, O. D. Parker; Kinzua, John Van Horn. Franklin District, E. J. L. Baker, presiding elder; Franklin, Moses Hill; Hendersonville, John Abbott, Peter Burroughs; Clintonville, Edwin Hull, Samuel Baird; Curllsville, G. F. Reeser, J. R. Lyon; Red Bank, Samuel Hollen, John Whippo; Brookville Mission, D. C. Wright; Clarion, W. F. Wilson; Shippenville, John Wrigglesworth, D. M. Stever; Washington, R. A. Caruthers; Pleasantville, T. G. McCreary; Cooperstown, I. C. T. McClelland.

Morgan, Ohio, appears among the names of charges in 1842. In the fall of 1821, William Latimer moved from the state of Massachusetts into Ohio, and settled on Rock Creek where the village of Morgan was founded. He was a member of the Methodist Episcopal Church, and soon invited Alfred Brunson and Henry Knapp, of the Grand River Circuit, to preach in his log-cabin. A class was formed consisting of William Latimer—leader—and wife, Hugh Monteith and wife, Hiram Latimer, and Lorin Latimer—six persons. It was not long before there was a gracious revival, and William Latimer, Jr., Zalmun Sperry, John Chandler, and Elijah Field were added to the class. The last two became eminent preachers in the Methodist Episcopal Church.

Thomas Guy, E. C. Latimer.

Thomas Guy was born in Tandrayer, Armagh County,

Ireland, March 11, 1813. He was trained from childhood in the knowledge and fear of the Lord, and his parents gave him the advantage of the best common schools. In 1833 he was deeply convicted of sin, and began to seek God with his whole heart. In April, 1834, he was gloriously converted, and received such a blessed assurance of pardon that he could not doubt his acceptance with God. He identified himself with the Primitive Methodist Connection to which his parents belonged, and was soon appointed class-leader. He began his career as an itinerant preacher in 1836, and continued until he came to America in 1843, accompanying Bishop Soule on his return from England. He attended the convention in Utica, New York, where the Wesleyan Methodist Church in America was organized and joined this new denomination. He filled some of the best appointments in that body until admitted on trial in the Erie Conference in 1849. "Mr. Guy was of more than ordinary height, and otherwise well-proportioned; a man of a good deal of dignity in his appearance. He sought to become Americanized in his manners and tastes, and succeeded well, for he rose steadily in popularity with our people, and has filled acceptably many of our best appointments. His preaching is not of the showy, but the substantial kind, accompanied with a good degree of earnest zeal, and attended by much of the divine Spirit."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 355, 356.)*

Mr. Guy became a member of the East Ohio Conference by the division of territory. His work in the active ministry covered forty-five years. He superannuated in 1882. While attending the Conference in Painesville, "a disease which had been preying on him for years suddenly prostrated him, and necessitated a dangerous surgical operation. That retired him to the superannuated list, where he remained till death. He was a good man, full of faith and the Holy Ghost; a plain, sound, earnest, practical preacher, and powerful in prayer. He had many seals to his ministry. His end was that of the righteous. His sun set in a clear sky."*—*(Minutes of Conferences, Vol. XXVI, 1884, p. 324.)*

*Thomas Guy—United with the Irish Conference, 1836; united with Wesleyan Church of America, 1842; admitted on trial, Erie Conference, 1849; full connection, 1851; deacon, 1851, Morris;

Eliezer Curtis Latimer was born in Windsor township, Connecticut, Jan. 10, 1810. In 1835 he removed with his family to Rome, Ashtabula Co., Ohio. He was converted to God in 1843. "So definite and vivid was his conversion, that ever afterward he could give the time and point out the pew where God, for Christ's sake, forgave his sins." He was licensed to preach in 1848, and one year later entered the Erie Conference on trial, falling into the East Ohio Conference at the division. He died at Chardon, Ohio, Sept. 28, 1883.

Mr. Latimer was a devoted and faithful minister and pastor, a pure and single-hearted man of God. "When first attacked with the sickness which ended his earthly life, he was possessed by a strong conviction that his end was near. Toward the close paralysis destroyed the power of speech, but while it lasted his testimony was clear to a personal acceptance with God."*

William A. Matson, Oreb D. Parker.

William A. Matson was born in Ellsworth, Mahoning Co., Ohio, August 16, 1827. His mother, a descendant of the Rev. John Robinson, of Mayflower fame, and a member of the Congregational Church, died when he was

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elder, 1853, Baker; became a member of the East Ohio Conference at its organization, 1876; deceased, Jefferson, O., December 18, 1884. Appointments—1836-'37, Lisbon, Ireland; 1838, Charlemont, Ireland; 1839-'40, Queen's County Mission, Ireland; 1841, did not have an appointment; 1842-'43, Wesleyan Church, Pittsburg; 1844, Leesburg; 1845-'46, Cuyahoga Falls; 1847, President, Wesleyan Conference; 1848 (M. E. Church), supply at Geneva; 1849, Geneva; 1850-'51, Chardon; 1852, Willoughby; 1853-'54, Youngstown; 1855, Mercer; 1856-'57, New Castle; 1858-'59, Chagrin Falls; 1860-'61, East Cleveland; 1862-'63, Ashtabula; 1864-'65, Willoughby; 1866-'68, North East; 1869-'70, Mayville; 1871-'73, Girard and Liberty; 1874, Niles; 1875-'76, Canfield; 1877-'79, Jefferson; 1880-'81, Andover and Cherry Valley; 1882-'84, superannuated.

*E. C. Latimer—Licensed to preach, 1848; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1853, Baker; became a member of the East Ohio Conference at its organization, 1876; deceased, Chardon, O., September 28, 1883. Appointments—1849, Conneaut; 1850-'51, Newburg; 1852, Chagrin Falls; 1853, West Farmington; 1854-'55, Chardon; 1856-'57, Geneva; 1858-'59, Mentor; 1860, Kingsville; 1861, Agent, Willoughby Collegiate Institute; 1862, Chardon; 1863, Willoughby; 1864-'65, Mayfield; 1866-'67, supernumerary; 1868, Mayfield; 1869-'70, Bainbridge; 1871-'72, Twinsburg; 1873, supernumerary; 1874-'75, Grand River; 1876 Huntsburg and Claridon; 1877-'82, superannuated.

eight years old, but had left deep and lasting impressions on the tender mind of her little son, though the loss of her guiding hand was a great misfortune. His father, who was of Scotch descent, died when William was about fourteen years of age. He was naturally of a skeptical mind, but the influence of the Sunday School kept him from fatal errors and sinful habits. In the spring of 1843, at a revival held by Lewis Clark and R. M. Bear, he was awakened to a sense of his need of salvation, and, after earnest seeking, found the Savior to the great joy of his heart. In 1848 he was licensed to exhort, and employed by J. C. Ayres to fill a vacancy on the Freedom Circuit. At the close of the year he was licensed to preach by the Ellsworth Quarterly Conference, and in 1849 he was admitted on trial in the Erie Conference. "He was small in stature, and very timid and self-distrusting, which greatly embarrassed his ministry, and rendered it less efficient than it otherwise would have been."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 343, 344.)* He was supernumerary in 1855, and superannuated in 1860-1884; he was then made effective and transferred to the North West Kansas Conference—from the East Ohio Conference of which he had become a member at its organization—and did effective service in this new field eight years, superannuating in 1893.*

We have little information concerning the early life of Oreb D. Parker. He received religious instruction from pious parents, and embraced religion while yet young. He was licensed to preach about 1849, and received into the Erie Conference on trial in 1849. In 1851 he was located on account of feeble health. "He remained in a local relation three years, at the end of which his health was so far restored, that he desired to enter again into the effective work. Accordingly he was re-admitted, and

*W. A. Matson—Licensed to preach, 1848; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1853, Baker; became a member of the East Ohio Conference at its organization, 1876; transferred to Northwest Kansas Conference, 1885. Present residence, Concordia, Kas. Appointments—1849, Franklin, O.; 1850, Kingsville; 1851, Morgan; 1852-'53, Concord; 1854, supernumerary; 1855, East Cleveland Mission; 1856, Chardon; 1857, Montville; 1858, Perry; 1859, McKean; 1860-'84, superannuated; 1885, Seapo, Kas.; 1886, Scottsville, Kas.; 1887-'88, Scandia, Kas.; 1889-'90, Rice, Kas.; 1891-'92, Solomon City, Kas.; 1893-1907, superannuated.

appointed to the Riceville Circuit. In 1855 he was appointed to Columbus Circuit. Here his health failed again, and he was compelled to discontinue his labors before the close of the year. At the ensuing Conference he was granted a superannuated relation. Being advised by his physician so to do, he went to California in quest of health, but became worse on his journey thither, and died shortly after his arrival there. Although we have no specific information relative to the state of mind in which our brother closed his earthly career, we entertain no doubt but his end was peaceful. He was a man of kind and genial spirit—a faithful, devoted, and esteemed minister of the Lord Jesus." He died in San Francisco, California, Dec. 25, 1856.*

John Peate.

"Who has not heard of John Peate? Bricklayer, preacher, traveller, scientist! Coming from a land of rich peculiarities, of strong convictions, of tremendous personalities, John Peate inherits all the varied qualities of emotion, wit, humor and genius that characterise an Irishman, and yet his father was of English descent. Born May 6th, 1820, in the town of Drumskelt, parish of Ahbog, county of Monaghon in the north of Ireland. When John was but seven years of age, his father, Thomas Peate, brought his wife and family, of whom he was the oldest, to America, landing in Quebec, July, 1827. They remained in the Dominion until the following spring, at which time they removed to Vergence, Vt. At the end of the year they moved to Wilsborough, Vt. Here he spent some of the happiest years of his life. In the fall of 1832 they moved to Kingston, Canada, living there for three years, after which they moved to Oswego, N. Y. and in 1836 moved again, coming to Buffalo. Here began his life of usefulness.

"His father, being by trade a mason, he accepted the same profession and worked at it to the time of his entering into the ministry. To his mother, however, be-

*O. D. Parker—Licensed to preach, 1848; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; located on account of ill health, 1851; re-admitted, 1854; deceased, San Francisco, Cal., December 25, 1856. Appointments—1849, Youngsville; 1850, Kinzua; 1854-'55, Columbus; 1856, superannuated.

Rev. John Peate, D. D.

longs the credit of guidance and direction at this period of his life. Her memory has grown more precious to him all through his eventful life.

"In her girlhood, Mother Peate had come into a rich experience under the godly preaching of the Rev. Gideon Ousley, a man singularly gifted in prayer and preaching, a very Barnabas in carrying the gospel through the length and breadth of Ireland. Under his soul-stirring ministry she was brought to know the full favor of God, by which she carried, all through her life, the sweetness of communion with her loving Savior. Her radiant life made a deep impression on John, and in a revival which took place in Buffalo in 1840, the boy accepted his mother's faith and his mother's church, which was the Methodist, though his father adhered to the Protestant Episcopal Church.

"His own conversion was of that marked character which fired his soul with a zeal, that the Church well understood and fostered, encouraging him to the exercise of those talents which eventually led him to offer himself for the ministry. Opportunities came to him, which decided his course, and he entered Oberlin College with a view to better qualify himself for the work before him.

"By the death of his father, August 15th, 1844, he was called home to take charge of affairs. Through this event his plans were changed and he returned without completing his college course.

"Four years later he married a gifted young lady, amiable, refined, cultured and pious. They opened up life with a joy of purpose that was a tower of strength to the young man. Having removed to Warren, Pa., he steadily grew in excellence so that the Church deemed it wise to license him to preach. At the Conference of 1849 he was admitted into the Erie Conference, of which he has been a distinguished member ever since, receiving from the hands of his brethren every position of honor at their disposal, representing them in General Conference, acting for many years as presiding elder, as also while in the pastorate occupying the best of pulpits in the Conference.

"Gifted with large perception and a keen observer of human nature; possessed of a vivid imagination; quick in his appreciative faculties, he could portray and make real anything he ever saw, describing with a masterly mind

any subject that came under his observation. This quality served him well in his pulpit preparation. Glowing with creative thought, his imagination gave expansion to his feeling, swelling in emotion until his audience were swept beneath his mighty power. His pulpit ability was of the highest order; his genial countenance giving force and charm won its way to the heart of his hearers. A rigid interpreter of truth, he dealt sledge-hammer blows against shams and intrigues, but behind the rough exterior of sternness and abhorrence of sin, there was a majestic tenderness pathetic to behold. Great tears of sympathy would gush from his eyes, as his awakened soul grasped the conflict between evil and goodness. His impassioned nature took in at a glance the consequence of sin, and his anxiety for souls to be freed from its yoke, took on that yearning solicitude which placed him, as belonging to the days of the prophets. Especially was this the case in his early ministry. In 1857, while stationed on the Jamestown, N. Y. charge, his labors were wonderfully blessed of God. Here a great revival took place in which some 500 people came under conviction. People in every walk of life, came under the direct influence of the Spirit of God, and great fear came upon all. John Peate was prepared for it. Men sunk in vice and sin, almost beyond redemption, trembled beneath the power of his preaching, while his all-absorbing passion for souls is yet referred to as indicative of the earnestness of the young preacher.

"The opening up of his mind to Bible truth begat a thirst to see the land where all the marvelous events of sacred love transpired. He became a traveller. At that time facilities were not so opportune as now, and a journey to the far East was almost an unheard-of event. To Egypt, Syria and the Holy Land however he was bent on going and his determined will made him conquer. Here he came into personal touch with customs and places which fired his ambition with a greater regard for New Testament truths. Nor was this the only advantage of travel. By contact with nature, other truths opened up to him, and his quickened intellect aspired to other revelations of God. Astronomy presented a rich field for his research, and to this he came with a sublimity of faith that took him more and more God-ward. This research

called for fine mechanical skill, but nothing daunted he applied himself to the work, with a courage born of success. His fertile brain produced the helps needed and the starry heavens soon became as familiar to him as the word of God in the preparation of his pulpit work. Entranced by the wonders above, for years astronomical science has become so interesting as to almost eclipse his other work. His genius in this line has placed the preacher on the highest elevation of applied science, and given him a world-wide recognition as a maker of telescope reflectors. In this relation he maintains an unique position, while his loyalty to God and his Church stands unimpaired.

"In 1887, Allegheny College, Pa., recognizing the growing influence of the man conferred on him the honorary degree of D.D., and at the last term, Harriman University, Tenn., presented him with the degree of LL.D. Both are expressions of value and are evidence of intellectual merit."*—*(Edward Appleyard, Communication to the Author.)*

The author had occasion to consult Mr. Peate on some matter of conference history, and in the communication replying to his inquiries were the following characteristic passages:

"You have entered upon a hard, thankless, and I may say profitless enterprise, to be classed with some of the polar expeditions, not that preachers are icebergs, but the average preacher has good sense enough to know that earthly oblivion is his inevitable fate and cares little when it comes. More than ninety-five per cent of all those who join our ranks as travelling preachers are very commonplace men, with a very imperfect education, with but few books and no real love for study or investigation and in

*John Peate—Licensed to preach, 1848; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1853, Baker; deceased, Greenville, Pa., March 23, 1903. Appointments—1849, Ellington; 1850, Ashville; 1851-'52, Portland; 1853, Fredonia; 1854-'55, Forestville; 1856-'57, Jamestown, N. Y.; 1858, Cleveland, St. Clair Street; 1859, supernumerary; 1860-'61, Erie, First Church; 1862'63, Akron; 1864-'65, Warren, O.; 1866-'67, Youngstown; 1868, Meadville, First Church; 1869-'71, Franklin; 1872-'74, Youngstown; 1875-'78, Meadville District; 1879-'82, Franklin District; 1883, Greenville; 1884-'86, Jamestown; 1887-89, Erie District; 1890-'92, New Castle District; 1893, Greenville (second preacher); 1894-'98, supernumerary; 1899-1902, superannuated.

four or five years reach and pass the zenith of acceptability. What can an average writer do with all these common-place men except to string them up in a most common-place way—'A. B. born—converted—joined Conference—died.'—and this sort of *tomb-stone* record is for the most part the work you have before you. Well, there are 'sermons in stones.'

"When I joined the Conference in 1849, we had on our list 143 names in all; only two of them had received a college education, and we had not one D.D. in the number. I do not think we suffered in influence on that account, or that in our effective men we suffered in comparison with other denominations. At the time of my advent in the Conference, the long continued and successful pulpit assaults on Calvinism were subsiding to a large extent, except in the case of some old warriors who had got into the habit so much that on nearly every occasion they had a chance to preach, 'they shouldered the crutch to show how fields were won.' I think that at the date mentioned every man in the Conference believed that the book of Genesis gave a scientific statement of the creation. The doctrine of an endless hell for the wicked was constantly preached. Not a few held to the doctrine of *fire and brimstone,* and often preached with great vehemence after the Henry B. Bascom style, thus: 'Listen to the noise and shaking of the primaeval elements, the stormy commotion of the hoary deep, the thunder shaft trembling in mid heaven, the eternal wheels of nature standing still or rolling back at the suspension of her laws, the watch-fires of the skies extinguished, the beacon lights of eternity gone out, while darkness grows more dark and dreadful amid the rustling of angel wings and sights and sounds never heard or seen before'—as in his sermon on the final judgment. We seldom hear a sermon on hell or the final judgment at the present day. We are living in the *drift-period* of our church and in some things it is well, and in some not so well. Our protracted meetings are not so commanding as they were fifty or sixty years ago. Preaching is not so forceful and earnest, and conversions are not so clear and full of demonstration. Changes have come to our common Methodism, and must come in the future, for change is the only thing that never changes.

"I have been acquainted with about 600 Methodist min-

isters, most of whom have passed away. Most of them were honest and brave men of medium talent but who by their flaming zeal in the Master's cause brought our church out of obscurity and nothing into popular pre-eminence in the past century. They died poor in this world's wealth but rich in faith and manly character.

"Fifty years ago there was not one man in the Conference who wore a beard, long or short. Myself, Dr. W. F. Day, and Rev. Hammond were the first and we had to endure many offhand, cheap lectures for what some called 'black-legs' custom of letting hair grow on our faces and on one occasion—it was at the Conference in Erie in 1860—one devout brother, in opening the Conference prayed for the 'brethren who were adopting Jewish customs'. But in a few years, the preachers became the most bearded men in all the land."

Many anecdotes are in circulation concerning Brother Peate. One or two samples must suffice this history:

In the early years of his ministry he was called to conduct a funeral service at a home some miles in the country. Having received no information concerning the deceased, he inquired of the deeply afflicted widow, and was pleased to hear a good word which he elaborated into a very fair eulogy of the dead. The little "God's acre" was but a short distance from the house and Mr. Peate led the procession on foot. On the way, a very friendly looking Irishman approached and accosted him thus; "Your riverence, would you object to my walking with you?" "Certainly not," said Mr. Peate, "I would be glad of your company." "Well, your riverence," said his companion, "they just imposed on you there at the house. That was the meanest man in the whole neighborhood. I have known him for seventeen years, and he had not a friend in the whole community. They just imposed on you, sir." "Then I saw," said Mr. Peate, in his characteristic way, in relating the story, "that I had been lying about the man all the time."

There is one incident in the life of Mr. Peate which has become a classic. It is known and repeated beyond the bounds of Methodism, and has served to enliven many a social gathering. It has been related in several forms, not infrequently with many additions and embellishments, not perhaps exceeding poetic license. The most generally

followed version is this. While Mr. Peate was serving his first pastorate at Jamestown, he was eminently popular. And this popularity was well earned, for he attracted great congregations, had glorious and widely extended revivals, and mightily built up the Church. But if he was popular and beloved at Jamestown, he suffered in proportion at his very next appointment, St. Clair street, Cleveland, Ohio. Here, he failed to win the hearts of the people, and the year was one of toil and sacrifice and seeming failure. Remembering his triumphs at Jamestown, where he may have been unduly exalted—he was a young man—it is not unnatural that he should have referred, perhaps more often than he was aware, to the scene of his former victories, the success of his work, and the way they did things on his former charge. This is always unwise, and on that occasion, as might have been expected, resulted in still greater uneasiness and opposition. One evening at the prayer meeting, in the course of his remarks, Mr. Peate made reference to his favorite theme—the manner in which he was received at Jamestown—his successful work there, and the beautiful character and Christian lives of the people—and having completed his address, gave an opportunity for Christian testimony. Among others, there spoke an old woman who was a veritable saint of God. Her christian experience was somewhat like this: "Brothers and sisters, I have been traveling the way to heaven for many years. Through good and evil report, I have never lost my hope. Sometimes, the sky has been clear and sometimes dark. I am sometimes discouraged. I have had my share of trials. I feel my utter unworthiness." And now, her eyes filled with tears, and in broken sentences, she continued: "I shall be unspeakably happy —if I—reach—the heavenly—land—but—if I fail—in this—I do hope—that the good Lord—will—at least—let me get—as far as—Jamestown!" It is but just to say that Mr. Peate, while not denying the substance of this story assured the author that the incident occurred at a meeting of the Ladies' Aid Society while the remark was made by a sharp maiden lady. The medicine was good; it was doubtless needed; Dr. Peate took it, and was cured.

James Greer, W. N. Reno, Samuel Reynolds.

"When a good man leaves this life for the heavenly, his

richest bequest is the good name he bore, and how he came by it. How fondly friends cherish, and even strangers share their interest in such a legacy! The genuine wealth of this world is enhanced by every such life, making all of us the richer for its benefactions. Many, very many witnesses arise to thus claim their share in the inheritance left by the late James Greer. Tell us not so much of the perishable goods and chattels a man has accumulated, as how much of happiness he has strewn along life's pathway for others to enjoy as they pass. The value of fifty years so passed is not to be expressed in gold."

James Greer was born in Stark County, Ohio, Dec. 16, 1823; united with the Methodist Episcopal Church in his fourteenth year; graduated from Allegheny College in 1849; and was called to his reward, June 18, 1874. He occupied circuits and stations eleven years, was principal of Western Reserve Seminary eight years, and presiding elder five years. He married Miss Cornelia Tubbs, preceptress of the Seminary in 1854. This estimable wife died in November, 1857, leaving a daughter, only a month old to the father's care. In 1860, Mr. Greer married Miss Olive S. Jerome, a graduate of the Seminary. Brother Greer was a hard worker. His discourses were clear and forcible, his exhortations to holy living and appeals to sinners were earnest, and his conversation chaste. He was faithful as a pastor in visiting and administering to the poor, the aged, and the sick. As an educator he was wholly devoted to his work. He taught, lectured, preached, and organized and led institutes—indeed, overtaxed his physical powers so as to induce that insidious disease which so early crippled his energies, and so manifestly shortened his life. For several years he had been subject to occasional hemorrhages of the throat, and a tendency to disease of the lungs. An attack of hemorrhage a few days before his death was pronounced "fatal." His devoted wife writes: "He lay so quiet and easy through the day, (June 18), I almost began to hope he was better, but about four o'clock, p. m., I saw signs of death so plainly that the children were called. As he saw them gathering around he suspected the cause. He beckoned us close; then said slowly and distinctly, 'It is the Lord, we will not be afraid.' After a little he said, 'Can they

not sing Rock of Ages?' We sang the best we could; when through, he said 'Amen.' His breath came shorter and at longer intervals, until the last. Thank the Lord; it was so peaceful, it was like his life."*

William Newton Reno was born in Sharon, Pennsylvania, July 26, 1819; and entered into rest at Brocton, New York, Sept. 24, 1896. He graduated at the Cleveland Medical College, and for some years practiced medicine in his native place. His mother had died in his infancy, and his father, an excellent member of the Baptist Church, gave William careful Christian training. But while yet a young man he revolted from some of the dogmas of that faith. He was led into pronounced skepticism, doubting the truth of revelation, the future life, and even the existence of God. Gregg relates the story of his spiritual struggles: "But such was the state of unrest his mind was in he resolved to enter upon the careful investigation of the rational evidences of Christianity as a 'divine system of religion.' This examination resulted in a 'firm belief that the Bible had God for its author,' and with this belief he resolved to 'enter earnestly upon a Christian life,' and gave his name to the Methodist Episcopal Church as a 'seeker of salvation and probationer for church membership.' But 'hope did not burst upon his spiritual vision with overwhelming effulgence. The transition, however, though gradual, like the spreading beams of morning, was decidedly marked and satisfactory'; it was a transition from darkness to light, from bondage to liberty, from anxiety and perturbation of soul to calm trust and sweet peace in believing."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 349-350.)* From the time of his conversion, he felt his divine call to preach the gospel. Bryan S. Hill called him forth into the ministry. He was admitted on trial in the Erie Conference in 1849. In 1853 he located and took a course of study at Wesleyan University, and was re-admitted in 1858. Mr. Gregg says; "Dr. Reno was a small, sprightly, pleasant man,

*James Greer—Licensed to preach, 1849; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1853, Baker; deceased, Akron, O., June 18, 1874. Appointments—1849, Middlebury; 1850-'51, Youngstown; 1852-'60, Principal, Western Reserve Seminary; 1861-'62, Mercer; 1863, Painesville; 1864-'65, New Castle; 1866-'68, Cleveland District; 1869-'72, Ravenna District; 1873, Akron, Second Church.

and made a very correct, tasteful, instructive preacher." He continued in the active work twenty-one years. From 1876 he was supernumerary or superannuated. He became a member of the East Ohio Conference at its organization, and was transferred to the Erie Conference in 1882. After his retirement, he engaged in the drug business in Spartansburg, Pennsylvania, where he ever manifested a most lively interest in the various departments of Church work.

Brother Reno was a thoughtful, undemonstrative, quiet Christian, yet he was pure-hearted and spiritual-minded, a man good and true, reliable, equable.*

Samuel Reynolds was born at Little Mountain, Lake Co., Ohio, Jan. 18, 1822. He was converted in a revival in that neighborhood in the spring of 1843, and was received in the Methodist Episcopal Church by S. Gregg then traveling the Painesville Circuit. He was licensed to preach in 1848 and admitted on trial in the Erie Conference in 1849. In 1856 he located and moved west where he was re-admitted by the Iowa Conference, and in 1866 was transferred to the Wisconsin Conference. He withdrew under charges in 1885. He died at Little Mountain, Ohio, April 8, 1904.

He was united in marriage with Miss Mary Ann Hurd, at Southington, Ohio, in 1851.

Mr. Gregg says; "Mr. Reynolds was a tall, slim man, of respectable though not superior abilities for preaching."†—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 378.)*

*W. N. Reno—Licensed to preach, 1849; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1853, Baker; became a member of the East Ohio Conference at its organization, 1876; transferred to Erie Conference, 1882; deceased, Brocton, N. Y., September 24, 1896. Appointments—1849-'50, Hubbard; 1851, Poland; 1852, Windham; 1853, located; 1858, re-admitted; 1858-'59, President, Poland Female College; 1860-'61, New Wilmington; 1862-'63, Silver Creek; 1864-'65, Kingsville; 1866-'67, Girard; 1868, supernumerary; 1869, Dunkirk; 1870-'71, Randolph; 1872-'73, Frewsburg; 1874-'75, Chardon; 1876-'81, superannuated; 1882-'93, supernumerary; 1894-'96, superannuated.

†Samuel Reynolds—Admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1853, Baker; located, 1856; re-admitted, Iowa Conference, 1856; transferred to Wisconsin Conference, 1866; withdrew under charges, 1885; deceased, Little Mountain, O., April 8, 1904. Appointments—1849, Painesville; 1850, Concord; 1851, Geneva; 1852, Newburg; 1853, Chag-

Parker W. Sherwood, Thomas R. Radcliff.

Parker W. Sherwood prepared for the ministry under circumstances of almost unsurmountable difficulties. He was born in Tompkins County, New York, April 30, 1814. About two years later his father with his family moved to Erie County, Pennsylvania, where Parker was brought up amid privations and hardships of the severest kind. He says; "I remember distinctly of learning the alphabet from a leaf torn from one of Webster's elementary spelling-books, while my older brothers were at school three miles distant; and when I could call the letters by name at sight, I used to take the Bible and spell the words by calling the names of the letters, and then asking mother to pronounce for me. In this way I learned to read, and could read well before I ever went to school." The Bible became ever afterward a very precious book to Mr. Sherwood. He may well say! "I thank God for the Bible, for by its help I learned to read and was taught to 'know God, and Jesus Christ whom he hath sent'. O how my heart was moved, as I read for the first time the history of the sufferings and death on the cross for sinners! Here I received my first religious impressions, and formed my first resolution to forsake sin." He was converted at a protracted meeting held in Cambridge, Crawford Co., Pa., June 10, 1834. He returned home, and began family worship. After the labors of the day, it was his custom to retire to a grove to read, pray, and meditate in the evening twilight. It was during one of these hours of private meditation and communion with God that he felt his call to the ministry. He was licensed to preach in 1847, and admitted to the itinerancy in 1849, joining the Erie Conference on trial. "Finding it impossible to become learned, he has sought to become good, and has succeeded in uniting a mature Christian experience with an extensive knowledge of the Holy Bible, upon which he draws largely in his public ministrations, and sometimes with great power."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 354, 355.)*

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rin Falls; 1854, Concord; 1855, Chardon; 1856-'57, Burlington, Ebenezer Church; 1858-'71, Agent, American Bible Society; 1872-'75, District Superintendent, American Bible Society; 1876, North Prairie and East Troy, Wis.; 1877-'79, Wauwatosa, Wis.; 1880, Sharon, Wis.; 1881, Shopiere, Wis.; 1882, Oconto, Wis.; 1883, supernumerary; 1884, name not on minutes.

Mr. Sherwood became a member of the East Ohio Conference at the division. He was twenty-nine years effective, in the meantime superannuating for two years. His final superannuation was in 1880. He spent the remnant of his life at Ray's Corners, Ohio. The weary pilgrim reached home Sept. 5, 1896.*

Thomas R. Radcliff was born in Kirk Andreas, Isle of Man, March 7, 1808.† He was converted when about eighteen years of age, and united with the Wesleyan Methodist Church on the Ramsey Circuit. In 1836 he was licensed to preach, emigrated to America in 1848 and was employed part of the year by Elder Goodwin on the Concord Circuit. He was received on trial in the Erie Conference in 1849, and remained a member until the formation of the East Ohio Conference. "Mr. Radcliff was a man of about middling size, possessed a fine imagination and rich flow of words in the pulpit, and could preach fine, tasty, well-arranged sermons that pleased his auditory."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 346.)* "His preaching showed that his sermons were well studied, and had the gleam that could be produced only by a brilliant mind." He was superannuated in 1876, and in his last days his intellect became clouded; he passed to the land of clear vision where we shall all see face to face—November 6, 1888.§—*(Minutes of Conferences, Vol. XXII, 1889, p. 370.)*

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*P. W. Sherwood—Licensed to preach, 1847; admitted on trial, 1849; full connection, 1852; deacon, 1852, Simpson; elder, 1854, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Ray's Corner, O., September 5, 1896. Appointments—1849-'50, Wattsburg; 1851, New Wilmington; 1852, Hendersonville; 1853-'54, Washington; 1855, Punxsutawney; 1856-'57, Luthersburg; 1858, Shippenville; 1859-'60, Rockville; 1861-'62, Saegertown; 1863, New Lebanon; 1864, Cochranton; 1865-'66, superannuated; 1867-'68, McKean; 1869, Riceville; 1870-'71, Wayne; 1872-'73, Gustavus; 1874-'75, Edinburg and Atwater; 1876-'77, Nelson and Southington; 1878, Lenox; 1879, Montville and Hampden; 1880-'95, superannuated.

†Gregg says April 16, 1813. "History of Methodism, Erie Conference," Vol. II., p. 345.

§Thomas Radcliff—Licensed to preach, 1836; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1854, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Claridon, O., November 6, 1888. Appointments—1849, Concord; 1850, Chagrin Falls; 1851, Kingsville; 1852, Chardon; 1853, Montville; 1854, Newburg; 1855, Geneva; 1856-'57, Windham and Nelson; 1858-'59, Edinburg; 1860-'61, Charlestown; 1862-'63, Mt. Jackson; 1864, Southington and Nel-

Benjamin F. Langdon, Elisha T. Wheeler.

Benjamin F. Langdon passed away on the eighteenth day of February, 1852, in the thirty-third year of his age. He had been admitted on trial in the Erie Conference in 1849. He was an indefatigable laborer, and everywhere acceptable, useful, and greatly beloved. "An ardent temperament, and absorbing interest in his subject, affected his manner of speaking; and his efforts in the pulpit were often beyond his physical strength, and doubtless hastened his early descent to the grave."

The history of our conference has furnished many martyrs to the cause of religion. The demands made upon physical strength are too great for any except the most robust constitutions. This explains the large number who have located after but a few years of service.

The "General Minutes" contain the following appreciative memoir of Benjamin F. Langdon, one of the choice young men of the Conference: "This excellent and devoted brother, whose loss we mourn, fell near the commencement of his ministerial career. Having traveled a few months as a supply, he was received on probation, and at the expiration of the second year was ordained deacon, and sent to Salem Circuit with Brother Joseph Leslie."

Few men have accomplished so much in a career so brief.

"A notice furnished by his colleague states, that in company with the presiding elder, brother Patterson, and several local preachers, he had the mournful pleasure of meeting at the parsonage with our afflicted brother and sister Langdon, to partake of the sacrament of the Lord's Supper. It was a solemn, glorious time, and our afflicted brother and sister were greatly blessed—enabled to rejoice, even in view of their anticipated trying hour of separation—in the strong assurance that Jesus 'doeth all things well.' As we supported his feeble tottering frame while he kneeled at the Lord's table, he said, 'Fear not for me, all is well; I am happy—bless the Lord, O my soul.' About the time of his exit, though suffering severely, he exclaimed, 'Pain is nothing—I am borne above it. O, the bliss of dying! I never before realized so clearly the

son; 1865, supernumerary; 1866, Huntsburg and Claridon; 1867, Charlestown; 1868-'69, Warrensville; 1870, Hudson; 1871-'75, supernumerary; 1876-'88, superannuated.

necessity, the importance of the life, the death, the merit of the Savior, as I do now. But O, *he is mine!'* In this happy frame he passed away on the 18th of February, 1852, in the thirty-third year of his age."*—*(Minutes of Conferences, Vol. V, 1852, p. 88.)*

Elisha T. Wheeler was born in Athens, Crawford Co., Pa., June 25th, 1820. His parents were devoted members of the Methodist Episcopal Church. In the thirteenth year of his age, while listening to an address by his teacher at the close of a term of school, he was awakened to the need of salvation; and several weeks later, at a two days' meeting held in a barn by Abner Jackson and Samuel Gregg, he experienced pardon and peace. Having fallen into a partially backslidden state, he renewed his covenant at a camp-meeting held near Blooming Valley, Crawford Co., Pa. He was licensed to preach by the Quarterly Conference of Rockville Circuit in 1847, labored the following winter as a supply on the Saegertown circuit and in 1848 on the Conneautville Circuit, and in 1849 was admitted to the Erie Conference on trial. He became a member of the East Ohio Conference at its organization.

"Mr. Wheeler was tall and slim, a very modest, unassuming, and inoffensive Christian man; and in the pulpit, if not embarrassed, there was more of him than his outside appearance would lead many to expect, and his candid, upright deportment gave his hearers the utmost confidence in his ministrations. Putting all his good qualities together, he was an excellent Methodist minister."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 353.)* His work was blessed with some remarkable revivals. He died of pneumonia, near Anthony, Kansas, March 5th, 1902. His last moments, though filled with intense suffering, were cheerful and peaceful.†

*B. F. Langdon—Admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; deceased, South Salem, Pa., February 18, 1852. Appointments—1849, Conneautville; 1850, Cussewago; 1851, Salem.

†E. T. Wheeler—Licensed to preach, 1847; admitted on trial, 1849; full connection, 1851; deacon, 1851, Morris; elder, 1870, Clark; became a member of East Ohio Conference at its organization, 1876; deceased, near Anthony, Kas., March 5, 1902. Appointments—1849, Waterford and Cussewago Mission; 1850, Cooperstown; 1851, Shippenville; 1852, Luthersburg; 1853-'57,

Drops of Mercy.

W. F. Day, writing from the Newburg Circuit, says: "God who at sundry times and divers places hath appeared unto others, hath in these last days visited this portion of his heritage, and hath taken away our reproach from among men. Between one hundred and one hundred and twenty-five have been converted on this circuit within the last two months—most of whom have joined the Methodist Episcopal Church. Bedford, East Cleveland, and Warrensville have mutually shared in the revival. Christians of different denominations have lent us their efficient aid and sympathies."—*(Pittsburg Christian Advocate, May 2, 1849.)*

Painesville is reported by Dillon Prosser: "God is still carrying on his work on this charge. Twenty have united with the Methodist Episcopal Church at Richmond, and forty-seven at Fairport. These villages are near this and are now on this charge. The glorious work of God is still going on. Two hundred and sixteen have united with the church on this charge within a short time, and we think two hundred and forty have experienced religion without about four months. Many of the boat captains and mates have obtained a good hope through faith, and many of the sailors have been converted."—*(Pittsburg Christian Advocate, March 21, 1849.)*

G. F. Reeser writes of the work on Curllsville circuit: "The societies at Curllsville, Cherry Run, Freedom, Madison Furnace, and Rimersburg have shared most largely in the outpouring of the Holy Spirit. About seventy persons profess to have been translated from the thraldom of sin and Satan into the marvellous light and liberty of the sons of God; and between seventy and eighty have united with the Methodist Episcopal Church, and there are many more on the circuit who at the present time are awakened to a sense of their need of Jesus and his salvation; and the prospect of a more general diffusion of the revival spirit is brightening every day."—*(Pittsburg Christian Advocate, Feb. 7, 1849.)*

B. O. Plimpton reports the work on his district. We present a few items from his report:

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supernumerary; 1858, Jamestown, Pa.; 1859, New Lebanon; 1860, supernumerary; 1861-1902, superannuated.

"New Castle station is in a healthy condition, under the continued watchcare of the indefatigable Reuben J. Edwards."

"Our quarterly meeting was protracted at King's Chapel, and some sixteen persons professed faith in Christ to justification of life during the week."

"Mercer station is nearly motionless, with a most excellent preacher constantly willing to move the machinery."

"Harrisville has been a prey to 'vultures' for several years. Perhaps no circuit within the limits of the district has suffered more than this by disaffected 'croakers'; but we think a better day is dawning."

"Greenville is ripening to the harvest—good preachers and good people, good meetings and good prospects."

"Conneautville is greatly favored of the Lord."

"Cooperstown is pensive and passive, and I judge will do no harm."

"Meadville is looking up, smiling as you would smile at the brightening sun, after a weary night."—*(Pittsburg Christian Advocate, Feb. 7, 1849.)*

From the Willoughby circuit we have good news. S. C. Thomas writes: "We have been favored with a gracious outpouring of the Divine Spirit on this charge. In this village about eighty-five have been converted; at Mentor Plains, fifteen; and at the Ridge, about forty; making in all about one hundred and forty within the last eight weeks."—*(Pittsburg Christian Advocate, Jan. 3, 1849.)*

Edwin Hull writes from Clintonville under date of December 24, 1848: "Simsbury, a new appointment, has received a gracious shower. We commenced a meeting there one week ago last Friday night, which continued until Wednesday night. The brethren and sisters of the North Washington class came up to the help of the Lord against the mighty; and the Lord laid to his mighty hand, and there was a shaking among the dry bones. It was the first meeting of the kind ever held in the place. Some of the converts shouted aloud the praise of God, and deep solemnity pervaded the crowded assembly." There were revivals also on other parts of the charge.—*(Pittsburg Christian Advocate, January 3, 1849.)*

IV.

A FIVE YEARS' TRIP AMONG CHURCHES AND PREACHERS—1850-1854.

Fifteenth Session of Erie Conference.

The fifteenth session of the Erie Conference was held in Painesville, Ohio, July 10, 1850, Bishop Edmund S. Janes presiding, W. F. Wilson, Sscretary.

There were received on trial: Russell H. Hurlburt, David E. Day, John H. Vance, Benjamin D. Himebaugh, Valorus Lake, Samuel K. Paden, Henry M. Loud, and John J. McArthur.

Ignatius H. Tackitt, John Van Horn, Dean C. Wright, and Samuel Hollen located.

Thomas Graham withdrew from the connection.

Matthias Himebaugh was transferred to the Wisconsin Conference and appointed to the Sheboygan Mission.

David Preston, David W. Vorse, and Billings O. Plimpton were supernumeraries.

There were nineteen superannuates.*

Appointments for 1850: Cleveland District, John C. Ayres, presiding elder; Cleveland—St. Clair Street, Thomas Stubbs;

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*B. D. Himebaugh was admitted on trial, 1850; discontinued, 1853; re-admitted, Rock River Conference, 1857; full connection, 1859; deacon, 1859, Ames; 1860, located; elder, 1861; 1871, re-admitted; located, 1872. Appointments—1850 Randolph; 1851, Gerry; 1852, Youngsville; 1857, High Prairie, Ill.; 1858, Pawpaw, Ill.; 1859, Wyanet, Ill.; 1871, Asbury, Ill.

H. M. Loud was admitted on trial, 1850; full connection, 1852; deacon, 1852, Simpson; located, 1853, and during the succeeding four years was a student at the Biblical Institute, Concord, N. H., where he graduated, 1857; re-admitted, New England Conference, 1857; located, 1868. Appointments—1850-'51, Hartford; 1852, Braceville; 1857, Watertown, Mass.; 1858-'59, Lowell, Mass., St. Paul's; 1860-'61 Fitchburg, Mass.; 1862, Leominster, Mass.; 1863-'64, Medford, Mass..; 1865-'67, supernumerary.

J. J. McArthur was admitted on trial, 1850; discontinued at his own request, 1852. Appointments—1850, Brookville; 1851, Mahoning.

Erie Street, Dillon Prosser; Newburg, Alden Walker, E. C. Latimer; Chagrin Falls, W. W. Maltby, Thomas Radcliff; Willoughby, J. W. Lowe; Painesville, G. S. Little; Chardon, S. C. Frear, Thomas Guy; Concord, Ira Eddy, Samuel Reynolds; Geneva, Josiah Flower, L. W. Ely; Ashtabula, Darius Smith; Kingsville, William Sampson, W. A. Matson; Morgan, Potter Sullivan, Valorus Lake, R. H. Hurlburt; Asbury Seminary, to be supplied. Ravenna District, Horatio N. Stearns, presiding elder; Ravenna, A. M. Brown; Franklin, W. M. Bear; Cuyahoga Falls, Albina Hall; Akron, Ezra Jones; Middlebury, Allen Fouts; Charlestown, J. H. Tagg; Hudson, John Tribby; Twinsburg, Lorenzo Rogers; Freedom, T. B. Tait; Edinburg, Stephen Heard, J. W. Hill; Parkman, H. D. Cole, Hiram Kellogg. Warren District, Timothy Goodwin, presiding elder; Warren, Hiram Kinsley; Braceville, Milo Butler; Windham, G. W. Maltby; Nelson, C. R. Chapman; Southington, J. M. Plant; Mesopotamia, J. W. Clock, J. D. Norton; Windsor, E. J. Kinney; Ellsworth, Henry Elliott; Youngstown, James Greer; Poland, J. J. Steadman; Hubbard, Asahel Reeves, W. N. Reno; Hartford, R. M. Bear, H. M. Loud; B. O. Plimpton, sup.; Gustavus, Joseph Leslie, J. L. Holmes; Williamsfield, H. S. Winans, J. B. Hammond. Meadville District, William Patterson, presiding elder; Meadville, John Bain; Rockville, O. P. Brown; Waterford, John Demming; Cassewago, B. F. Langton; Saegertown, Hiram Luce, S. K. Paden; Conneautville, William Monks, H. M. Chamberlain, R. S. Moran; Salem, John McLean, Thomas Benn; Clarksville, D. H. Jack, J. H. Vance; Greenville, J. R. Locke; Mt. Jackson, John Graham; Wilmington, John Crum, Stephen Hubbard; New Castle, E. B. Lane; Mercer, G. B. Hawkins; Harrisville, Roderick Norton; Allegheny College, G. W. Clarke, Calvin Kingsley, Professors; David King, Agent. Franklin District, William F. Wilson, presiding elder; Franklin, Moses Hill; Hendersonville, Peter Burroughs, D. M. Stever; Clintonville, John Wrigglesworth, George Stocking; Curllsville, Ahab Keller, J. R. Lyon; Mahoning, John Whippo; Brookville, G. F. Reeser, J. J. McArthur; Clarion, W. F. Day; Shippenville, Edwin Hull; Washington, R. A. Caruthers; Pleasantville, T. G. McCreary; Cooperstown, John Abbott, E. T. Wheeler. Jamestown District, William H. Hunter presiding elder; Jamestown, Niram Norton; Ashville, H. H. Moore, John Peate; Randolph, J. E. Chapin, B. D. Himebaugh; Leon, John Scott, Fauntly Muse; Gerry, J. N. Henry, R. L. Blackmar; Ellington, Alvin Burgess; Forestville and Villenovia, J. O. Rich, S. A. Henderson; Silver Creek, Joseph Uncles; Perrysburg, Isaac Scofield; Fredonia, S. C. Thomas; Portland, T. D. Blinn; Warren, R. J. Edwards; Youngsville, S. B. Sullivan, one to be supplied; Kinzua, O. D. Parker; Tionesta and Ridgway Mission, Ira Blackford. Erie District, E. J. L. Baker, presiding elder; Erie, Samuel Gregg; McKean and Girard, B. S. Hill, Albert Norton, D. W. Vorse, sup.; Springfield, M. H. Bettes, J. W. Wilson; Wesleyville, S. N. Forest, D. E. Day; North East, H. W. Beers; Quincy, C. S. Jennes; Westfield, J. H. Whallon; Harmony, John Robinson; Wattsburg, J. K. Hallock, P. W. Sherwood; Spring Creek, I. C. T. McClelland; Columbus, Alexander Barris; Mayville, Wareham French; Sunday School Union, David Preston, (supply) Agent.

David E. Day was born in West Springfield, Massachusetts. He was the brother of W. F. Day, late of our Conference, and was educated in Franklin,

Ohio. He was converted by the influence of the family altar in the family of Mr. Sperry, in Tallmadge, Ohio, in 1847, and licensed to preach at Conneautville, Pennsylvania, by William Patterson, in 1849. He was received on trial by the Erie Conference in 1850. Mr. Day was a good preacher, and during the six years of his ministry had three hundred conversions. In 1856 he was granted a location at his own request and settled at Girard, Pennsylvania. In 1889, he surrendered his parchments, and withdrew from the church.*

R. H. Hurlburt, Samuel K. Paden.

Russell Higley Hurlburt was born in Winchester, Litchfield Co., Mass., April 21, 1826; and died in Marion, Linn Co., Ia., April 14, 1883. In 1842 the family movel to Hartsgrove Centre, Ashtabula Co., Ohio, and the next year Mr. Hurlburt was happily converted to God. In 1849 he was licensed as an exhorter and soon after employed as a supply on the Chagrin Falls Circuit, with S. C. Frear as preacher in charge. The same fall he was licensed to preach. In 1850 he joined the Erie Conference as a probationer.

Mr. Hurlburt, speaking of his call to the ministry, says; "When first converted, the duty of calling sinners to repentance was urged upon me by the Spirit of the Lord. But such was my sense of insufficiency for this work that for four years my convictions were kept entirely to myself. From my earliest remembrance I had an impediment in my speech, which caused me great mortification and embarrassment. This was the main cause of my hesitancy. How the Lord could call me, with such a stammering tongue, when so many 'Aarons' were in the church, was an unexplained mystery; yet the cross was ever before me with its leaden weight. At last I listened to the voice of God and call of the church, and took up my cross, and found its weight wonderfully diminished. My tongue was loosened, and my impediment has never troubled me much since."

*D. E. Day—Licensed to preach, 1849; admitted on trial, 1850; full connection, 1852; deacon, 1852, Simpson; elder 1854, Scott; located, 1856; deceased, near Girard, Pa., January 5, 1906. Appointments—1850, Wesleyville; 1851, Quincy; 1852, Edinboro Mission; 1853, McKean; 1854, Venango; 1855, Sinclairville.

He filled with great acceptability a number of prominent appointments. He was presiding elder eight years, traveling the Clarion and New Castle districts. He was four times a delegate to the General Conference, and was considered a wise adviser thoroughly devoted to the best interests of the church. In 1861 he was appointed chaplain in the United States Army. He was made supernumerary in 1857, and again in 1876-1877; and superannuated from 1878 until the close of his life. He became a member of the East Ohio Conference at its organization. In 1874 Mount Union College conferred upon him the degree of Doctor of Divinity. He graduated from the Homeopathic Medical College of Cleveland, Ohio, in 1876, and from that time devoted himself to the practice of medicine, still preaching as opportunity offered. Mr. Hurlburt was "one of God's noblemen, whom to know was to love. As a husband, affectionate and devoted; as a father, tender and loving; as a preacher, earnest and zealous for the salvation of souls and the glory of God, and successful in winning souls to Christ—a man greatly beloved by preachers and people. He made a good record and has entered into rest."*

Samuel K. Paden, a superannuated member of the Erie Conference, died of paralysis, at the home of his daughter, Mrs. J. C. Riblet, in New Castle, Pa., November 25, 1897. He was born at Conneaut, O., February 27, 1817. In early life he was converted and joined the Church. His first wife was Miss Amanda Miller, who died twenty or more years ago. His second marriage was with Miss Nannie J. Heck, who preceded him to the better country about five years. Brother Paden was received into the Erie Conference in 1850. Twenty-six of his forty-seven years in the itinerant ranks were in the effective relation, the remainder in the supernumerary and superannuated relations.

*R. H. Hurlburt—Licensed to preach 1849; admitted on trial, 1850; full connection, 1852; deacon, 1852, Simpson; elder, 1854, Scott; became a member of East Ohio Conference at its organization, 1876; deceased, Marion, Ia., April 24, 1883. Appointments—1849, Chagrin Falls (supply); 1850, Morgan; 1851-'52, Geneva, O.; 1853, Parkman; 1854-'55, Ashtabula; 1856, Mentor; 1857, supernumerary; 1858-'59, Cleveland, Erie Street; 1860, Cleveland, Scoville Avenue; 1861, Chaplain, U. S. A.; 1862-'63, Youngstown; 1864-'67, Clarion District; 1868-'71, New Castle District; 1872-'73, Willoughby; 1874-'75, Wickliffe; 1876-'77, supernumerary; 1878-'82 superannuated.

He was original in his method of expressing the truth, and sometimes misunderstood. He had opinions of his own on most subjects and was ready to defend them; woe to the man who fell under his sarcasm. He loved the church of his choice, and stood ready to defend her doctrines and usages as he understood them. Just before the late session of the Conference he was stricken down and confined to the house. From that time he gradually grew worse until the end came. He expressed no regrets, said it was all right and trusting in the willingness and ability of Christ to save him, he quietly passed away and hastened to join in a Thanksgiving anthem before the throne of God. His body sleeps at King's Chapel, in the family burying ground, where it waits the resurrection of the just.*

Valorus Lake, John H. Vance.

Valorus Lake left this world the rich legacy of a good name. Friends cherish such a legacy above all others. "The genuine wealth of this world is enhanced by every such life, making all of us richer for its benefactions. Tell us not so much of the perishable wealth a man has accumulated, as how much of happiness he has strewn along life's pathway for others to enjoy as they pass. The value of eighty years so passed is not to be expressed in gold." Valorus Lake was born in Plainfield, New York, July 22, 1804; and died in Wayne, Ohio, May 9, 1884. He was converted in his thirteenth year, and united with the Free-Will Baptist Church, but soon after changed his church relation and joined the Methodist Episcopal Church. He was united in marriage with Miss Julia Holdridge, March 29, 1829. She preceded him by only about two weeks to the better land. He was a member of

*S. K. Paden—Licensed to preach, 1843; admitted on trial, 1850; full connection, 1852; deacon, 1850, Janes; elder, 1854, Scott; deceased, New Castle, Pa., November 25, 1897. Appointments—1850-'51, Saegertown; 1852-'53, Rockville; 1854-55, Hubbard; 1856, Mt. Jackson; 1857, New Wilmington; 1858, East New Castle and Portersville; 1859, Moravia; 1860, Shenango; 1861, North Washington and Clintonville; 1862, Hendersonville; 1863-'66, superannuated; 1867-'79, supernumerary; 1880, Greenwood; 1881, Meadville Circuit; 1882-'83, Petersburg; 1884, New Lebanon; 1885-'86, Clarksville; 1887-'89, Centerville, Butler Co.; 1890-'91, Sheakleyville; 1892, Salem, Mercer Co.; 1893-'97, superannuated.

the New York Legislature in 1845-46. He was licensed to preach in 1847, and joined the itinerant conquering army in 1850, being admitted to the Erie Conference. While a local preacher, he supplied the Quincy Charge two years, and the Morgan Circuit one year. He superannuated in 1870.*

John H. Vance was born in Beaver County, Pennsylvania, in 1828. He says of his early life; "My parents were orthodox Presbyterians, and my religious training in the home was strictly in harmony with the views and usages of that church. The whole family were subjected to a weekly examination on the ten commandments, longer and shorter Catechism, and also a kind of review of Bible history and doctrines, embracing creation, man's original state, his fall, doctrines of redemption according to the standards of *the church.* I remember that these examinations stirred up some lively discussions which my father as chairman said it was not good for young people to engage in, since secret things belonged to the Lord, and, so saying, quashed the debate. In later life I have often been thankful for these examinations, for they laid the foundation for better things." His early education was secured in the old time "subscription school." He afterward entered the Public School of New Brighton, Pennsylvania; when the family moved to Rochester, Pennsylvania, he enjoyed the advantages of what was called "an academic school." He was converted in a meeting held three miles south of New Castle, January 10th, 1847. The meeting was conducted by John C. Ault and John McComb, local preachers. Mr. Vance says; "Before I was converted I *supposed* I was a Presbyterian; afterwards I *knew* I was a Methodist." He united with the Methodist Episcopal Church, and actively engaged in Christian work—filling the offices of class-leader and steward. He refused an exhorter's license, feeling him-

*Valorus Lake—Licensed to preach, 1847; admitted on trial, 1850; full connection, 1852; deacon, 1852, Simpson; elder, 1854, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Wayne, O., May 9, 1884. Appointments—1847, Quincy (supply); 1849 Morgan (supply); 1850, Morgan; 1851, Chagrin Falls; 1852-'53, Twinsburg; 1854-'55, Tallmadge; 1856-'57, Franklin, O.; 1858, Northampton; 1859-'60, Windham; 1861-'62, Canfield; 1863-'64, Williamsfield; 1865, Kelloggsville; 1866-'67, Windham; 1868, Charlestown; 1869, Nelson; 1870-'83 superannuated.

self wholly unfit for such office until Hiram Miller, afterwards a member of the Pittsburg and East Ohio Conferences, told him that he feared he would lose his religious enjoyment and possibly his soul if he continued this rebellion against the call of God through the church. He then consented, replying; "I have always tried to do the work assigned me by the church and will continue so to do, the Lord being my helper." The next Sabbath morning, Rev. J. K. Miller handed him a license to exhort. A few months later, he removed to New Castle where he often filled the pulpit for Reuben Edwards, the first stationed pastor in that place. The following year he held his membership in New Wilmington, where he received his license to preach—1850.

Mr. Vance now entered upon a course of study, securing the best tutors, and was making commendable progress, when he was persuaded, against his own judgment, to enter upon the work of the ministry at once. John Crum, William Patterson and John R. Lyon secured his consent, and he was received on trial by the Erie Conference the same year. Of this he says; "This was their mistake, but my misfortune. That is, their mistake has made my life-work hard, and to succeed as well as I have has required much severer application than it would if I had had a college training." His first circuit consisted of thirty appointments. It was the old Clarksville circuit which included all the country west of Mercer to the state line and from Middlesex to Greenville, including Jamestown.

We will let Mr. Vance speak of his second charge. "My next appointment," he says, "was Liberty and Niles where I first met William McKinley, a boy eight or nine years old. Twice since that time I have been pastor of the McKinley family, an excellent but not remarkable family. Their home was my stopping place when at Niles. I did not see anything in William to justify even a guess that he would ever become so great a man as he afterwards proved himself to be.

"Soon after I reached the charge, a revival broke out at the family altar of J. M. Silliman when two of the girls cried out for mercy and continued to cry until God heard and saved them. Meetings commenced in the church that night and continued until fifty persons were saved, three

of whom became ministers—Robert Stranahan, now living in Vienna, Ohio, John Foreman, somewhere in the west, and Henry Mansell, now in India."

A few years later, Mr. Vance found himself on the North Washington Charge. Speaking of his work, he says; "My reception was not very pleasant or inspiring, as I was told, upon my arrival on the charge, that I would not be received. They had asked for Brother Crum, and said the elder had promised to send him, but Brother Moses Hill said he promised only conditionally and if he could not send Crum he would send the next best man available. When I was informed I would not be received, I replied; 'All right, brethren. This is not my affair. I did not make the mistake, if there is one. I will just turn my horse homeward.' They said, 'This is Saturday. You better stay over Sabbath with us.' I replied, 'I am offered a position in the law office of Stewart & Snyder at much larger salary than you will be willing to allow me.' But they insisted and I stayed and preached. At the close of the service, the official brethren came and asked my pardon, begged me to remain with them, and so the work went on." This was a great year for Brother Vance, and two hundred converts crowned his labors.

Mr. Vance was effective forty-eight years. He was promoted to the superannuate relation in 1898.*—*(Communication to the author.)*

The Organization of Classes.

The class at Mount Zion appointment was formed in 1837 by Stephen Heard, pastor of Red Bank Circuit, and Elijah Coleman, a local preacher, and consisted of John Coleman, James Gaghagen, Martha Gaghagen, his wife, Maria Gaghagen, his daughter, Edward Timblin and

*J. H. Vance—Licensed to preach, 1850; admitted on trial, 1850; full connection, 1852; deacon, 1852, Simpson; elder, 1854, Scott. Appointments—1850, Clarksville; 1851, Liberty; 1852, Nelson; 1853-'54, Hendersonville; 1855-'56, North Washington; 1857-58, Delaware Grove; 1859-'60, Waterford; 1861-'62 Fairview; 1863, Claridon; 1864, Vienna; 1865, Bazetta and Johnson; 1866-'67, Girard and Liberty; 1868-'69, Hubbard; 1870-'71, Reno; 1872-'74, Wheatland; 1875-'76, Albion; 1877, Rockville; 1878-'79, Cambridge; 1880, Mill Village; 1881-'82, New Wilmington; 1883 Sheakleyville; 1884-'85, Springfield; 1886-'90, Wattsburg; 1891-'93, Marionville; 1894-'95, Big Run; 1896-'97, Ashville; 1898-1907, superannuated.

wife, and probably several others. John Coleman, son of Elijah, was the first class-leader. Services were held at the house of James Gaghagen until the erection of the church in 1843. This was succeeded by the present edifice in 1875. In 1850, Zion church became a part of the Mahoning charge. It was transferred to the Punxsutawney Circuit about 1852; to the Perrysville Circuit about 1861; and has belonged to the Ringgold Circuit since the pastorate of S. P. Douglas 1881-2.—*(Communication to the author by T. B. Adams who was class leader from 1877 to 1902.)*

The Salem Methodist Episcopal Church had its origin in a class organized by Richard A. Caruthers between 1845 and 1850 at the Lee School House near the pike a mile from Oil City. Mrs. James Lee, Mrs. Harriet Lake, Jane Long, Mary Long, and James Shaffer—leader—with three or four others constituted the first class. John Crum and James Shields are thought to have been the first preachers after the place of worship was removed to Salem. Mr. Shields formed the first class in Salem at the house of Charles Lake. It may have been during the transition period that Frederick Vernon served this class. E. H. Yingling is said to have held the first protracted meeting. Years before this, however, John Abbott had preached at the house of Ephraim Rose on the hill above Horse Creek. For some time the old log church was occupied jointly with the Cumberland Presbyterians. After the latter denomination had erected a new edifice, the old church was used exclusively by the Methodists until they built a frame church of their own. This was in 1866; the parsonage was erected in 1882. The cost of the church was $1,600.—*(History of Venango County, Published by J. A. Caldwell, 1879, pp. 585, 586; History of Venango County, Brown, Runk & Co., 1890, pp. 632, 633.)* The present church was built in 1897, during the pastorate of Thomas Pollard.

The first Methodist class in Salina was organized by Rev. Doolittle in the house of Till (?) Hitchcock near Hall's Run about 1845 or 1850. The members were mostly of the Hitchcock family, and Isaac and John Steffee. The class met at the Allison School House. The present church was built during the pastorate of Abraham Bashline in 1885.

John McLean, of the Salem Circuit, after mentioning the conversion of "some eighty or ninety souls," says; "We are spread over a section of country through which other would-be revivalists run to and fro, assuming the distinctive doctrines of Methodism and adopting our measures, &c., and singing the charming song of *'union, union'*; and almost threaten us with the 'curse of Meroz' if we decline to engage in their meetings with them. Thus a few of our members, whose prayer and faith are available in behalf of the penitent, join in and help till the special effort is over, and a few are converted. Then the song of 'union' ceases; and these busy-bodies who have a 'party' interest to build up, beset the penitent inquirer and young convert with all manner of misrepresentations, and false accusations of Methodism and Methodist ministers, and give them no rest till they are induced to follow them down into 'Jordan, even though her banks be frozen fast with ice'; and then they triumph over their success. Mr. Editor, I am fond of 'Evangelical Alliance'; but such 'union' as the above deserves the execration of every sensible and good man."—*(Pittsburg Christian Advocate, Feb. 19, 1850.)*

J. R. Locke and J. H. Tagg were in charge of the Youngstown and Poland charges in 1849-50. Their report is interesting: "We have recently closed a most interesting meeting at Lowell. Those who are acquainted with this village are aware that formerly we had a large society there. But during its prevalence, Millerism took a strong hold of the community, and time, which proves all such things, had scarcely exposed this fallacy, when, as would be perfectly natural in the sliding scale, Garrisonianism and infidelity met with a warm reception. Under these influences, our society sickened and died, and was buried amidst the triumphs of its enemies; and for a long time the ground was given up to the enemy.

"But we rejoice to say that the scale is now turned. The moral darkness which hung as a spell over this place, is being rolled away, and 'true light shineth', and we can say of numbers during our meeting that 'they looked unto him and were lightened; and their faces were not ashamed."—*(Pittsburg Christian Advocate, January 10, 1850.)*

The Methodist Episcopal Church in West Sunbury was organized by Edwin Hull, in charge of the Clintonville

Circuit, in the winter of 1848-9. He held a series of meetings in the school house, and formed a class consisting of nine members as follows; William M. Graham, John M. Brackney and wife, Jerusha Brackney, Andrew McPherrin and his sister, Isaac Mann, John Dunlap, and Susannah Humphrey. Mr. Graham was the first leader. The first house of worship was commenced in 1850, and completed a year or two later. Thomas C. Thompson donated the site, and also contributed towards the building. The cost was about $800. Its dimensions were twenty-eight by forty feet. A second building was erected in 1868 at a cost of $2,200, when the former was sold for school purposes.—*(History of Butler County, R. C. Brown & Co., 1895, p. 578.)*

Barton Chapel is located four and a half miles east of Ringgold and a mile east of Sprankle's Mills. The first preaching in the vicinity was in the school house near the site of the present church between 1845 and 1850. The first class consisted of William Smith—who was leader—, Margaret Smith, John Keller, William J. Hanna, Margaret Hanna, Oliver Croasman, Rachel Croasman, Mary Lingenfelter, George Yeager, Lannie Yeager, Adaline Burkett, Agnes Hawthorne, and perhaps a few others. In about 1851 a church was erected called "Wesley Chapel." In 1886, during the pastorate of W. J. Barton, a subscription was taken and lumber procured for a new church, but the lumber burned and the society became discouraged. Mr. Barton by untiring effort succeeded in securing lumber by donation, and the new church was completed, and the name changed to "Barton Chapel."

The first class of Zion Methodist Episcopal Church was organized in May, 1847. I. C. T. McClelland was the first pastor. The class numbered seven members: John Dixon and wife, Philip Hetrick and wife, Jacob McFadden and wife, and Mrs. Black. These were among the first pioneers when this part of the country was a wilderness. "The first sermon was preached by Rev. Boyle in the little house in Polk township where Mr. Dixon still —1901—lives." When a log school house was built in 1850, services were transferred from the homes of the people to the more commodious structure. "Rev. Wright of Brookville preached several times in the school house during the year 1850, and Rev. F. W. Smith followed him

as pastor of the pioneer congregation. The first quarterly meeting in connection with this society was held by Josiah Flower, December 13, 1857, at the home of Philip Hetrick, the first class leader. A church was erected on the farm of Jacob McFadden in 1863. The old church was repaired, and served as a house of worship until the erection of the present edifice at a cost of $4,000. It stands on the old lot "about half way between the village of Munderf and Schoffner's Corners." It was dedicated by R. C. Smith, presiding elder of the Clarion District, November 3, 1901.—*(George R. Adam in The Record, Brockwayville, Pa., Nov. 8, 1901.)*

John Dixon mentioned above, whose father, John Dixon, Sr., taught the first school in Jefferson county, was still living, at the ripe age of 94 years, and was present to enjoy the dedicatory services. He had been a Methodist for seventy-three years. "In 1828 he and four others founded a 'Methodist Class' in an old log barn, then owned by David Butler, on the North Fork at the head of what was formerly Litch's, now Cook's Dam. This was the beginning of the Methodist Episcopal Church of Brookville. Of this class of five he is the only one living. John Dixon, Jr., has been a faithful, devoted Methodist for over seventy-two years. Born, reared, and having always lived in the county, he has witnessed all our pioneer struggles and witnessed and enjoyed all our blessings and prosperity. Marvellous the changes."—*(Dr. W. J. McKnight in the Punxsutawney Spirit, August 22, 1900.)*

The following is an account of the origin of the revival on Mayville circuit in 1850, as related by the pastor, Robert S. Moran: "On the evening of last New Year's day, a young man came to the writer informing him that he felt deeply convinced of sin, and, in order to seek the counsel and prayers of Christians, he declined attending a party to which he had been invited that evening. We had a season of prayer, after which we appointed a meeting for the following Wednesday evening. By this time he had experienced religion, and many more were serious. We continued the meetings every evening till Sabbath, when, at a general class-meeting in the morning, a halo of divine glory seemed to accompany us; and in the evening of the same day thirty-seven designated themselves as

seekers of religion at the mourner's bench. The meeting continued, the influence spread; the interest increased, and the Sun of Righteousness was still rising with increasing splendor, till from his meridian glory his heavenly influences were diffused copiously among us. For two or three weeks in succession, there were from forty to fifty forward every evening anxiously seeking the salvation of their souls, and every evening furnished us with new witnesses for Jesus."—*(Pittsburg Christian Advocate, March 27, 1850.)*

Erie Conference in 1851.

The session of the Erie Conference for 1851 was held in Warren, Ohio, commencing July 9, Bishop Thomas A. Morris presiding, Niram Norton, Secretary. Milo Butler was transferred to the Illinois Conference; S. C. Thomas, to the Wisconsin; George L. Little, to the Rock River; and Ira Blackford, to the Iowa.

O. D. Parker, J. W. Clock, and S. A. Henderson located.

David Preston, B. O. Plimpton, and D. M. Stearns were supernumeraries.

There were sixteen superannuates.

There were received on trial: Abraham H. Bowers, John Akers, Ezra Wade, James B. Graves, William P. Bignell, David Mizener, William R. Johnson, Madison Wood, J. S. Lytle, H. P. Henderson, John T. Boyle, John G. Thompson, Abram S. Dobbs, and George W. Chesbro.*

Appointments for 1851: Cleveland District, John C. Ayres, presiding elder; Cleveland—St. Clair Street, John Bain; City Mission, Dillon Prosser; Erie Street, J. H. Whallon; Newburg, Alden Walker E. C. Latimer; Chagrin Falls, W. W. Maltby, Valorus Lake; Willoughby, Lewis Clark; Painesville, Niram Norton; Mentor, O. P. Brown; Chardon, S. C. Frear, Thomas Guy; Concord, Ira Eddy, A. H. Bowers; Geneva, Potter Sullivan, R. H. Hurlburt; Ashtabula, Darius Smith; Kingsville, William Sampson, Thomas Radcliff; Morgan, G. W. Maltby, Samuel Reynolds, W. A. Matson; Asbury Seminary, Roderick Norton. Ravenna District, Horatio N. Stearns, presiding elder; Ravenna, Thomas Stubbs; Franklin, Stephen Heard; Cuyahoga Falls, Lo-

*J. B. Graves was admitted on trial, 1851; discontinued, 1854. Appointments—1851, Gustavus; 1852 Saegertown; 1853, Springfield.

Madison Wood was admitted on trial, 1851; full connection, 1854; deacon, 1854, Scott; located, 1855. Appointments—1851, Clarksville; 1852, Pleasantville; 1853-'54, Kinzua and Tionesta.

renzo Rogers; Akron, Ezra Jones; Middlebury, W. M. Bear, D. M. Stearns, sup.; Charlestown, J. H. Tagg; Hudson, John Tribby; Twinsburg, Allen Fouts; Freedom, H. D. Cole; Edinburg, L. W. Ely, Hiram Kellogg; Parkman, T. B. Tait, J. W. Hill. Warren District, Timothy Goodwin, presiding elder; Warren, G. B. Hawkins; Braceville J. M. Plant; Windham, J. D. Norton; Nelson, to be supplied; Southington, J. L. Holmes; Mesopotamia, Asahel Reeves; West Farmington, A. M. Brown; Windsor, C. R. Chapman; Ellsworth, S. W. Ingraham, Ezra Wade; Youngstown, James Greer; Poland, J. J. Steadman, W. N. Reno; Hubbard, D. C. Wright; Liberty, J. H. Vance; Hartford, John Crum, H. M. Loud, B. O. Plimpton, sup.; Gustavus, H. S. Winans, J. B. Graves; Williamsfield, R. M. Bear; Espyville, D. H. Jack, H. M. Chamberlain. Meadville District, William Patterson, presiding elder; Meadville, E. J. Kinney; Rockville, John McLean; Waterford, John Demming, W. P. Bignell; Edinboro Mission, L. D. Prosser; Saegertown, Hiram Luce, S. K. Paden; Conneautville, William Monks, Stephen Hubbard; Evansburg I. T. C. McClelland, T. B. Benn; Salem, Joseph Leslie, B. F. Langdon; Greenville, Albina Hall; Clarksville, Josiah Flower, Madison Wood; Mt. Jackson, John Graham; Wilmington, J. B. Hammond, Parker Sherwood; New Castle, Hiram Kinsley; Mercer, J. R. Locke; Harrisville, J. W. Wilson; Allegheny College, G W. Clarke, Calvin Kingsley, Professors; David King Agent. Franklin District, W. F. Wilson, presiding elder; Franklin, W. F. Day; Hendersonville, Edwin Hull, J. G. Thompson; Clintonville, D. M. Stever, J. S. Lytle; Brady's Bend, John Wrigglesworth; Curllsville, Ahab Keller, John Whippo; Mahoning, J. R. Lyon, J. J. McArthur; Luthersburg Mission, Alva Wilder; Brookville, G. F. Reeser; Clarion E. B. Lane; Shippenville, R. A. Caruthers, E. T. Wheeler; Washington, T. G. McCreary; Pleasantville, Peter Burroughs, J. T. Boyle; Cooperstown, John Abbott, A. S. Dobbs; New Lebanon, George Stocking. Jamestown District, William H. Hunter, presiding elder; Jamestown, John Robinson; Ashville, J. N. Henry; Randolph, J. E. Chapin, R. S. Moran; Leon, R. L. Blackmar; Gerry, T. D. Blinn, B. D. Himebaugh; Ellington, Alvin Burgess; Forestville and Sheridan, J. O. Rich; Villenovia, to be supplied; Silver Creek, S. B. Sullivan; Perrysburg, Isaac Scofield; Fredonia and Dunkirk Mission, J. W. Lowe, G. W. Chesbro; Portland, John Peate; Warren, R. J. Edwards; Youngsville, Albert Norton; Wrightsville, John Scott; Kinzua, to be supplied; Tionesta Mission, Fauntly Muse. Erie District, E. J. L. Baker, presiding elder; Erie, Samuel Gregg; McKean, B. S. Hill; Girard, D. W. Vorse; Springfield, M. H. Bettes, S. N. Forest, John Akers; Wesleyville, H. H. Moore; North East, Joseph Uncles; Quincy, Alexander Barris, D. E. Day; Westfield, H. W. Beers; Mayville, C. S. Jennes, H. P. Henderson; Harmony, Moses Hill; Wattsburg, J. K. Hallock, David Mizener; Riceville, W. R. Johnson; Columbus, Wareham French, David Preston, sup., Sunday School Agent.

David Mizener, George W. Chesbro.

David Mizener was born in Buffalo Valley, Union Co., Pa., Dec. 12, 1810. He was converted and joined the Methodist Episcopal Church in Philadelphia in January, 1835, and in the following spring returned to his native

county, and soon afterward to Mifflinburg, where he was appointed class-leader and held this office twelve years. He was licensed to preach in 1840 by George Hildt, presiding elder of Northumberland District. In 1851 he moved to Big Bend in Mercer County. He was called to fill the place of D. H. Jack on the Clarksville Circuit left vacant because of the illness of the pastor. At the subsequent session of the Erie Conference he was admitted on trial, and for thirty-two years did effective work with but two years interruption—in 1882 and 1883 when he was supernumerary. He was superannuated in 1885. He became a member of the East Ohio Conference at its organization. Gregg says; "Mr. Mizener was rather tall, slim, and spare, was quite late in life to become a successful itinerant; but, fortunately, he was a good English scholar, had spent much of his time in teaching, had a long and varied religious experience, was well-read in Christian theology, had been a long and ardent laborer in the Church, and had a good foundation to build upon, and with all these advantages, and especially the help of the Lord, which he certainly has received, he has been a very useful minister of the Lord Jesus."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 391, 392.)* "Brother Mizener was a faithful student, and a clear, vigorous, and instructive preacher. He understood Methodist law and was a strict disciplinarian. He was exact and careful in all the details of his work. He was a good pastor and always in earnest in seeking the salvation of men, and was truly a man of faith and prayer." He died at Williamsport, Pa., Aug. 26, 1886.*—*(Minutes of Conferences, Vol. XXI, 1886, p. 350.)*

George W. Chesbro was born in Baltimore, Maryland, Nov. 27, 1821; and died in Sheridan, New York, Sept.

*David Mizener—Licensed to preach, 1840; admitted on trial, 1851; full connection, 1853; deacon, 1851, Morris; elder, 1855, Morris; became a member of the East Ohio Conference at its organization 1876; deceased, Williamsport, Pa., August 6, 1886. Appointments—1851, Wattsburg; 1852, Columbus; 1853, Waterford; 1854-'55, Wesleyville; 1856, Albion; 1857-'58, McKean; 1859-'60, Quincy; 1861-'62, Youngsville; 1863, Sugar Grove; 1864, Sugar Grove and Pine Grove; 1865, Delanti; 1866-'67, Silver Creek; 1868-'69, Conneaut; 1870-'71, Mentor; 1872-'73, Perry; 1874, Mayfield; 1875-'76 Thompson and Concord; 1877, Saybrook; 1878, Grand River; 1879-'80, Nottingham; 1881, Montville and Hampden; 1882-'83, supernumerary; 1884, Concord; 1885, superannuated.

28, 1901. He was the son of devout Christian parents, Isaac and Phrania Chesbro. In 1842, Brother Chesbro came to Forestville, Chautauqua Co., N. Y., where he engaged in mercantile business. He was converted in Randolph under the labors of E. J. L. Baker, licensed to preach in 1847, and admitted on trial in the Erie Conference in 1851. In 1853 he married Miss Mary J. Reynolds, who after some ten years died, leaving one son, John, who became a minister in the Free Methodist Church. In 1866 he married Miss Jane E. Boyce, of Willoughby, Ohio, a most estimable lady.

Rev. Dr. W. P. Bignell, in his Memoir of Brother Chesbro, says: "But few men came into the ministry of our church at the date of his admission better prepared educationally, both classical and theological, than he, he having graduated at Brown University and Concord Biblical Institute; yet there was no evidence of a desire to display his attainments, but a very ardent one to glorify the cross of Jesus Christ, and consequently his sermons, while perfect in construction, faultless in language, and choice in thought, were intensely practical. He believed in the higher Christian life, preached it, and lived it, and sought to bring the church up to this high standard. . . . Brother Chesbro was an exceedingly close preacher, pressing the truth home upon the hearts and consciences of his hearers. He cared nothing for the fine platitudes, but in direct and earnest argument and appeal he tried to convince men to be reconciled to God."

Mr. Gregg says; "From a long, and at times, intimate acquaintance with him, we regard him as among the most conscientious, honest, and generous-hearted men we have ever been associated with in the ministry."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 394, 395.)* His religion seemed, in some sense, to transfigure him before an audience; and to meet him, in the years of his retirement, at the conference, brought a distinct blessing.

He was thirty-six years effective, and fifteen supernumerary or superannuated. He was a delegate to the General Conference of 1876.*

*G. W. Chesbro—Licensed to preach, 1847; admitted on trial, 1851; full connection, 1853; deacon, 1851, Morris; elder, 1855, Morris; deceased, Sheridan, N. Y. September 28, 1901. Appoint-

John Akers, William P. Bignell.

John Akers was born in Sutton, Yorkshire, England, July 1, 1822. From his earliest recollection he was the subject of religious impressions. When fourteen years of age he made the supreme decision, obtained an evidence of his acceptance as a child of God, and united with the Wesleyan Methodist Church. In 1844 his name appears on the plan of the Ripon Circuit as a local preacher. In 1850 he emigrated to the United States, and came to Ravenna, Portage Co., Ohio. The next year he was admitted to the traveling connection in the Erie Conference. Mr. Gregg says; "Mr. Akers was only medium in height, but in other respects more than a medium-sized man, with an English appearance and style of speech, and yet a man of much intelligence and zeal, and a very good and useful preacher."

Brother Akers was a man of integrity, piety, and industry, modest and unassuming, systematic and exact; and in his work was greatly blessed. About three months previous to his death, he records in his journal; "Fifty-one years ago to-day I obtained a clear witness of my acceptance with God, and now I feel his spirit witnessing with mine that I am his child. His Spirit answers to the blood, and tells me I am born of God. Before many years have elapsed, I hope to see the King in his beauty, and the land which is now afar off. During the fifty-one years of my Christian pilgrimage, my Heavenly Master has wonderfully led me, and in every instance where I have been obedient to his call, I have been perfectly secure, and learned that the ways of wisdom are ways of pleasantness, and all his paths are paths of peace. I am fully persuaded, if I am a willing and obedient child of the Lord, I shall eventually eat the good of the land. I have filled a great many appointments, either as a local preacher or as a traveling minister. I have had some precious times in trying to preach Jesus to my fellow creatures. Happy, if

ments—1851, Fredonia and Dunkirk Mission; 1852, Ashville; 1853, Randolph; 1854, Fredonia; 1855, Greenville; 1856-'57, Franklin, Pa.; 1858, Braceville; 1859-'60, Cuyahoga Falls; 1861-'62, Willoughby; 1863-'64, Mercer; 1865-'66, Hudson; 1867-'68, Newburg; 1869-'70, Madison; 1871 Chagrin Falls; 1872-'74, Waterford; 1875-'76, Ellington; 1877-'78, Hamlet; 1879-'80, Sheridan; 1881-'82, Harrisville; 1883-'84, Jamestown, Pa.; 1885, superannuated; 1886-'92, supernumerary; 1893-1901, superannuated.

with my latest breath, I may but gasp his name, and cry in death, 'Behold! behold! the Lamb!' " During his last sickness his sufferings were, at times, severe; but he was able to say: "I always believed his word; when converted, I experienced its truth. I have preached it, and had many wonderful blessings in preaching, but never knew the length and breadth, height and depth and fulness of God's promises till now, and here upon this sick-bed."*

"The passing of Brother William P. Bignell from the ranks of the living seems like the removal of a feature from the landscape. For half a century he occupied a conspicuous place in Erie Conference. His face, his figure, his voice were known and noted. His face carried sunshine and kindliness; his compact figure indicated endurance; his voice in animated passages of prayer or sermon, suggested some of the rapt visions of John the Revelator. Verily, the task of properly portraying such a man to those who knew and loved him is not an easy one."

Mr. Bignell was the son of John and Eliza Bignell, of the City of Philadelphia, where he was born June 5, 1826. From infancy he attended the Sunday School of St. George Methodist Episcopal Church. Upon his conversion, which occurred at the age of nineteen, he became a member of the church of his childhood. He was educated in the public schools of his native city, from the High School of which he graduated. In 1850 he came to New Castle, and at once identified himself with the active religious life of his new home. He was soon licensed to exhort by E. B. Lane, his pastor; and five weeks later the quarterly conference, William Patterson presiding, gave him local preacher's license. The first of a long list of victories of the cross won through his instrumentality encouraged and cheered him at the very threshold of his en-

*John Akers—Licensed to preach, 1845; admitted on trial, 1851; full connection, 1853; deacon, 1853, Baker; elder, 1855 Morris; deceased, Corydon, Pa., September 6, 1887. Appointments—1851-'52, Springfield; 1853, Concord; 1854, Chardon; 1855-'56, Leon; 1857-58, Little Valley; 1859, Delanti; 1860, Villenovia; 1861-'62, Quincy; 1863-'64 Clymer; 1865, supernumerary; 1866, Harmonsburg; 1867, superannuated; 1868-'69, Little Valley and Salamanca; 1870, Sinclairville; 1871-'72, Green; 1873-'74, Wesleyville; 1875-'76, Greenfield and Mina; 1877-'78, Summit and Sindens; 1879-'80, McKean; 1881-'82, Asbury; 1883-'84, Kinzua; 1885-'86, Onoville.

trance upon evangelistic activity. He was preaching about three miles from New Castle—in a school house—when a refreshing revival "broke out", a class was formed, and a brick church erected which was called, at a later date the "Savannah Appointment". Soon after receiving his license, he was sent to assist Roderick Norton on the Harrisville circuit. He was admitted on trial in the Erie Conference in 1851.

Speaking of him when he entered the Conference, Mr. Gregg says: "Mr. Bignell was a well-appearing young man, of medium size and good address, and having a good foundation to start upon; and, by close application to study advanced rapidly until he became one of the best pulpit orators, and has sustained himself reputably in some of our best stations, and he often preaches with a great deal of spiritual power."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 389.)*

Mr. Bignell remained effective without interruption until he reached the age of seventy-five. For nine years he traveled circuits, for twenty-seven years he served stations: fourteen years he spent in the presiding eldership, serving Meadville, Franklin, and Jamestown Districts for a full term each. He represented his conference in the General Conferences of 1876 and 1892. Such were his literary acquirements and efficiency in his profession that the honorary degree of Doctor of Divinity received from Allegheny College was recognized by all who knew him as most worthily bestowed.

During the fifty years of his effective relation, he attended every session of his conference, and answered the first roll call except on two occasions when delays of trains prevented his reaching the seat of the conference in time.

Mr. Bignell was thrice married, and thrice bereaved of his loved companion. The two former of these each left to his care an infant. The child of his first wife, a cherished daughter, beautiful in character, was taken from him by death, in her early womanhood. Then, during the years of his superannuation, his aged wife faded away, and God took her. Then the shadows closed around him, and the light of day became dim, for the outer eye was failing; but the eye of faith was bright, and the vision of the soul was clear. Returning from the funeral of Rev.

W. H. Mossman, his intimate associate in labor, he was seized with acute suffering, but struggled on for three weeks with much wandering of the mind. The day before his departure, in a lucid interval he said; "Whether I live or die, it is all right." The end came March 22, 1905. The conference has been lonesome since Brother Bignell left.*

"Samantha Bignell, wife of the Rev. W. P. Bignell, of the Erie Conference, was born near Lockport, N. Y., in 1826, and passed from earth to the better land, from her home in Greenville, Pa., February 26, 1904. There are those who fall so naturally into God's hands that they seem all unconscious; they are beautiful, and know it not; heroic, and would be startled to be so called; divine, and are as innocent of the fact as a child of its sweet simplicity. She just went about doing the beautiful things of God. She was the incarnation of practical Christianity; not in contemplations did she dwell, but in deeds. She knew that everybody lived weary, sad, burdened, and that all needed the Christ; and her hand, which never tired, pressed the cup of cold water to thousands of parched lips. When she herself was shut in needing to be ministered unto, still her hands found strength to write, and her love sent sweet messages to the lonely, the poor and the discouraged. Many and many a heart found her messages as the dew of the morning. Doubts and despondency did not flourish where she was; gloom was a cloud which never rose above her horizon. She could open her house and heart to an old and helpless lady, and make her last days a paradise. No daughter ever ministered more lovingly and tenderly to her own mother.

"There is an event in her life which is national in its character. When the conflict between the North and the South broke out, she volunteered her services to the Chris-

*W. P. Bignell—Licensed to preach, 1851; admitted on trial, 1851; full connection, 1853; deacon, 1853 Baker; elder, 1855, Morris; deceased, Greenville, Pa., March 22, 1905. Appointments—1851, Waterford; 1852, Conneautville; 1853, Kingsville; 1854-'55, Westfield; 1856-'57, Forestville and Sheridan; 1858-'59, Silver Creek; 1860, Erie, Simpson Chapel; 1861-'62, Cleveland, St. Clair Street; 1863-'64 North East; 1865-'67, Greenville; 1868-'70, Titusville; 1871-'74, Meadville District; 1875-'78, Franklin District; 1879-'80, Mercer; 1881-'83, Sharon; 1884-'85, Fredonia, N. Y.; 1886, Warren; 1887-'92, Jamestown District; 1893, Jamestown, First Church (nominal); 1894-'98, Sheridan; 1899-1904, superannuated.

tian Commission. Her commission was signed by Dorothy Dix. She was on more than one bloody field, especially Shiloh and Vicksburg. She knew the cannon's roar and the sharp roll of musketry. While the battle raged she ministered to the wounded and dying. She knew personally General Grant, and was with his army at the front. She was located at the hospitals at Corinth, Columbus and Nashville. At the close of the war she was the first matron of the Soldiers' Home in St. Louis, the first in the United States. Had she not been of splendid healthy, vigorous physical organization and resolute will, she would have gone down under the tremendous physical and mental strain. Ever collected, clear-minded, warm-hearted, she knew the thing to do in sudden emergencies. She was not ice to poor fellows groaning and dying, nor yet did her tenderness run away with her good sense. Hundreds of soldiers passed through her hands. Some she helped into the victory over death; some she sent back to be more loyal to the flag; and some to resume an earnest citizenship.

"Her influence over soldiers was peculiarly strong and helpful. Her words were sunshine and hope. Two young fellows, convalescing, had become despondent, looking gloomily on the future. She aroused them to seek good literature, and quickened them to think there was a noble future. When the Grand Army met in Buffalo, one of those men came from Massachusetts; his ways had been blessed, wealth had come, and he sought Mrs. Bignell and her husband to invite them to visit him on the shores of the ocean, and to tell her that he owed all in life to her faithfulness. When the true history of the war shall be written the name of such a woman must be placed among those who did most for their country's honor.

"Shortly after the close of the war she returned to Greenville, and there became the wife of Doctor Bignell. True wife, loving companion, genial friend, model pastor's wife, and noble dispenser of the mind which was in Christ! To follow her on separate charges is not necessary. When her husband had gloriously completed a half century in the service of the Master, they settled among their old friends in Greenville. Her days of toil were well

nigh over, yet she busied her hands in ministry till death stilled them.

"She received many honors, being made chaplain of the Association of Army Nurses of the Civil War; for some time was vice-president of the Erie Conference W. H. M. Society; and Dickey Post G. A. R. looked upon her as their crown. When with trailing colors the old soldiers marched into the church and sat as mourners, they all felt the one they honored most had preceded them within the veil. On her casket rested lovingly the Stars and Stripes."

Ezra Wade, John Thomas Boyle.

Ezra Wade was born in Bristolville, Trumbull Co., Ohio, April 23, 1823; and died in Geneva, Ohio, April 26, 1891. He was licensed to preach in 1849, and was admitted into the travelling connection in 1851. He was united in marriage with Miss D. E. Davis July 15, 1845. He was supernumerary in 1857, 1873, 1874, 1876, 1877; and permanently superannuated in 1878. He became a member of the East Ohio Conference at the division.

Mr. Gregg says of him when he entered the conference:

"Mr. Wade was rather tall and well-proportioned in size, a modest, quiet man in the conference, never placing himself prominently before his brethren, as if anxious for notoriety or position, hence his real worth was not generally known by his brethren; but was, nevertheless, a very fair preacher, and an excellent Christian man."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 387, 388.)*

"He was always true to his church and ministerial covenants, enjoyed and availed himself of the public means of grace whenever practicable, was an eager and interested listener to the preaching of the word, and an inspiration to the preacher. During the last few months of his earthly sojourn he seemed to be ripening for heaven and home."*—*(Minutes of Conferences, Vol. XXIII, 1891, p. 398.)*

*Ezra Wade—Licensed to preach, 1849; admitted on trial, 1851; full connection, 1853; deacon, 1853 Baker; elder, 1855, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Geneva, O., April 26, 1891. Appointments—1851, Ellsworth; 1852-'53, Hartford; 1854-'55, Southington; 1856, Mechanicsville; 1857, supernumerary; 1858-'59, Mecca; 1860,

John Thomas Boyle was the son of Christian parents and grew up to manhood under wholesome religious influence. He was dedicated to God in baptism in his infancy and lived in an atmosphere of spiritual sweetness. He formally united with the Methodist Episcopal Church at the age of nineteen. He taught in the public schools of Clarion County, Pennsylvania, for some years, and was then employed in the Beaver Furnace as bookkeeper. Believing that he was called of God to the holy ministry, he began to hold meetings for prayer and testimony and was greatly blessed in this work. He was licensed to exhort in 1848, and to preach in 1849. He spent one year in Washington and Jefferson College, and then entered Allegheny College but did not complete the course. In 1851 he enlisted in the itinerant army in the Erie Conference. He was transferred to the Missouri and Arkansas Conference in 1865, and later became a member of the Missouri Conference. Failing health admonished him that he must rest, and, after one year in the supernumerary relation, he was superannuated in 1884. He was honored with important trusts which he discharged with fidelity. In 1864, he went out under the auspices of the Christian Commission, and was for several months on duty with the Army of the Potomac. In 1880 he represented his conference in the General Conference. He established his home in Trenton, Missouri, in 1881, and the following year was appointed postmaster and filled the position with eminent satisfaction for four years.

Mr. Boyle had been in failing health for a number of years. He was a constant sufferer from dyspepsia, and afflicted with bronchitis, which involved his lungs; and after a severe hemorrhage, he gradually went down with a slow consumption. He was patient and cheerful to the last. He said to a friend some days before his dissolution: "I have been successful, as men count success, in my ministry, having served the church as faithfully as I knew. Many souls have been converted and added to the church. In all this I rejoice; but I cannot trust in this.

Williamsfield; 1861, Niles and Liberty; 1862, Girard and Liberty; 1863 Rockville; 1864-'66, Grand River; 1867, Aurora; 1868, Southington and Wilson's Chapel; 1869, Mesopotamia; 1870-'71, Kinsman and State Line; 1872, Jackson; 1873-'74, supernumerary; 1875, Bloomfield and Bristol (second preacher); 1876-'77, supernumerary; 1878-'90, superannuated.

Nothing avails me now but the blood shed for me. I am on the Rock of Ages, the solid rock. I am ready at any time." One who knew him well says; "Our brother had a happy combination of natural and acquired abilities that made him a highly prized companion in all the relations of life. He was patient, but decisive; gentle, but firm of purpose; tender and sympathetic, but with courage undaunted amid all perils. His exalted purity and unflinching integrity were joined with the rare possession of common sense."—*(Minutes of Conferences, Vol. XXV, 1894, p. 107.)*

John Thomas Boyle was born in Phillipsburg, Center Co., Pa., May 1, 1825. The following year the family moved to Clarion County. He was united in marriage with Miss Sarah A. Laughlin, January 1, 1850. He died in Trenton, Missouri, June 30, 1893.*

William R. Johnson, John S. Lytle.

William R. Johnson was born in Pettigoe, Fermanagh County, Ireland, June 5, 1797; and died at Hubbard, Trumbull Co., Ohio, April 4, 1887. "He was a man of sterling integrity, pure in motive, and of clear and positive convictions. He began preaching at the age of eighteen, and thus continued to honor his Master in his native land till 1840, when he came to this country, where he was soon after—1851—admitted to the Erie Conference, doing most efficient service for thirteen years. For a number of years preceding his death he had been on the honored list of superannuates, retaining this position with singular dignity and respect. With well preserved faculties, an unyielding confidence in God, a pure love for the Church, he met his last foe. During the last weeks of watching and waiting, the promises of the Bible afforded

*J. T. Boyle—Licensed to preach, 1849; admitted on trial, 1851; full connection, 1853; deacon, 1853, Baker; elder, 1855, Morris; transferred to Missouri and Arkansas Conference, 1865; became a member of the Missouri Conference at its separation from Missouri and Arkansas Conference, 1868; deceased Trenton, Mo., June 30, 1893. Appointments—1851, Pleasantville; 1852, New Bethlehem; 1853-'54, Brookville; 1855-'56, Clarion; 1857-'58, New Wilmington; 1859, Poland; 1860-'61, Mt. Jackson; 1862-'64, Niles; 1865, St. Joseph, Mo.; 1866-'67, Savannah, Mo.; 1868-'71, St. Joseph District; 1872-'73, Maryville, Mo.; 1874, Macon, Mo.; 1875, Princeton District; 1876-'78, Trenton District; 1879, Kirksville, Mo.; 1880, St. Joseph Circuit; 1881-'82, Edinburg, Mo.; 1883, supernumerary; 1884-'92, superannuated.

him an increasing delight, and hymn after hymn, many of them very old, was repeated, interspersed with shouts of victory through the blood of the Lamb. He is not; God has taken him to join the company of kindred spirits."* —*(Minutes of Conferences, Vol. XXI, 1887, p. 348.)*

John S. Lytle was born in Lancaster county, Pennsylvania, April 6, 1820. He died in Parker City, September 9, 1879. He was converted in his twenty-third year, under the preaching of G. F. Reeser and John Abbott, of the Shippenville Circuit and entered the ministry at thirty. Though his preliminary education was very limited, yet his industry and native talents were such that he rapidly rose from the humbler appointments to the most important, and such was his success in his work, that the people became greatly attached to him. Better than this, sinners were awakened under his preaching, and souls were born into the Kingdom. He was blessed with excellent health, so that for twenty-nine years he regularly pursued the work of the Conference, including one year during which he labored as a supply. Mr. Gregg says—and he speaks of the first entrance of Brother Lytle upon his chosen profession—"Mr. Lytle was a moderate-sized young man, quick and energetic in his movements, warm and ardent in his religious exercises. His sermons were full of points and striking illustrations, delivered with a warmth of feeling and eloquent flow of language that rendered him quite interesting, and often made sinners tremble, and, withal, was an excellent exhorter, a very useful talent for a young minister."—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 390.)*

Mr. Lytle served as chaplain in the Fiftieth Regiment of Pennsylvania Volunteers in the great Civil War, and distinguished himself both as a soldier and a faithful Christian minister.

He was a man of a sunny disposition. Always jovial and light of heart, he had a magnetism about him that

*W. R. Johnson—Licensed to preach, 1817; admitted on trial, 1851; full connection, 1855; deacon, 1850, Janes; elder, 1857, Scott; became a member of the East Ohio Conference at its organization 1876; deceased, Hubbard, O., April 4, 1887. Appointments—1851, Riceville; 1852-'53, Wesleyville; 1854-'55, Saegertown; 1856, Jefferson; 1857, Gustavus; 1858, Hendersonville; 1859, Pine Grove; 1860, Washington and Clintonville; 1861-'86, superannuated.

seemed to draw people to him as by an invisible power. He was fond of children and they were always his friends. Hence it is not wonderful that we find his love for his own family so strong that when the destroyer had prostrated him, he should find it the most difficult thing for him to give them up.

His malady came on quite stealthily, so that he did not suspect its serious nature. It began with a very slight sensation of fullness in the throat; then it increased so that it amounted to a positive annoyance in speaking. Finally it so troubled him that he gave up extemporaneous speaking, and took the more deliberate one of reading his sermons. His ministry closed with the last Sabbath in July, when he preached and took his Missionary Collection. Thus a prominent characteristic of his life was illustrated by this last official act, namely, his faithfulness to his work. He believed in keeping our rules rather than mending them.

He now grew rapidly worse, so that he was soon unable to make any physical exertion. He went to Chautauqua Lake in hope of benefit from change, but all in vain. Yet he rejoiced in being there because it gave him such good opportunity to see his brethren and old friends. He returned home but to take his bed. He survived his return but two weeks. The closing scene shall be told in the language of his daughter: "For two days his sufferings were very great, and his mind wandered, but toward the close he knew and recognized us all. He was conscious that death was near, but said, 'It is all right, there is but one way to glory.' A few hours before his death he talked about the Conference, and his brethren in the ministry, and his work in the Church. It was hard for him to give up his work and his family. After talking some time about the Church and matters pertaining thereto, he pronounced these words very distinctly, 'And now may the peace of God, which maketh rich and addeth no sorrow, be and remain with you and the Church of God, now and forever, Amen.' He said no more about the Church, but talked to the family. One remark fastened itself upon our minds. It was this, 'Do not find fault with the Church. No matter what individual members may say or do, remember that they alone are not the Church.'

About an hour before he ceased to breathe, he fell into a sleep, and so passed away."*

H. P. Henderson.

H. P. Henderson was born in Pamela, Jefferson Co., N. Y., Sept. 26, 1824. His father, Joseph P. Henderson, was a native of Vermont, served in the war of 1812, and died in Newaygo County, Michigan, at the age of over ninety years. His mother, Laura Cole, was a native of Jefferson County, New York. In the spring of 1831, the family moved to the state of Ohio, built a log cabin, and experienced all the privations incident to a pioneer life. There were no schools in the neighborhood, and no opportunity to acquire an education. In 1835, they moved into the township of Brooklyn, South of Cleveland, and in 1836 the subject of our sketch attended school for about two months—the first time in his life, and the only schooling until he was nineteen years of age.

He received no religious instruction at home. His father was strongly inclined to skepticism, opposed to religion, and would not permit his children to attend religious meetings. He was fifteen years of age when he attended the first religious service. Later in life, however, his father became a Christian.

At the age of seventeen, Mr. Henderson left home empty handed, but with good health and "plenty of ambition, and not afraid to work, he had no fears for the future." He worked his way back to his native place in New York where he remained three years, finding a temporary home with a Christian family to whom he ever acknowledged himself greatly indebted for his first abiding religious impressions. He was converted in 1843 at a revival meeting held in the school house, and immediately united with the Methodist Episcopal Church.

Brother Henderson says; "Not long after my conversion, I felt a strong impression that I ought to become a preacher; but when I considered how little I was quali-

*J. S. Lytle—Licensed to preach, 1850; admitted on trial, 1851; full connection, 1853; deacon, 1853, Baker; elder, 1855, Morris; deceased Parker City, Pa., September 9, 1879. Appointments—1851, Clintonville; 1852-'53, Harrisville; 1854-55, Williamsfield; 1856-'57, Panama; 1858-'59, Jamestown, N. Y.; 1860-'61, Warren, Pa.; 1862, Chaplain, U. S. A.; 1863-'65, Cleveland, Erie Street; 1866-'67, Corry; 1868, Youngstown; 1869-'70, Oil City; 1871, Greenville; 1872-'75 New Castle District; 1876-'78, Parker City.

fied for such a great work, I thought it must be a delusion and tried in vain to shake it off. The impression followed me, and I knew not what to do. Finally I was advised by some of the brethren, to whom I had gone for counsel, to go to some good school and prepare myself for the work to which God had evidently called me. After mature deliberation I concluded that I could do no better than follow their advice. In the fall of 1844, I returned to Ohio and became a student in the 'Brooklyn Academy' located a little south of Cleveland. The Rev. Moses Merrill, one of the best men I ever knew, was at the head of the institution. I remained in that school sixteen months, supporting myself. Working out of school hours, I made the best use of my time and opportunities I could, studied hard, and was told that I made good progress. At the end of sixteen months I went before the board of examiners for Cuyahoga County, who, after a thorough examination, pronounced me qualified to teach a district school and gave me a certificate to that effect. I then taught school three winters in succession, and in the meantime devoted as much time to the study of theology as I could spare from my other duties.

"November 18th, 1845, I married Miss Mary Dewey, the only child of Dr. and Mrs. Dewey of Brooklyn, Ohio. My father-in-law was a local elder in the Methodist Episcopal Church, and was a great help to me in my work of preparation for the ministry. My wife being an only child, her parents desired us to make our home with them. In 1848, the Doctor gave up his practice as a physician, and we moved to their farm in the township of Orange, ten miles east of Cleveland. That brought us within the bounds of the Erie Conference.

"May 26th, 1849, I was licensed to preach by vote of the Quarterly Conference of the Newburg Circuit. Rev. Ira Eddy was preacher in charge; Rev. William F. Day was junior preacher; and Dr. Timothy Goodwin, presiding elder."—*(Letter to the Author, dated Albion, Michigan, Nov. 5, 1903.)*

On February 22, 1850, he started for the Harpersfield Circuit, to fill out the balance of the Conference year in the place of J. E. Aikin, who was obliged to retire from the work on account of declining health. J. C. Ayres was the presiding elder. The next conference year, he sup-

plied Shippenville Circuit, under W. F. Wilson, presiding elder, and Edwin Hull, preacher in charge. The circuit then had sixteen appointments. Six protracted meetings were held resulting in three hundred conversions. The last protracted meeting was one of peculiar interest. It was held in Richland township where there was a little class of eight members. The Evangelicals or "Albrights" had a comfortable meeting-house, but at that time no preachers, and Mr. Henderson was offered the church in which to hold service. A series of meetings was begun on the last of February, 1851, and continued fourteen days, resulting in one hundred and twelve conversions. Mr. Henderson says; "At one of the evening meetings, the power of God to convict, convert, and save, was manifested in a remarkable manner. As we were singing the closing hymn, suddenly there was a great commotion in the house, and twenty-five or thirty persons fell flat on the floor. Some rushed out of the church in great alarm, while others came to the altar in deep penitence, and ten or twelve sinners were converted that night. A meeting was appointed for ten o'clock next morning. Before the hour arrived the house was filled with people. The feeling in the congregation was so intense that the preaching service was dispensed with, and after a few words of exhortation, the invitation was given, and in less than five minutes thirty earnest seekers were at the altar, and in a short time twenty-two out of the thirty were soundly converted. Nearly all were heads of families, and two of the number were over seventy-five years of age. So our little class of eight grew to one hundred and twenty, and not long after a new church was built. I passed through the place fifteen years later, and was told that seventy per cent of the converts at that meeting were holding out faithful."—*(Letter to the Author.)*

Brother Henderson was received on trial in the Erie Conference in 1851. He was transferred to the Kentucky Conference in 1865, to the Erie Conference in 1866, and to the Michigan Conference in 1868. He was presiding elder of the Big Rapids District in 1873-'76. He was supernumerary in 1882, and again in 1886-1892; and superannuated in 1893. Writing, in his eightieth year, from his comfortable home in Albion, Michigan, he says; "Now in my eightieth year, my health is poor, but manage to

get to church twice nearly every Sunday. Am often called to attend funerals; and assist as much as I can in the work of the Church."*

JAMES G. THOMPSON, ABRAM S. DOBBS.

John G. Thompson was born in Center County, Pennsylvania, August 31, 1822, and died at Morland, Kansas, August 21, 1905. He was converted in 1840 at a camp-meeting held near Georgeville, Indiana County, and united with the Methodist Episcopal Church within the bounds of the Kittanning Circuit. Mr. Gregg relates; "He was licensed to exhort on the 17th of June, 1842, and entered upon the work at once and with energy, but for four years stubbornly resisted the growing impression upon his mind that it was his duty to preach the gospel, until his trouble of mind became so great as to be no longer endurable. One day, while alone in the woods meditating, praying, and weeping over this subject, he resolved in the strength of God he would do the best he could, and immediately made his feelings known to Rev. William Lynch, preacher in charge of the circuit, who immediately took measures to secure him license to preach, which was granted by the Quarterly Conference, Sept. 7, 1846."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 396, 397.)*

He was admitted on trial in the Erie Conference in 1851, and did effective service thirty years. He was supernumerary in 1873, and again in 1877, and superannuated in 1885† He located in 1857, but was readmitted the next year. He was transferred to the Missouri and Arkansas Conference in 1866.

*H. P. Henderson—Licensed to preach, 1849; admitted on trial, 1851; full connection, 1853; deacon, 1853, Baker; elder, 1855, Morris; transferred to Kentucky Conference, 1865; transferred to Erie Conference, 1866; transferred to Michigan Conference, 1868. Appointments—1851, Mayville; 1852-'53, Morgan; 1854, Exchangeville; 1855, Mt. Jackson; 1856, Chagrin Falls; 1857 Newburg; 1858-'59, Cleveland, City Mission; 1860, Twinsburg; 1861-'62, Braceville; 1863-'64, Franklin, O.; 1865, Lexington, Ky.; 1866-'67, Curllsville; 1868-'69, Allegan, Mich.; 1870, Pawpaw, Mich.; 1871-'72, Jonesville Mich.; 1873-'76, Big Rapids District; 1877-'78, Galesburg, Mich.; 1879-'80, Cedar Springs, Mich.; 1881, Plainwell, Mich.; 1882, supernumerary, supplied Plainwell; 1883-'84, Litchfield, Mich.; 1885, Springport, Mich.; 1886-'92, supernumerary; 1893-1907, superannuated; present residence, Albion, Mich.

†His memoir says 1887; probably a mistake.

"He was a man of upright life, gentle and kind; a zealous Christian, a good preacher and a faithful pastor. To know his life is to know how he died. We have in his life a more eloquent testimony than words can give. He was a great sufferer for the last few months, but was not thought to be in immediate danger until a very short time before his death."*—*(W. J. M. in Pittsburg Christian Advocate, Sept. 28, 1905.)*

Abram Smith Dobbs was born in Butler, Pa., Sept. 17, 1828. His parents were devoted members of the Methodist Episcopal Church, and Abram enjoyed a genuine religious experience in early childhood. At nine years of age he united with the church, but remained a member only a short time. He joined the church again in 1850, and was soon licensed to preach. He was received on trial in the Erie Conference in 1851. In 1853 he located that he might more thoroughly prepare for the work of the ministry. He graduated from Allegheny College, and the Boston School of Theology. In 1857 he was re-admitted to the traveling connection in the New England Conference. Because of failing health he was made supernumerary in 1860, and located in 1862. He was re-admitted to the Erie Conference in 1864; transferred to the South Carolina Conference in 1880; re-transferred in 1883; and three years later expelled from the ministry and membership of the church. The Judicial Conference so far modified the penalty as to restore him to church membership, and he was again licensed to preach. He was a man of no ordinary mind, and a good preacher. He traveled extensively in Palestine and Egypt. He labored earnestly for the equipment and endowment of Chamberlain Institute, of which he was for some time

*J. G. Thompson—Licensed to preach, 1846; admitted on trial, 1851; full connection, 1853; deacon, 1851, Morris; elder, 1855, Morris; located, 1857; re-admitted, 1858; transferred to Missouri and Arkansas Conference, 1866; deceased, Morland, Kas., August 21, 1905. Appointments—1851 Hendersonville; 1852, Clintonville; 1853, North Hope; 1854-'55, Curllsville; 1856, Shippenville; 1858, Vernon; 1859-'60, Clarksville; 1861-'62, Harrisville; 1863, Greenwood; 1864-'65, Mt. Jackson; 1867-'68, Hamilton and Kingston, Mo.; 1869-'70, Chillicothe District; 1871, Empire, Mo.; 1872, Fillmore, Mo.; 1873 supernumerary; 1874, Memphis, Mo.; 1875, Memphis Circuit, Mo.; 1876, Unionville,, Mo.; 1877, supernumerary; 1878-80, Bethany, Mo.; 1881, Winston, Mo.; 1882, Kingston, Mo.; 1883-'84, Barnard, Mo.; 1885-1904, superannuated.

principal. After his separation from the active itinerant ranks, he preached and lectured in the west. He closed his earthly career at Mount Pleasant, Iowa, August 24, 1902.*

Abraham H. Bowers.

Abraham H. Bowers was born in Lincolnshire, England, Feb. 13, 1825. His father dying when he was about six years of age, he was left to the care of a pious mother who was a member of the Wesleyan Methodist Church. Abraham was converted March 24, 1842, and in 1845 licensed to preach. He came to America in the spring of 1849, and settled in Detroit, Michigan, but soon after removed to Cleveland, O. He was received on trial in the Erie Conference in 1851, and was effective nearly thirty-six years. April 8, 1852, he married Ann J. Climo, of Cleveland, who cheerfully and devotedly shared with him the labors and joys of the life and work of an itinerant. He was serving his third year on the Wesleyville charge, when he at once ceased to work and live, Dec. 3, 1891. Brother Bowers was a gospel preacher, and believed in a present and full salvation. "His language was chaste, his manner and style enthusiastic, and the gospel was to him an unfailing fountain of joy. His home was a happy one for there was constant sunshine. No matter what clouds were without, his home was a restful sanctuary. His last utterances were:

*A. S. Dobbs—Licensed to preach, 1850; admitted on trial, 1851; full connection 1853; deacon, 1853, Baker; elder, not able to ascertain; located, 1853; re-admitted, New England Conference, 1857; located, 1862; re-admitted, Erie Conference, 1864; suspended, 1879, the Judicial Conference to which he appealed reversing the action of the Conference; transferred to South Carolina Conference, 1880; transferred to Erie Conference, 1883; expelled 1886, the Judicial Conference to which he appealed lifting so much of the penalty of expulsion as to leave him a member of the Church without ministerial authority; deceased, Mt. Pleasant, Ia., August 24, 1902. Appointments—1851, Cooperstown; 1852 New Wilmington; 1857-58, Princeton, Mass.; 1859, Webster, Mass.; 1860, name not on minutes; 1861, superannuated; 1864, Randolph; 1865, East Randolph; 1866, Randolph; 1867, Principal, Chamberlain Institute; 1868-'69, Erie, First Church; 1870, New Castle; 1871-'73, Newburg; 1874-'75, Corry; 1876, North East; 1877, Girard; 1878, Meadville State Street; 1880-'82, Charleston, S. C., Centenary Church; 1883, Perrysburg; 1884, supernumerary; 1885, case referred to presiding elder of Erie District for investigation.

'Jesus, lover of my soul,
Let me to Thy bosom fly,'

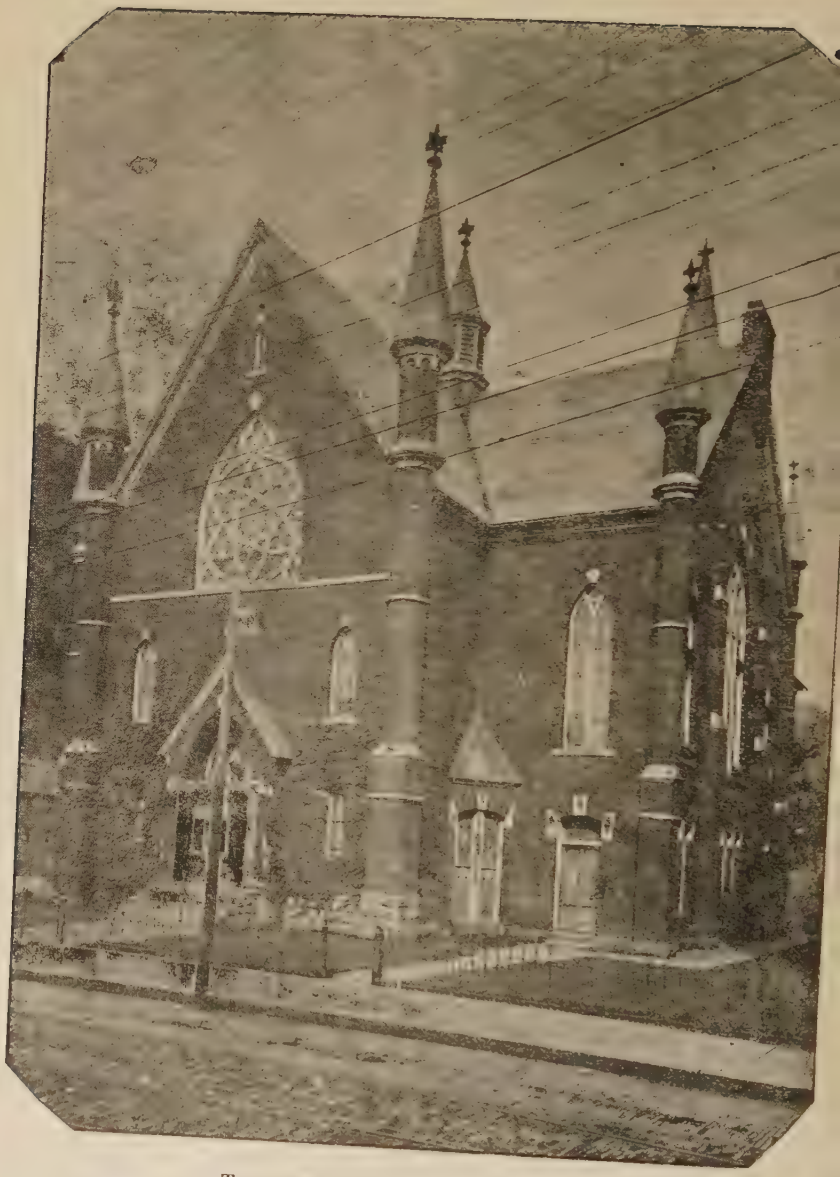
And in a few moments he fell asleep in Jesus."*

Oil City Methodism.

In 1851 Rev. A. S. Dobbs had an appointment at Brown School House, six or seven miles northwest of the mouth of Oil Creek. A Mrs. Holliday and her daughter Cassandra who lived on the bluff above the river bank rode to meeting on the same horse. At their invitation Mr. Dobbs preached at their house. While visiting at the Hollidays he crossed the river to the South side and preached the first sermon ever preached at that place. His audience consisted of three women, two little girls and one boy; and his text was Eccl. xi, 2, "Give a portion to seven, and also to eight." This sermon was preached in "buckwheat threshing time." This, however, was not the first sermon preached in Oil City. Rev. Samuel Gregg says in his history, speaking of the beginnings of his own ministry; "He preached one day where Oil City now stands to one man and forty women, all the other men in the place being at work in an iron furnace."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 296.)*

In about 1860 Mr. Dobbs, then a local preacher, and not under appointment, preached several times in Oil City, gathered together a few scattered members and organized a class which was adopted by Rev. Jonathan Whitely, at that time pastor at Franklin. About the same time he preached what may have been the first sermon in Petroleum Centre, in the kitchen of the house of G. W. McClintock. He organized also a class at the "Blood Farm," John Blood, class-leader, and another at the "Tarr Farm," preaching in the office of Heman Jones. He

*A. H. Bowers—Licensed to preach, 1845; admitted on trial, 1851; full connection, 1853; deacon, 1853 Baker; elder, 1855, Morris; deceased, Wesleyville, Pa., December 3, 1891. Appointments—1851, Concord; 1852, Kingsville; 1853, Edinboro; 1854, Cambridge; 1855, Cambridge and La Boeuff Mission; 1856, Rockville; 1857, Saegertown; 1858, Espyville; 1859-'60, Salem; 1861-62, Delaware Grove; 1863 superannuated; 1864-'65, Rockland; 1866-'68, Riceville; 1869, supernumerary; 1870, Vienna and Brookfield, but excused from going to his appointment; 1871, Youngsville; 1872, Fagundus City; 1873-75, supernumerary; 1876-'77, Pine Grove and Farmington; 1878-'79, Dayton; 1880-'81, Ashville and Busti; 1882, Perrysburg; 1883-'85, Greenfield and Mina; 1886-'87, Asbury; 1888, Chautauqua; 1889-'91, Wesleyville.



TRINITY M. E. CHURCH, OIL CITY.

preached in James H. Davis' house at the "McElhaney Farm" where a class and Sunday school were organized.

"In the matter of church organization and buildings Oil City people can indulge in a feeling of just pride. The progress has been most gratifying and creditable to us as a community. The first building the writer recollects was a frame structure, lined with cotton cloth instead of plaster, that was once used as a banking office by C. V. Culver. This had been removed from Main St. to the flats, to about where the National Transit shops are. This was early in 1862. Only occasional services were held, there being no stated pastors or permanent church organizations here then. Boards set on trestles served as seats. These were well saturated with the oil from the rubber coats of the male worshipers. When they could be had, newspapers were provided for the ladies in attendance to preserve their dresses. The congregations were large and earnest, and the collections always very liberal.

"Trinity Methodist Episcopal church was among the first to commence work here, and their ministrations date back to the time of the old Oil Creek furnace in 1831. In 1848 this was known as the Oil Creek Mission under Rev. Mr. Van Horn (E. J. L. Baker, P. E.) and the first class was organized with James Halyday as leader. It was made a station in 1862, under Rev. Milton Smith, (J. W. Lowe, P. E.) and a church erected on the block facing Centre, Sycamore and Spring streets, costing $3,000. The church bell was swung in an oil derrick in the rear of the building. This derrick was popularly known as the 'Holy Derrick.' The church was dedicated in 1863. The first official board consisted of: L. M. Gordon, C. F. Hasson, W. D. Riddle, H. C. Sheriff, J. W. Blaisdell, J. L. Mechlin, Joseph Hooton, F. Coast, J. Camp, William Kramer, Robert Alcorn, J. Campbell and Isaac B. Jacobs, whose corporate name was 'Official Board of Trinity Methodist Episcopal Church.' This building was in the 'burned district' of 1866, and in 1867 the deserted Presbyterian church of Pithole was secured and removed to the Spring-Sycamore-Centre street location It was succeeded by the present Trinity church erected in 1876 by Messrs. D. L. Trax, Wesley Chambers, E. M. Hukill, E. C. Bradley, and John S. Rich, the building

GRACE M. E. CHURCH, OIL CITY, PA.

committee, after plans by Jacob Snyder, of Akron, O., at a cost of $45,000. The building was dedicated June 17, 1877 by Bishop R. D. Foster."—*(Souvenir of The Oil City Derrick illustrating the City of Oil City, Pennsylvania, in the year 1896, p. 7.)*

Grace Methodist Episcopal Church held its first regular services in 1863, when Revs. John McCombs and J. M. Groves preached in the old school house on the hill, above what was then known as Venango City, a mission point on President Circuit. These two gentlemen conducted a successful revival during the years mentioned, and were succeeded by Rev. J. W. Weldon in 1864, who made his headquarters here and preached in the houses of the members. In 1865 the church was organized by the new pastors, N. C. Brown and L. G. Merrill. Two classes were formed, with D. W. Amy and L. Milliken as leaders. A union of these classes with the Oil City church was effected in 1868, with Rev. J. Whitely as pastor, and services were conducted in the Smith & Allison hall. The union was not satisfactory and they were again united to the old circuit which, at the Erie Conference of 1867, was first known as Venango City charge, and placed under the pastorate of Revs. R. F. Keeler and J. P. Hicks. In 1868, Venango City and Reno were made a separate charge with R. F. Keeler as pastor. The first church building on East Third street was commenced in 1869 under R. D. Waltz as pastor; and was dedicated by Dr. I. C. Pershing in 1870. The cost was about $4.500. It was not freed from debt until the pastorate of Rev. M. Miller thirteen years later. The new church at the corner of Central Avenue and First street was dedicated by Rev. B. I. Ives, D.D., in 1895. It cost $50,740. The building committee were A. P. Dale, George Steffee, Major J. B. Maitland, F. S. Richards, S. L. Cribbs and H. H. Fair."—*(Souvenir of The Oil City Derrick illustrating the City of Oil City, Pennsylvania, in the year 1896, pages 8, 9.)*

Progress of the Work.

The religious interest found in that part of the Erie Conference which lies within the state of New York is well expressed by "A. B." who writes in 1851.

"In this part of our conference, embracing all of Chau-

tauqua and some portion of Cattaraugus county, we have some excellent stations and circuits. We do not say better than can be found in other parts, but good enough for any one who is willing to do his duty in the Lord's vineyard. And they are growing better every year. One respect in which they are better than formerly is that the people are waking up to the importance of church building. Within two or three years there have been erected —and in process of erection—plain, comfortable houses for the worship of God, in the following places: one in Sherman, three in Chautauqua, two in Harmony, one in Busti, two in the town of Charlotte, and one in East Randolph. Our house at the centre of Charlotte was dedicated to the worship of the Divine Being on the sixth instant. It is not a large house nor a costly one; not what some would call a grand house, but a good, substantial, snug house—one in which it is hoped God will dwell and hear the prayers of his people, pour out his Holy Spirit, and powerfully revive his work. . . .

"The two houses in Charlotte owe their existence to the indomitable energy and untiring perseverence of Rev. R. L. Blackmar. He is a man of *great tact* with a subscription paper. By his indefatigable labors he succeeded in getting these two houses under way. One is now ready for the reception of its worshipers and the proclamation of God's holy truth. The other will be dedicated in a few weeks. Glorious achievement! to succeed in rearing up beautiful temples for the worship of God. More glorious than the achievements of the man that makes a great noise and stir in the community, and leaves the way all blockaded to his successors."—*(Pittsburg Christian Advocate, Dec. 5, 1851.)*

John Abbott writes: "Not long since, we held a protracted meeting at Wallaceville, where there was not a member of the Methodist Episcopal Church living at the time the meeting commenced. Now we have a large and flourishing class. Forty-one were received on probation at the close of the meeting. The brethren are striving to build a meeting house in the place, and we hope they will succeed. The place belongs to Mr. Wallace, of Pittsburg, and we hope he will think of us in his liberality, and help to finish the house. We are now holding a protracted meeting in the Kean School House, and there is a

shaking among the dry bones. From fifteen to twenty were forward for prayers last night; a number have experienced religion; and our prayer is that the Lord will bless the whole community. This, too, is a new place, but we think hereafter will be occupied. We have received two hundred and twenty-five on probation since conference. To God be all the glory!" Wallaceville was on the Cooperstown Circuit. E. T. Wheeler was second preacher, and an efficient assistant.—*(Pittsburg Christian Advocate, May 13, 1851.)*

"The new church edifice recently erected by the friends in Monroe, was dedicated to the worship of Almighty God, on Friday, the fifteenth ultimo. It is a plain but neat house, thirty-three by forty, and is nearly free from debt. The society in Monroe have long suffered much inconvenience for the want of a suitable place to worship, but now they have one fully adequate to their wants."—*(William A. Matson in Pittsburg Christian Advocate, Jan. 14, 1851.)*

Rev. C. Cooke, D.D., who had part in the dedicatory services of our new church in Brookville, Pennsylvania, in 1851, says; "Of the Methodist Church I may speak freely. It is happily located, as near as may be at the centre of the town—is constructed of wood on a stone basement. The basement has a spacious Sabbath School room, which, as soon as seated, will be occupied, I trust; and two beautiful class-rooms, all nearly ready for occupancy. The house is forty-two by fifty-two feet—sixteen feet from floor to ceiling—and well finished. It is surmounted by a cupalo about sixteen feet above the room, and on that a square pyramidal spire rises some twenty-six feet more, pointing beautifully to the source whence Methodism has received its unction and success, and indicating the dependence of those who have contributed to its erection upon the great architect to build up the cause of Christianity in their flourishing borough. The ladies have placed a beautiful Bible in the pulpit; and the taste of Judge Heath will never be forgotten while the beautiful chandeliers and pulpit lamps shed prismatic light on the congregation. It would seem that all who have aided in building this house for the Lord have done well their part—the architect, contributors, and all. Fifteen months ago, the Methodist Episcopal Church there consisted of

about twenty or twenty-five members, and now can boast of about thrice that number. The most liberal, when Brother Reeser proposed to build, though anxious it should be done, thought it was impracticable. Faith, prayer, patience, and perseverence have triumphed. The lot and buildings cost about $2,500, one thousand of which remained unsubscribed; and of course unpaid, up to the time of dedication. The pledges and cash contributed on that occasion amounted to the handsome sum of $660, leaving a balance of only $340 due."—*(Pittsburg Christian Advocate, Nov. 4, 1851.)*

Mount Hope Methodist Episcopal Church is at New Vernon, and is the product of a revival held near New Lebanon, in 1851. The class—consisting of twenty members—was organized, at the house of George Marsteller, under the leadership of John Abbott and Elisha T. Wheeler. Elisha Moon was the first class leader. In 1854 a house of worship was erected on land donated by Joseph and Daniel Holloway.

The Methodist Episcopal Church at New Lebanon, Pennsylvania, was organized by John Abbott, February 10, 1851, with the following members; James Muse, Hannah Muse, A. Voorhees and wife, H. C. Jewel, Eli Cole and wife, E. C. Voorhees, Emaline Voorhees, John Smith and wife, A. Smith, Mrs. E. Moore, and Pelina Cole. The appointment at first belonged to the Cooperstown Circuit, and was afterwards changed to that of New Lebanon. The first building, a frame structure, 40x45, was dedicated, May 21, 1852. The cost was $809.87. This was removed to the present site in 1875, and repaired at a cost of $1,000.—*(History of Mercer County, Brown, Runk & Co., 1888, p. 482.)*

In 1851, a camp-meeting of great power was held at North Washington. B. F. Delo, who reached the ground on Friday says: "The tide of spiritual inflow was rising higher, higher yet, with each succeeding service, and sinners were coming home by the score. On Sunday morning at nine o'clock, the Rev. Williams, then stationed at Butler preached. He did not believe in camp-meetings and was opposed to shouting, it was said. He had never been to such a meeting. Against his protest, the Butler tent brethren took him along. His sermon was a contrast—the joys and trials of the sinner and the joys and

trials of the Christian, with the final destruction of the wicked and triumph of the righteous. When he came to the final triumph of the righteous his spiritual vision became so enlarged that he, like Saul of old, lost himself in the triumphant throng and joined the Hallelujah chorus. The wave struck the preachers on the platform and in the preachers' tents, swept over the congregation to the watchers at the tent doors. For fifteen or twenty minutes everybody seemed to be shouting. Above the noise of the multitude the 'Hallelujah,' with voice like a lion, of the Rev. W. F. Wilson, the presiding elder, came as the discharge of minute guns. I could only think of John's description—'as the noise of many waters.' The neighborhood was principally composed of United Presbyterians, and yet the people were so entranced that deacons and elders came and begged the preachers to continue the meeting through another week."—*(Pittsburg Christian Advocate, August 2, 1900.)*

Conference Session in 1852.

The Erie Conference met in session in Jamestown, New York, July 14, 1852, Bishop Matthew Simpson presiding, Niram Norton, sercetary.

The following persons were admitted on trial; Benjamin Excell, William Beavins, Aaron D. Morton, James B. Orwig, Robert Beatty, Samuel N. Warner, George W. Sisson, Noble W. Jones, Simon S. Burton, George W. Staples, Alexander R. Hammond, Chester T. Kingsbury.

Lorenzo D. Mix, Alden Walker, and W. W. Maltby located.

Benjamin F. Langdon, Goodwin Stoddard, John J. Steadman, and Reuben J. Edwards were announced as having died during the year.*

Appointments for 1852: Cleveland District John C. Ayres, presiding elder; Cleveland—St. Clair Street, G. B. Hawkins; Erie

*G. W. Sisson was admitted on trial, 1852; discontinued, 1854. Appointments—1852 Leon; 1853, Frewsburg.

William Beavins was admitted on trial, 1852; discontinued, 1853. Appointment—1852, Youngstown.

A. R. Hammond was admitted on trial, 1852; full connection, 1854; deacon, 1854, Scott; suspended for one year, 1858; elder, 1863, Simpson; withdrew under charges, 1866. Appointments—1852, Mayville; 1853, Ellington; 1854 Silver Creek; 1855-'56, Youngsville; 1857, supernumerary; 1859, Springfield; 1860, Rootstown and Randolph; 1861, Edinburg and Atwater; 1862-'63, Ellsworth; 1864, supernumerary; 1865, Jackson.

Street Mission, Timothy Goodwin; Perry Street, H. N. Stearns; City Mission; Dillon Prosser; Newburg, Allen Fouts, Samuel Reynolds; Chagrin Falls, E. C. Latimer, Benjamin Excell; Willoughby, Thomas Guy; Painesville, Niram Norton; Mentor, H. D. Cole; Chardon, William Samson, Thomas Radcliff; Concord, W. A. Matson, one to be supplied; Geneva, Potter Sullivan, R. H. Hurlburt; Ashtabula S. C. Frear; Mechanicsville, T. B. Tait; Roderick Norton, Principal of Asbury Seminary—member of Chagrin Falls Quarterly Conference. Erie District, Edwin J. L. Baker, presiding elder; Erie, J. W. Lowe; Erie City Mission, to be supplied; McKean, A. D. Morton, G. W. Staples, D. W. Vorse, sup.; Girard, R. M. Bear; Springfield, John McLean, John Akers; Wesleyville, George Stocking, W. R. Johnson; North East, Joseph Uncles; Kingsville, O. P. Brown, A. H. Bowers; Morgan G. W. Maltby, H. P. Henderson; Waterford, J. B. Hammond, one to be supplied; Edinboro, D. E. Day; Conneautville, J. K. Hallock, W. P. Bignell; Saegertown, Josiah Flower, J. B. Graves; Rockville, S. K. Paden; David Preston, sup., Sunday School Agent—member of the Springfield Quarterly Conference. Ravenna District, William H. Hunter, presiding elder; Ravenna, Thomas Stubbs; Franklin, L. W. Ely; Cuyahoga Falls, Lorenzo Rogers; Tallmadge, J. H. Tagg, D. M. Stearns, sup.; Akron, John Tribby; Charlestown and Freedom W. M. Bear; Mantua, J. W. Hill; Hudson, J. D. Norton; Twinsburg, Valorus Lake; Edinburg, S. W. Ingraham, Hiram Kellogg; Parkman, Lewis Clark, Ira Eddy; Ellsworth, Stephen Heard, one to be supplied. Warren District, John Bain, presiding elder; Warren, Darius Smith; Braceville, H. M. Loud; Windham, W. N. Reno; Nelson, J. H. Vance; Southington, J. L. Holmes; Mesopotamia and West Farmington, A. M. Brown; Bloomfield Asahel Reeves; Windsor, C. R. Chapman; Youngstown, William Beavins; Liberty, B. O. Plimpton; Gustavus, H. S. Winans, J. M. Plant; Hubbard, John Whippo; Sharon and Brookfield, D. C. Wright; Williamsfield, Wareham French, one to be supplied; Hartford, David King, Ezra Wade; Poland, M. H. Bettes, one to be supplied. Meadville District, William Patterson, presiding elder; Meadville, E. J. Kinney; Evansburg I. C. T. McClelland, one to be supplied; Espyville, D. H. Jack, Hiram Luce; Salem, Joseph Leslie, J. B. Orwig; Greenville, Ezra Jones; Clarksville, S. N. Forest, H. M. Chamberlain; Harrisville, J. W. Wilson, J. S. Lytle; Wilmington, John Graham, A. S. Dobbs; New Castle, Hiram Kinsley; Mt. Jackson, William Monks; Mercer, J. R. Locke; Clintonville, J. G. Thompson, one to be supplied; G. W. Clarke, Calvin Kingsley, Professors in Allegheny College—members of Meadville Quarterly Conference. Franklin District, Moses Hill, presiding elder; Franklin, W. F. Day; Hendersonville, Ahab Keller, P. W. Sherwood; Brady's Bend Mission, D. M. Stever; Curllsville, John Crum, Samuel Hollen; New Bethlehem, J. T. Boyle; Punxsutawney, G. F. Reeser; Luthersburg Mission, E. T. Wheeler; Brookville, J. R. Lyon, one to be supplied; Clarion, E. B. Lane; Washington, T. G. McCreary; Shippenville, R. A. Caruthers, Thomas Benn; New Lebanon, Robert Beatty; Cooperstown, Edwin Hull, one to be supplied. Jamestown District, James H. Whallon, presiding elder; Jamestown, J. E. Chapin; Ashville, T. D. Blinn, G. W. Chesbro; Randolph, Alvin Burgess, N. W. Jones; Harmony, Samuel Gregg; Columbus, David Mizener, one to be supplied; Wattsburg, B. S. Hill, S. N. Warner; Riceville, John Abbott, one to be supplied; Pleasantville, John Wrigglesworth, Madison Wood; Youngsville, J. N. Henry, B. D. Himebaugh; Warren, R.

S. Moran; Tionesta Mission, Fauntly Muse; Kinzua, S. S. Burton. Fredonia District, William F. Wilson, presiding elder; Fredonia and Dunkirk Mission, Albina Hall, one to be supplied; Portland, John Peate; Westfield, H. W. Beers; Quincy, Alexander Barris; Mayville and Sherman, H. H. Moore, A. R. Hammond, C. S. Jennes, sup.; Gerry, Peter Burroughs, one to be supplied; Ellington, J. O. Rich; Leon, Albert Norton, G. W. Sisson; Perrysburg, R. L. Blackmar; Villenovia, Isaac Scofield, John Scott; Forestville and Sheridan, John Robinson; Silver Creek, S. B. Sullivan.

Warner, Staples, Orwig.

Samuel N. Warner was born in Dutchess County, New York, Feb. 23, 1820; and died in Savannah, Missouri, June 14, 1895. In early manhood he settled within the boundaries of Oil Creek Circuit, Pennsylvania. He married Miss Levancia Kelly in 1844: she died in 1851. He was converted at the age of fifteen; after a time, lost his religious enjoyment; but was reclaimed, when, from doctrinal reasons, he united with the Methodist Episcopal Church—leaving the Presbyterian Church of which he had been a member. He was licensed to preach in 1851, and, from the grave of his wife, went as a supply on the Brookville Circuit. He married Miss Mary E. Johnson in 1853. In 1865 he located and moved to Bowling Green, Missouri, where he became an assistant to the pastor. He also supplied Clarksville for a time, and in 1868 was admitted to the Missouri Conference in which he did heroic service. In 1890 he was superannuated, and maintained this relation until his death.

"Possessed of great physical strength he had an equally vigorous mind, and both were directed by a hopeful and determined spirit. He was a builder in Zion, and his monuments in the form of self-supporting churches are seen in all parts of our (the Missouri) Conference. His sermons were analytical in style, clear and forceful. He was mighty in prayer. A studious man to the last, his latest sermons were his best. Sick but a few days, his last hours were full of triumph. Just before he passed away his son asked, 'How is it now, father?' Raising his hands he said in ecstasy, 'It is grand, it is grand; no other word can express it.' Then with eyes resting on his wife their light gradually faded out and he was not."*—*(Minutes of Conferences, Vol. XXVI, 1896, p. 108.)*

*S. N. Warner—Licensed to preach, 1851; admitted on trial, 1852; full connection, 1854; deacon, 1854, Scott; elder, 1856

George W. Staples was born in Auburn, New York, Dec. 11, 1825; and died in Corry, Pennsylvania, Nov. 15, 1889. His parents were deeply pious members of the Methodist Episcopal Church. His father, S. Staples, was a local preacher for half a century. George was converted at the family altar at seven years of age. His license to preach bears the date of January 11, 1851, and the signature of E. J. L. Baker. The same year he labored as a supply on the old Columbus Circuit, Alexander Barris being preacher in charge. He joined the itinerant host in the Erie Conference in 1852, was discontinued in 1859, and again entered the ranks in 1860. He was married to Miss Lydia M. Colegrove, the daughter of G. A. Colegrove, a local minister at Edmeston, New York. "His constitution was frail, his health delicate always; his eyes especially troubled him from his early ministry, so that he had to use the best magnifying glasses to read the clearest type. Yet he pursued his conference studies and his studies for the pulpit with success, and occupied no mean position among his brethren as an intelligent minister of the Lord Jesus." He was faithful and successful in his holy calling; a good man, full of faith and the Holy Ghost. He was kind and benevolent, and "went about doing good." Among his last utterances were these: "It is all right, there is not a cloud on my mind." "I am full of joy, but I can't tell it."*

Ames; located, 1865; re-admitted, Missouri and Arkansas Conference, 1868; deceased, Savannah, Mo., June 14, 1895. Appointments—1851, Brookville, Pa. (supply); 1852, Wattsburg; 1853, Ashville; 1854, Youngsville; 1855-'56, Villenovia; 1857-'58, Perrysburg; 1859, Ashville; 1860, Columbus; 1861, Pine Grove; 1862-'63, Leon; 1864, Ellington, 1865, Bowling Green, Mo., (pastor's assistant); 1867, Clarksville, Mo., (supply); 1868, New London, Mo.; 1869-'70, Truxton Mo.; 1871-'74, Princeton District; 1875, Edinburg, Mo.; 1876-'77, supernumerary; 1878, superannuated; 1879, Ridgely, Mo.; 1880-'81, King City, Mo.; 1882-'83, Skidmore, Mo.; 1884-'85, Burlington Junction, Mo.; 1886-'87, Hopkins, Mo.; 1888-'89, Savannah, Mo.; 1890-'95, superannuated.

*G. W. Staples—Licensed to preach, 1851; admitted on trial, 1852; discontinued, 1855; admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; deceased, Corry, Pa., November 15, 1889. Appointments—1851, Columbus (supply); 1852 McKean; 1853, Waterford; 1854, seems to have had no appointment; 1855, discontinued; 1860, Hudson; 1861-'62, Union; 1863, Wells Corners; 1864-'65, Columbus and North Corry; 1866-'68, Rouseville; 1869, Randolph; 1870, Forestville; 1871-'73, Kingsville; 1874-'75, Asbury and Wayne; 1876-'77, Fairview; 1878-'80, Asbury; 1881-'83, McKean; 1884-'85, Green; 1886-'87, North Corry; 1888-'89 superannuated.

James B. Orwig was born in Center County, Pennsylvania, near Bellefonte, Sept. 4, 1823, and was converted on the Hendersonville Circuit under the labors of J. M. Plant. He began to feel a strong conviction that he ought to give himself to the work of the ministry, and was licensed as a local preacher in 1851. He was admitted on trial in the Erie Conference in 1852.*—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 418.)*

A. D. Morton, Robert Beatty.

"Aaron Delos Morton was born at Westfield, Ohio, Aug. 13, 1823, and died at Canton, June 6, 1905, having attained the greatest age of any of a long line of Mortons from whom he descended. He was the son of Benjamin Pascal Morton, whose father, Aaron Morton was the eldest son of John Morton, Judge, Congressman, and signer of the Declaration of Independence. When Mr. Morton was a child, his father kept a hotel at Johnstown, Pennsylvania, and at an early age he contracted dyspepsia, from which he suffered all his life, a life that was a constant struggle against ill health and a feeble body. He walked many miles daily which was almost essential to his existence. At an early age he had to sell liquor behind the bar, but when he was eight years old, he went to his father and said; 'Father, I will never sell another drop of liquor or go behind the bar.' His father looking at him said, 'I believe you mean it,' to which he replied 'I do.' His father replied, 'Well, you need not.' From that time he was a consistent enemy of liquor. Shortly after this he united with the Methodist Church, to which his mother belonged, though the Mortons had all been Quakers. At

*J. B. Orwig—Licensed to preach, 1851; admitted on trial, 1852; full connection, 1854; deacon, 1854, Scott; elder, 1856, Ames; transferred to Kansas Conference, 1865; withdrew under charges, 1882; admitted on trial, Northwest Kansas Conference, 1886; located, 1888; re-admitted, Arkansas Conference, 1889; name disappears from the General Minutes 1890. Appointments—1852, Salem, Mercer Co.; 1853, North Hope; 1854-'55, Espyville; 1856, Edinboro and Venango; 1857-'58, Venango; 1859, Saegertown; 1860-'61, Sheakleyville; 1862-'63, New Wilmington; 1864, Sunville; 1865, appointment not given; 1866-'67, Auburn and Burlingame, Kas.; 1868, Baldwin City, Kas.; 1869-'71 Paoli, Kas.; 1872-'73, Oswego, Kas.; 1874-'76, North Topeka, Kas.; 1877-'78, Ellsworth, Kas.; 1879, Osborne City, Kas.; 1880, Osborne City and Bristow, Kas.; 1881, Marion, Kas.; 1886 Golden Belt, Kas.; 1889, Heber, Ark.

the age of thirteen, he was left to shift for himself for a living and an education, his father having been accidentally killed. At fifteen and sixteen years of age, he was driving a four horse team and hauling great stones to build locks on the Erie and Pittsburg Canal.

"His education was obtained from the common schools and at Wittenberg College, Springfield, Ohio. After he commenced to preach, he continued his studies and perfected his knowledge of Greek, Latin and Hebrew. Later, he also read the bible in German and French. Just before the trouble with Spain, he took up Spanish, and read a large portion of the bible in that language. This was his last study. It was a constant saying with him, 'I find new meaning and new beauties in the bible in each of these languages.' He wrote much for the church papers, also some very creditable poetry and many of his sermons were published. In early life he held many revivals and brought many into church membership. At all union meetings where religious sentiment was cold or wavering, undecided or doubtful, he was called upon for prayer, as he was considered to be unusually powerful and gifted in appealing and persuasive prayer, and I cannot help but think, if he has a mission in Heaven it will be to pray and intercede for sinners."—*(Communication from his son, John T. Morton, of Cleveland, Ohio.)*

Mr. Morton was admitted to the bar in 1848. John Sherman, who was his examiner, invited him to enter his own law office, and there he entered upon his chosen profession under the most favorable auspices. Soon he recognized his call to the holy ministry, emphasized by the persuasion of his friends, and was licensed to preach in 1849. The same year he was united in marriage with Miss Zylphia L. Leech, of Clarksville, Pennsylvania. He was received on trial by the Erie Conference in 1852. While laboring on the Morgan and Poland appointments, he was intimately connected with the "Underground Railroad" for the transportation and care of fugitive slaves. At Poland he baptized by immersion and received into the church William McKinley, afterward President of the United States.

Mr. Morton was a pronounced patriot. He stumped Western New York with Ex-Governor Patterson in 1862-3, raising recruits for the army. In 1863-4 he held

a commission under the Christian Commission with the army at the front, and in 1864 was appointed chaplain of the 105th O. V. I. and served until the regiment was mustered out at the close of the war. From 1865 to 1869 he had charge of the Freedmen's Bureau work in the Erie Conference. During his pastorate at Girard, the beautiful church was erected. He was presiding elder of the Akron District of the East Ohio Conference in 1877-1880. After an effective relationship of twenty-nine years, he was made supernumerary, and in 1895 superannuated.*

Robert Beatty was born near Cooperstown, Pennsylvania, February 16, 1816. He was converted at the age of twenty at a camp-meeting held near the Meadville Turnpike about five miles north of Franklin; united in marriage with Miss Margaret Haslet in 1838; licensed to preach by William H. Hunter in 1848, and received on trial in the Erie Conference in 1852; did effective work in the ministry for twenty-one years; and was supernumerary or superannuated from 1874 to the time of his death which occurred at his home near the place of his birth, May 26, 1888. During his ministry, according to the record kept by himself, he received nine hundred and eighty persons on probation and baptized four hundred and ninety-two. He organized the New Vernon society in 1853 and built a church; in 1856 he organized a class at Mahoning, and at Texas, four miles south of New Bethlehem; while on the Curllsville Circuit he organized classes at Catfish Furnace, Sandy Hollow, and McCullough's Furnace, and built a church at Orr's Furnace; in 1860 he organized societies at Emlenton, and Foxburg and built a small chapel at the latter place; in 1864 he organized societies at Petroleum Centre and the Story Farm; and in 1870 he organized a society at Chapman-

*A. D. Morton—Licensed to preach, 1849; admttted on trial, 1852; full connection, 1854; deacon, 1854, Scott; elder, 1856, Ames; became a member of the East Ohio Conference at its organization, 1876; deceased, Canton, O. June 6, 1905. Appointments—1852, McKean; 1853, Kingsville; 1854, Morgan; 1855-'56, Poland; 1857-'58, Mercer; 1859, Painesville; 1860, Warren, O.; 1861-'62, Westfield; 1863, Mayville; 1864, Chaplain U. S. A.; 1865-'68, Agent, Freedmen's Aid Society; 1869-'71, Girard, Pa.; 1872-'73, Ashtabula; 1874, Cleveland, Newburg; 1875-'76, Cleveland, South Park; 1877-'80, Akron Distrct; 1881-'94, supernumerary; 1895-1904, superannuated.

ville. He closed his active ministry where he began—at New Lebanon. The following entries are found: 1862—"Had several discussions this year as to whether the Bible servitude supported American slavery." 1864—"The people all wild in speculation"; 1867—"This a terrible year for church trials, eleven in one place lasting five days and nights." "Brother Beatty was regarded, by those who knew him well, as an able minister of the gospel. Though not a brilliant preacher, he was scholarly, he was clear, he was persuasive, he was pathetic, and sometimes he was well nigh overpowering." Mr. Gregg says that he was "a little eccentric, and quite original in his way of presenting things; but generally gave evidence of close thinking and careful investigation."*—*(Gregg, History of Methodism, Erie Conference, Vol. II, p. 419.)*

Noble William Jones.

Noble William Jones was born in the town of Charlotte, Chittenden Co., Vt., March 23, 1827. When a child, his parents moved to Portland, Chautauqua Co., N. Y. When he was seven years old, they removed into the Cattaraugus lumber woods opposite what is now Versailles, and four years later to Warren, Pennsylvania. Here he attended the district school and old Warren Academy. His parents were not religious, but his mother sent her children to Sunday School. He says; "I owe all that I am to mother and the church." The following is his account of his conversion and call to the ministry; "When nearly eighteen years old, in the latter part of February, 1845, under the labors of J. E. Chapin in the second year of his pastorate of the church of Warren, Pa., I was fully persuaded to consecrate my all to the service of the Lord, who then blessed me with a clear, precious consciousness of being saved from all sin, accompanied with the witness of the Holy Spirit that I was a child of his,—though not suddenly, but gradually, like the

*Robert Beatty—Licensed to preach 1848; admitted on trial, 1852; full connection, 1854; deacon, 1854, Simpson; elder, 1856, Ames; deceased, Cooperstown, Pa., May 26, 1888. Appointments—1852-'53, New Lebanon; 1854, Brady's Bend; 1855-'56, New Bethlehem; 1857-'58, Curllsville; 1859-'60, Shippenville; 1861-'62, Hendersonville; 1863-'64 Petroleum Centre; 1865-'66, Pine Grove; 1867, Harrisville and Pine Grove; 1868, Eastbrook and Shenango; 1869-'71, Sunville; 1872-'73, New Lebanon; 1874-'82, supernumerary; 1883-'87, superannuated.

dawning of the morning or like the rising sun;—and on the second of March following, I gave my name to the church, and must say here, to the praise of divine grace, the evil one has never tempted me so much as *once* to renounce the religion of the Bible or to leave the church. The call to the ministry was given at the same time of the Spirit's witness of my acceptance with God. Thinking the church ought to hear the call as well, I said nothing to any one until the church put her hands upon me and pushed me out into the work. This was about six years after my conversion. By a vote of the class on Harmon Hill, Portland Charge, T. D. Blinn gave me license to exhort, March, 1851. In August following, William H. Hunter, presiding elder, prevailed upon me to assist J. N. Henry on the Ashville Circuit. After three weeks, at the first Quarterly Conference held at the State Road or Mahan appointment, in September, 1851, I was licensed to preach, and labored on the charge for the balance of the year. In 1852 I was admitted on probation in the Erie Conference."

Brother Jones was an earnest, conscientious minister of the gospel. He believed the doctrines of the church and preached them. He was effective twenty-nine years. The last summons came to him suddenly, but found him ready. He was at the railroad station purchasing tickets for his granddaughters who had been visiting him and were about to return home, when he fell to the floor and died without a struggle or a groan. It was in Conneaut, Ohio, Nov. 26, 1898.*

C. T. Kingsbury.

"In the early dawn of Sunday morning, February 22, 1903, from the home of his daughter, Mrs. Arthur Wright, in Alliance, O., the Rev. Chester Taylor Kings-

*N. W. Jones—Licensed to preach, 1851; admitted on trial, 1852; full connection, 1854; deacon, 1854, Simpson; elder, 1856, Ames; deceased, Conneaut, O. November 26, 1898. Appointments—1852, Randolph; 1853, Wattsburg; 1854, Ashville; 1855, Frewsburg; 1856, Kinzua and Tionesta; 1857-'58, Titusville; 1859-'60, superannuated; 1861, Tionesta; 1862, Pleasantville; 1863-'64, Wesleyville; 1865-'66, McKean; 1867, Millville; 1868-'69, Kelloggsville; 1870-'71 Lockport; 1872-'73, Asbury and Wayne; 1874-'76, Perrysburg; 1877, Ashville and Busti; 1878-'79, Clymer; 1880, Wesleyville; 1881-'82, Lockport; 1883-'92, supernumerary; 1893-'98, superannuated.

bury, a venerable member of the East Ohio Conference, who had reached the ripe age of eighty-two years, and had been for forty-eight years a preacher of the gospel of Christ, passed triumphantly to his reward in heaven.

"He was born January 25, 1821, at Doane's Corners, in the present limits of the City of Cleveland, and at the time of his death was the oldest native of that city. He was descended from Judge James Kingsbury, of New Hampshire, one of the earliest settlers of the Western Reserve. His early life was strenuous. Being thrown upon his own resources at nine years of age, he worked for his board while attending public school. He had his college training in Alfred College, in New York."

He was converted at the age of sixteen, and, recognizing his call to the ministry, spent eight years in study and teaching. He was licensed to preach in the Methodist Protestant Church in 1845; and the next year admitted on trial in the Muskingum Conference. In 1851 he withdrew from this communion; and the next year he was received into the Erie Conference, his orders being recognized. He became a member of the East Ohio Conference at its organization. In 1886 he took a supernumerary relation, and made his home near Mount Union College. For eight years he served a number of charges as a supply. He was superannuated at the age of seventy-two.

He was a stalwart Christian, positive in his convictions, loving righteousness and hating iniquity, yet without harshness or censoriousness, he always spoke "the truth in love." "As a preacher he was manly and persuasive. He loved to preach, and even after he was no longer able physically to bear the strain, would accept invitations to preach which his friends would not permit him to fulfill. In his pastoral work he was aided by the fact that he was naturally of a cheerful, kindly and sympathetic disposition, and with advancing years the Christlike spirit so possessed him that his life was full of sweetness and life. During the years of his superannuation he was so good and faithful, so sweet-spirited and patient, as to become a source of encouragement and inspiration to the pastors of the Union Avenue Church, the young people of the College, and the whole community. . . . His last hours were peaceful. Having suffered the shock of two

strokes of paralysis, surrounded by his loved ones and in the glorious hope of the gospel of the Son of God, he quietly fell asleep, and was with Jesus.*—*(G. L. Davis in the Pittsburg Christian Advocate, March 26, 1903.)*

Judge James Kingsbury was born in Norwich, Connecticut, Dec. 29, 1767. The family soon moved to Alstead, New Hampshire. He died at his residence in Newburg, Ohio, Dec. 12, 1847, being nearly eighty years of age. "Of the judge it may be said with propriety, that he was the patriarch of the land—among the last of the brave pioneers on the lake shore. He possessed a noble heart—a heart that overflowed with kindness like the gush of a fountain. His generosities were never stinted in a good cause, nor his charities bestowed ostentatiously to be blazoned abroad among men. He regarded all mankind as his brethren and kindred, belonging to the same common household."—*(Cleveland Plain Dealer, Dec. 15, 1847, quoted in Whittlesey's Early History of Cleveland, 1867, p. 272.)*

Benjamin Excell, S. S. Burton.

Benjamin Excell was born in London, England, October, 1820, and died at Willoughby, Ohio, April 1, 1904. November 10, 1841, he was united in marriage with Miss Ellen Phelps, with whom he lived a most happy wedded life for more than sixty-two years. He was a member of the church for seventy-five years, and a minister of the gospel for fifty-two years. He united with the Wesleyan Church in London when nine years of age, and was a member of the Methodist Episcopal Church for seventy-

*C. T. Kingsbury—Licensed to preach, Methodist Protestant Church, 1845; admitted on trial, Muskingum Conference, Methodist Protestant Church, 1846; in the same Conference and Church received into full connection and ordained deacon and elder; withdrew from the ministry and membership of the Methodist Protestant Church, 1851, and was received into the Erie Conference, Methodist Episcopal Church, 1852, his orders being recognized; became a member of the East Ohio Conference at its organization; deceased, Alliance, O., February 22, 1903. Appointments—1846-'47, Pisgah, O.; 1848, Wayne, O.; 1849-'50, Warrensville, O.; 1851, Youngstown, O.; 1852-'53, Nelson; 1854 Hudson; 1855-'56, Edinburg; 1857-'58, Charlestown and Freedom; 1859-'60, Franklin, O.; 1861-'62, Twinsburg; 1863-'64, Bedford; 1865-'66, Cuyahoga Falls; 1867-'68, Chardon; 1869-'70, Chagrin Falls; 1871'73, West Farmington; 1874-'76, Girard and Liberty; 1877-'78 Gustavus; 1879-'80, Hubbard; 1881-'82, Cortland; 1883-'85, Niles; 1886-'90, supernumerary; 1891-1902, superannuated.

three years. He united with the Erie Conference in 1852, and was a member of the East Ohio Conference from its organization in 1876. He was on the effective list thirty-seven years, was presiding elder three years, and was classed as supernumerary or superannuated for fifteen years, during which time he resided in Willoughby. His last charge was Madison.

Brother Excell was a builder of churches. The large stone church at Meadville, the old Euclid Avenue church and Scoville Avenue church were all built under his pastoral direction and inspiration. It was also largely through his influence and efforts that the Willoughby College building was erected. It is apparent from these facts that he was a man of unusual energy. With him it could be truly said, not many moments "lingered unemployed or unimproved." If measured by the length of his days of usefulness, the service he rendered to his family, his church, his fellow men and his God, certainly he lived a successful life. He had a body that was at no time robust, but which was supported by a remarkable vitality. His mind was clear and vigorous to the last. His facility of expression in public discourse was above the average of public speakers. He had a heart which was always warm with sympathy for those who were in trouble. It was a matter of great satisfaction to him that no little child feared to run into his arms. During the years of his superannuation he was an effective helper to the pastor of the local church, always present at the public services, and frequently occupying the pulpit in the pastor's absence. He was loved and honored by his brothers in the ministry, and especially by the members of his Conference.

He was confined to his room during the most of the past winter, and his friends could see that the end was near. For a number of days before the final decease he suffered intensely, but he "endured as seeing him that is invisible," and in the short intervals between these times of suffering he gave his friends many assurances that God's grace was sufficient, and that he would "soon be at home."*

*Benjamin Excell—Licensed to preach, 1849; admitted on trial, 1852; full connection, 1854; deacon, 1854, Simpson; elder, 1856, Ames; became a member of the East Ohio Conference at its

Simon S. Burton was born in Portland, New York, Jan. 15, 1827. He was licensed to preach in 1851; and the following year, he graduated from Allegheny College, and was admitted to the traveling connection in Erie Conference. A few days after his admission he was united in marriage with Miss Maria G. Weeks. He was transferred to the Minnesota Conference in 1881, and re-transferred in 1886. He was effective thirty-nine years. He was called to his heavenly home from Warren, Pennsylvania, March 26, 1900. On his last charge, West Middlesex, he had one of the most gracious revivals of his ministry, more than one hundred souls being converted at one meeting.

"As a man he was always interested in whatever looked to the welfare of his fellowmen and opposed whatever would be hurtful. He had deep convictions of right, and always stood nobly by them; but at the same time he had a broad charity which accorded to every other man the right of judgment and free speech. As a preacher he was a clear, forcible exponent of the word; a gospel preacher, sometimes exhibiting remarkable power, and always reliable and safe, seeking to make men better. As a pastor he was diligent in looking after all the interests committed to his care. The young of his charge always received special care, and they always loved him, and readily followed his leadership."*

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organization, 1876; deceased, Willoughby, O., April 1, 1904. Appointments—1851, Windham (supply); 1852 Chagrin Falls; 1853-'54, Parkman; 1855-'56, Hudson; 1857-'58, Willoughby; 1859-'60, Agent, Willoughby Collegiate Institute; 1861-'62, Warren, O.; 1863-'65, Warren District; 1866-'77, Meadville; 1868, Painesville; 1869-'71, East Cleveland; 1872-'73, Cleveland, Scoville Avenue and Kingsley Chapel; 1874 Cleveland, Scoville Avenue; 1875-'76, Chagrin Falls; 1877-'79, Cleveland, South Park; 1880-'82, Perry; 1883, Carrolton; 1884-'85, Saybrook; 1886-'88, Madison; 1889-'93, supernumerary; 1894-1903, superannuated.

*S. S. Burton—Licensed to preach, 1851; admitted on trial, 1852; full connection, 1854; deacon, 1854, Simpson; elder, 1856 Ames; located, 1857; re-admitted, 1858, transferred to Minnesota Conference, 1881; transferred to Erie Conference, 1886; deceased, Warren, Pa., March 26, 1900. Appointments—1852, Kinzua; 1853, Leon; 1854-'55 Pine Grove; 1856, Ashville; 1858, Sugar Grove; 1859, Columbus; 1860-'61, West Freedom; 1862-'63, McKean; 1864, Albion; 1865, Jamestown, Pa.; 1866, Hartford and Orangeville; 1867-'68, Ellery; 1869, Paradise; 1870-'71, Tionesta; 1872, Sheffield; 1873, Sheffield and Kane; 1874, Youngsville and Garland; 1875-'77, Columbus and North Corry; 1878-'80 Cattaraugus; 1881, Wells, Minn.; 1882, Glencoe, Minn.; 1883,

Edwin Hull, writing from Wallaceville, under date of Dec. 21, 1852, says; "At the mouth of Oil Creek we have held a meeting nearly two weeks. Some six or eight found peace, and others were seeking when the meeting closed. I formed a class of sixteen—four of whom had been members in other places too remote for them to attend regularly. My colleague, brother James Shields, commenced the above meeting, and was assisted on the first Sabbath by Rev. J. P. Benn."—*(Pittsburg Christian Advocate, Jan. 4, 1853.)*

The Methodist society at Hayfield or Little's Corners was organized in 1852 by J. K. Hallock. There were nine original members, among whom the most prominent were; Elijah Amidon, Mrs. Margaret Reynolds, John Morehouse, Abraham De Forest, and Sylvester Mann. A frame meeting house was erected in 1853 at a cost of $1,700. The society was attached to Conneautville Circuit, but afterward became a part of Harmonsburg Circuit.—*(History of Crawford County, Warner, Beers & Co., 1885, pp. 563, 564.)*

Session of the Erie Conference Held in 1853.

In 1853 the Erie Conference met in Franklin, Pennsylvania, July 13, Bishop Osmond C. Baker, presiding, and Niram Norton, Secretary.

Abram S. Dobbs, William N. Reno, Hiram W. Beers, Henry M. Loud, Alva Wilder, Robert S. Moran, and James M. Plant located.

John Demming was expelled.

John Whippo, Samuel B. Sullivan, and Goodwin Stoddard had died during the year.

Goodwin Stoddard was born in Watertown, Litchfield Co., Conn. He was converted at the age of twenty-eight. He had been received from the Oneida Conference by transfer in 1842. He served Sheridan, and Parkman, and then—in 1844—superannuated. He died in Ann Arbor, Michigan, in the early part of the summer of 1852, "triumphing gloriously in the faith of Christ."

There were admitted on trial: Isaac O. Fisher, Jonathan Whitely, Jared Howe, Edwin A. Johnson, James

supernumerary; 1884, Medford, Minn.; 1885-'90, supernumerary; 1891-'92, Wampum; 1893-'95, Salem, New Castle District; 1896-'98, West Middlesex; 1899, superannuated.

Shields, Nelson C. Brown, Robert Gray, Ralph R. Roberts, Joseph W. Weldon, Friend W. Smith, David C. Osborne, Philo P. Pinney, James Gilfillan, Benjamin Marsteller.*

Appointments for 1853: Cleveland District, William H. Hunter, presiding elder; Cleveland—St. Clair Street, G. B. Hawkins; City Mission, Lewis Clark, Erie Street, H. N. Stearns, Perry Street, H. D. Cole; Newburg, Allen Fouts, Robert Gray, Lorenzo Rogers, sup.; Chagrin Falls, William Patterson, Samuel Reynolds; Willoughby, J. R. Locke; Painesville, Joseph Uncles; Mentor, Roderick Norton; Chardon, William Sampson; Montville, Potter Sullivan, Thomas Radcliff; Concord, W. A. Matson, John Akers; Geneva, T. B. Tait, B. O. Plimpton, sup., one to be supplied; Ashtabula, S. C. Frear; Mechanicsville, Hiram Kellogg; Asbury Seminary, Chagrin Falls, to be supplied. Ravenna District, Albina Hall, presiding elder; Ravenna, Ezra Jones; Franklin, L. W. Ely; Cuyahoga Falls, Thomas Stubbs; Tallmadge, J. H. Tagg; Akron, John Tribby; Mantua, J. W. Hill; Hudson, E. A. Johnson; Twinsburg, Valorus Lake; Edinburgh, W. M. Bear, one to be supplied; Parkman, R. H. Hurlburt, Benjamin Excell; Ellsworth, Stephen Heard, P. P. Pinney; Windham and Nelson, H. S. Winans, one to be supplied. Warren District, John Bain, presiding elder; Warren, Darius Smith; Braceville, A. M. Brown; Southington, to be supplied; West Farmington, E. C. Latimer; Bloomfield and Mesopotamia, C.

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*R. R. Roberts—Admitted on trial, 1853; discontinued, 1856; re-admitted, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; suspended for one year, 1871; expelled from ministry and membership, 1873. Appointments—1853-'54, Leon; 1855, Kinzua and Tionesta Mission; 1857, Sinclairville; 1858, Delanti; 1859, Leon; 1860-'61, Wesleyville; 1862-'64, Tionesta; 1865-'68, supernumerary; 1869, Wesleyville; 1870, supernumerary; 1872, without appointment.

Jonathan Whitely—Admitted on trial, 1853; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; located, 1869. After locating he spent the greater part of his life in the practice of the homeopathic school of medicine at Oil City, Pa.; deceased, Oil City, Pa., May 12, 1891. Appointments—1853, Sinclairville; 1854-'55, Quincy; 1856-'57, Conneautville; 1858-'59, Steuben; 1860, Greenville; 1861-'62, Franklin, Pa.; 1863, Cleveland, St. Clair Street; 1864-'66, Oil City; 1867-'68, Union City.

Benjamin Marsteller—Admitted on trial, 1853; discontinued at his own request, 1854; re-admitted, 1855; full connection, 1857; deacon, 1852, Simpson; elder, 1859, Simpson; expelled from ministry and membership, 1875. Appointments—1853, Rockville; 1855, Sunville; 1856-'57, Wesleyville; 1858, Hendersonville; 1859, Curllsville; 1860, Punxsutawney; 1861, Washington; 1862, Greenwood; 1863-'64, Pine Grove; 1865-'68, supernumerary; 1869, Clarington; 1870-'71, President; 1872, Hickory; 1873-'74, supernumerary.

I. O. Fisher—Admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott; expelled, 1866; died at Hendricksville, Ind., October 6, 1880. Appointments—1853, Morgan; 1854-'55, Albion; 1856-'57, Girard, Pa.; 1858, Springfield; 1859-'60, North East; 1861, Forestville and Sheridan; 1862-'64, Fredonia District; 1865, Ashtabula.

R. Chapman, Stephen Hubbard; Windsor, G. W. Maltby; Youngstown and Liberty, Thomas Guy, one to be supplied; Gustavus, Asahel Reeves, N. C. Brown; Hubbard, J. W. Weldon; Sharon and Brookfield, W. C. Henderson; Williamsfield, D. H. Jack, one to be supplied; Hartford, one to be supplied, Ezra Wade; Poland, M. H. Bettes; James Greer, Principal of Farmington Normal School, and member of the West Farmington Quarterly Conference; J. C. Ayres, Agent of the Farmington Normal School, and member of the West Farmington Quarterly Conference. Erie District, E. J. L. Baker, presiding elder; Erie, Hiram Kinsley; Erie City Mission, to be supplied; McKean, George Stocking, D. E. Day, D. W. Vorce, sup.; Girard, R. M. Bear; Springfield, John McLean, J. B. Graves; Wesleyville, W. R. Johnson, one to be supplied; North East, W. F. Day; Kingsville, A. D. Merton, W. P. Bignell; Morgan, H. P. Henderson, I. O. Fisher; Waterford, David Mizener, G. W. Staples; Edinboro, A. H. Bowers; Conneautville J. K. Hallock, one to be supplied; Saegertown, Josiah Flower, one to be supplied; Rockville, S. K. Paden, Benjamin Marsteller; D. Preston, sup., Sunday School Agent, and member of the Kingsville Quarterly Conference. Meadville District, E. J. Kinney, presiding elder; Meadville, Niram Norton; Evansburg, John Abbott, A. L. Miller; Espyville, Hiram Luce, Wareham French; Salem, J. W. Wilson, I. C. T. McClelland; Greenville, J. D. Norton; Clarksville, S. N. Forest, H. M. Chamberlain; Harrisville, J. S. Lytle, one to be supplied; Wilmington, John Graham, one to be supplied; New Castle, Joseph Leslie; Mt. Jackson, William Monks; Mercer, Dillon Prosser; North Hope, J. G. Thompson, J. B. Orwig; George W. Clarke and Calvin Kingsley, Professors in Allegheny College, and members of Meadville Quarterly Conference; David King, Agent for Allegheny College, and E. B. Lane, Agent for Poland Female College, members of Meadville Quarterly Conference. Franklin District, Moses Hill, presiding elder; Franklin, G. S. Little; Hendersonville, Ahab Keller, J. H. Vance; Brady's Bend, Jared Howe; Curllsville, R A. Caruthers, D. M. Stever; New Bethlehem and Troy, T. G. McCreary, F. W. Smith; Punxsutawney, G. F. Reeser; Luthersburg, to be supplied; Brookville, J. T. Boyle; Corsica, James Gilfillan; Clarion, J. R. Lyon; Washington, P. W. Sherwood, James Shields; Shippenville, John Crum, one to be supplied; New Lebanon, Robert Beatty, E. T. Wheeler, sup.; Cooperstown, Edwin Hull, one to be supplied. Jamestown District, James H. Whallon, presiding elder; Jamestown, J. E. Chapin; Buffalo and Jamestown Swedish Mission, to be supplied; Ashville, T. D. Blinn, S. N. Warner; Frewsburg, G. W. Sisson; Randolph, G. W. Chesbro, D. C. Osborne; Pine Grove, to be supplied; Panama, Samuel Gregg; Columbus, John Wrigglesworth; Wattsburg, B. S. Hill, N. W. Jones; Riceville, J. N. Henry, one to be supplied; Pleasantville, Samuel Hollen, Fauntly Muse; Youngsville, J. B. Hammond; Warren, H. H. Moore; Kinzua and Tionesta, Madison Wood. Fredonia District, W. F. Wilson, presiding elder; Fredonia, John Peate; Dunkirk, D. C. Wright; Portland, Alvin Burgess; Westfield, J. O. Rich; Quincy, Isaac Scofield; Mayville, C. S. Jennes; Sherman, Alexander Barris; Sinclairsville, O. P. Brown; Jonathan Whitely; Ellington, A. R. Hammond; Leon, S. S. Burton, R. R. Roberts; Perrysburg, to be supplied; Villenovia, Peter Burroughs, one to be supplied; Forestville and Sheridan, Albert Norton; Silver Creek, John Robinson.

Edwin A. Johnson, N. C. Brown.

Edwin A. Johnson was born at Gowanda, New York, Oct. 30, 1829; and died, after a brief illness, at his home in Allegheny City, June 30, 1885. When but eleven years of age he united with the church. He was licensed to preach in 1849, and admitted to the Erie Conference as a probationer in 1853. His biographer says; "Modest and unassuming, though ready for any work assigned him, and doing it with his might, he grew rapidly in favor with God and man. Having a clear, active, well-balanced mind that had been trained to habits of study and close attention, the course of studies prescribed was thoroughly mastered. In the pulpit his manner was graceful, his language the purest of English, and his well-prepared sermons, always clear and forcible, were often brilliant, and showed the impress of a 'workman that needeth not to be ashamed.' As a pastor he was in closest sympathy with his flock, and greatly beloved. It is not wonderful that his services were in demand, or that when still a young man he filled with great acceptability and usefulness some of the most important appointments of the Conference.

"In 1868, he was elected assistant editor of the Pittsburg Christian Advocate, and served with ability four years in that capacity, Dr. Nesbit being editor-in-chief.

"During all his successful pastorates he had been a sufferer from asthma, frequently unable to lie down at night, and often, after great distress, finding relief only when the time came for the public service, but seldom having any trouble when speaking. When he assumed his editorial duties in Pittsburg, through some peculiar influence of the atmosphere of the place, that had been dreaded as probably unfavorable, he was quite relieved from asthma, and enjoyed excellent health. If out of that atmosphere forty-eight hours, the old trouble would return; while in it he seemed safe.

"When the term of his office expired he sought a transfer to the Pittsburg Conference, and hoped for pastoral work in the city. After a short trial, not finding the way open for him to continue in the work he loved so well without leaving the city, it became necessary to discontinue his effective relation to that conference, and, at the cordial invitation, of his Erie brethren, he was transferred

back to his old conference, and made a supernumerary. From this time his residence was fixed in Allegheny City, and his time devoted mostly to literary pursuits. He was a man of culture, a chaste and beautiful writer. His valuable books, adapted to interest and profit young readers, have met with favor, and through them, he, being dead, yet speaks to more than he could address while living.

"As a man and Christian minister our dear brother was a model of excellence to be admired and imitated: one whose life was not marred by faults and inconsistencies, and in whose spirit there was no guile: scrupulously honest and sincere as he was affable, those who knew him best delighted in his society, and always found it not only pleasant but elevating.

"A well-founded, rational, but, in its exercise, simple, almost unquestioning faith in Christ, gave him a life-long peace and happiness that the world knows not of. And though his last brief sickness soon so impaired consciousness that no death-bed testimony could be given, he left the sorrowing friends, who survive him, what is far better, the testimony of a pure, manly, Christian life; and they need ask no other evidence that for him 'to die was gain.'"*

Nelson Clark Brown was licensed to preach in 1853, and the same year was admitted on trial in the Erie Conference. In 1874 he superannuated on account of failing health and moved to Jefferson, Ohio, where he resided until his death which occurred Dec. 17, 1905, lacking but one day of being eighty years and six months of age. Mr. Brown, during the long period of his retirement from the effective ranks proved himself a great help to the local church and a devoted friend to the preachers. He was a good and faithful man.

*E. A. Johnson—Licensed to preach, 1849; admitted on trial, 1853; full connection, 1855; deacon, 1853, Baker; elder, 1857, Scott; transferred to Pittsburg Conference, 1872; transferred to Erie Conference, 1874; deceased, Allegheny City, Pa., June 30, 1885; buried at Forestville, N. Y. Appointments—1853, Hudson; 1854, Dunkirk; 1855, Sharon; 1856-'57, Westfield; 1858-'59, Meadville; 1860-'61, Fredonia, N. Y.; 1862, Cleveland, Erie Street; 1863, Warren, O.; 1864, Akron; 1865-'67, Erie, First Church; 1868, Jamestown, N. Y. (3 months); 1868-'72, assistant editor, Pittsburg Christian Advocate; 1873, Allegheny City, Pa., Simpson Church; 1874-'84, supernumerary.

He was united in marriage with Miss Sarah A. Walling, July 2, 1849.*—*(Pittsburg Christian Advocate, Feb. 1, 1906.)*

James Shields. Joseph W. Weldon, Friend W. Smith.

James Shields passed away at Mentor, Ohio, Sept. 9, 1884. He was born in Center County, Pennsylvania, in the month of June, 1825. When fifteen years of age he entered upon an active Christian life. He was licensed to preach by W. F. Wilson, presiding elder of Franklin District, in 1851, and entered the itinerancy in the Erie Conference in 1853. He became a member of the East Ohio Conference at its organization. In 1882 while traveling the Montville and Hampden circuit his health failed, and the following year he superannuated. He moved to Mentor, hoping to regain his accustomed health and strength, but in this was disappointed, suffering great pain until relieved by death.

Mr. Shields was united in marriage with Miss Helen Sibbald, at Tionesta, Pennsylvania, June 18, 1862. During the great Civil War he showed himself pre-eminently a patriot, throwing his whole soul into the cause. In 1867 he took a supernumerary relation that he might visit Ireland and attend to some pecuniary interests. Upon his return he again entered the ranks of the conquering itinerant army and ever stood in the forefront of the advancing hosts. He was a fearless defender of the doctrines and polity of the church. He loved controversy, and this seemed to have been to him a means of especial grace. "A man of positive convictions, warm attachments, true and tried friendship, his affections for his friends were deep and unchangeable. His natural abilities were of a superior order, but his early advantages, being

*N. C. Brown—Licensed to preach, 1853, admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Jefferson, O., December 17, 1905. Appointments—1853, Gustavus; 1854, Pierpont and Denmark Mission; 1855, Liberty; 1856, Cambridge and La Boeuff Mission; 1857, Steuben; 1858-'59, Sunville; 1860, Cochranton, 1861-'62, New Lebanon; 1863-'64, Harmonsburg; 1865, President; 1866-'67, Windsor and Hartsgrove; 1868, Williamsfield; 1869-'70, Richmond; 1871, Braceville; 1872, Braceville, (excused from serving); 1873, appointment not given; 1874-1905, superannuated.

very limited, prevented him from taking the position among his brethren to which culture would have entitled him."*—*(Minutes of Conferences, Vol. XX, 1884, pp. 324, 325.)*

Joseph W. Weldon was born in Little York, Pennsylvania, Jan. 12, 1811; and died in Sligo, Pennsylvania, July 12, 1888. When eighteen years of age he was converted at a prayer-meeting held at Punxsutawney. He was united in marriage with Miss M. A. Bisskett.

Brother Weldon was licensed to preach by W. F. Wilson, presiding elder, in 1850; and admitted to the itinerancy in the Erie Conference in 1853, and served the church faithfully twelve consecutive years. In 1865, he was granted a location at his own request. He used his office and gifts as a local preacher until 1885 when he was appointed as a supply on Clarington Circuit. In 1886 he was appointed, as a supply, to the Sligo, and labored on until ill health compelled him to cease. He spent weeks of intense sufferings; and rapidly ripened for the kingdom. He was patient, trusting in God, and sustained by the Divine Comforter.

Says one who knew him well; "His convictions of righteousness and truth were strong, and he possessed the courage to assert them as he believed duty required.†

Friend W. Smith was born in Schoharie County, New York, April 3, 1831; and was called home, at Rockland,

*James Shields—Licensed to preach, 1851; admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Mentor, O., Sept. 9, 1884. Appointments—1853, Washington; 1854, Shippenville; 1855, New Bethlehem; 1856, Portersville; 1857-'58, Punxsutawney; 1859, East New Castle; 1860, Orangeville; 1861-'62, Washington; 1863-'64, Shippenville; 1865, Evansburg; 1866, Townville; 1867-'68, supernumerary; 1869-'70, Pithole and Tarr Farm; 1871, Hamlet; 1872-'73, Perrysburg; 1874, Cortland; 1875-'76, Jackson and Ohltown; 1877-'78, Mayfield; 1879, Mentor; 1880, Huntsburg and Burton; 1881, Grand River; 1882, Montville and Hampden; 1883, superannuated.

†J. W. Weldon—Licensed to preach, 1850; admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott; located at his own request, 1865; deceased, Sligo, Pa., July 12, 1888. Appointments—1853, Hubbard; 1854, Orangeville; 1855; Exchangeville; 1856, Delaware Grove; 1857, Hendersonville; 1858-'59, Troy, Pa.; 1860, Warsaw; 1861,'62, Luthersburg; 1863, Putneyville; 1864, President; 1885, Clarington (supply); 1886-'87, Sligo (supply).

Venango County, Pa., Dec. 14, 1882. He was converted in the seventeenth year of his age, on the Hendersonville circuit under the labors of John Abbott. He united with the Methodist Episcopal Church, and, feeling it his duty to preach the gospel, entered Allegheny College; but his overmastering zeal forced him into the work before the completion of his collegiate studies. He was licensed to preach in 1852 by Moses Hill, by whom he was appointed, as a supply, to the Washington charge, which he served one year. He was admitted to the Erie Conference, on trial, in 1853; and remained effective eight years. During a protracted meeting held at Kinzua, he contracted a severe cold, and was forced from the active service. He was married to Caroline Matilda Armstrong, July 27, 1854, who with true Christian heroism shared his toil and suffering and smoothed his pathway to the tomb. In 1861 he located and settled in Rockland where he was abundant in Christian labors so long as strength would permit. "Just a few moments before he died he went out of the house, and being gone a little longer than usual, his wife followed him and found him sitting in the door of the summer kitchen, unable to speak. Two of his brothers-in-law, being present, helped him into the house, where, supported by one of them in a sitting posture, in less than five minutes he was asleep in Jesus."*—*(Pittsburg Christian Advocate, Jan. 11, 1883.)*

P. P. Pinney, David C. Osborne.

Philo P. Pinney was born in Millbrook, Litchfield Co., Conn., Sept. 6, 1831. His parents removed to Claridon, Geauga Co., Ohio, and settled on a farm, when Philo was thirteen years of age. He was led to the Savior and united with the church at the age of fifteen under the labors of M. H. Bettes and Milo Butler who then travelled the old Chardon Circuit. As to his call to the ministry he says; "The earliest impressions I recall were that I was to engage in this work, growing out of the fact I presume that I was named after a Methodist minister, Philo Ferris,

*F. W. Smith—Admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott; located, 1861; deceased, Rockland, Pa., December 14, 1882. Appointments—1852, Washington (supply); 1853, Troy; 1854, Warsaw; 1855, Corsica; 1856, Riceville; 1857, Pleasantville; 1858, Little Valley; 1859-'60, Kinzua.

under whose labors my parents were converted and who used to say playfully to them that I was to be a Methodist minister. This saying being repeated to me as soon as I could understand fixed in my mind the impression so deep that, when I was at the age of nine years, I was very sick with scarlet fever and it was thought I must die; but I distinctly remember that I had no fears whatever because I believed I must live and become a Methodist preacher. These childish impressions were very much deepened at my conversion. Feeling that I was wholly unprepared for such a work, I entered Allegheny College and graduated in 1853."—*(Communication to the author.)*

Brother Pinney was united in marriage with Cynthia A. Knapp the same year. She has been of great assistance to him in all his work; and he acknowledges himself indebted to her for a large measure of his success in the ministry. He was admitted to the Erie Conference on trial in 1853, and after fifty years of uninterrupted labor writes; "I have had such uniform good health that in the fifty years I have been kept from the pulpit but five Sabbaths because of sickness." His work has been uniformly good, building up the churches which he served and leaving them in a healthy condition. He was four years presiding elder of the Clarion District, and a member of the General Conference of 1884.*

David C. Osborne was born in Ripley, Chautauqua Co., N. Y. Aug. 3, 1830. When six years of age the family moved to Sherman. David attended the common schools of the place, and in his higher studies was assisted by his cousin, D. O. Keeler, a junior year student of Yale College. He was given a teacher's certificate at the age of sixteen and taught three years. He studied vocal and instrumental music under Mason, Webb, Woodbury, Hastings, Wallace, and Benjamin, and read law in the office of

*P. P. Pinney—Licensed to preach, 1852; admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott. Appointments—1853, Ellsworth; 1854, Edinburg; 1855, Charlestown; 1856, Charlestown and Freedom; 1857, Hudson; 1858-'59, West Farmington; 1860, Gustavus; 1861, West Middlesex; 1862-'63, Sharon; 1864-'65, Warren, Pa.; 1866, Agent, Pennsylvania Bible Society; 1867-'68, Willoughby; 1869, Geneva; 1870-'71, Fagundus City; 1872-'74, Rouseville; 1875-'76, Erie, Simpson Church; 1877-'79, Edenburg, Clarion Co.; 1880-'83, Clarion District; 1884-'86, Union City; 1887-'88, Oil City, Grace Church; 1889-'92, Conneautville; 1893-'97, Westfield; 1898-1903, Brocton.

Hon. Abner Lewis at Panama two and a half years, earning his way by teaching music. He was converted New Year's Eve 1850 at Sherman and united with the Methodist Episcopal Church, being the first converted in a precious revival which greatly strengthened the churches of the town. Nearly all the scholars of his—the Sherman Village—school shared in this blessed work of grace. He was licensed to exhort by Moses Hill in 1852, licensed to preach, recommended to be received on trial, and admitted into the Erie Conference in 1853. He remained effective forty-nine years, when he was promoted to the superannuate relation. He was ten years a presiding elder, and a delegate to the General Conference of 1896.

He was married to Miss Arvilla M. Hill, eldest daughter of B. S. and Mary S. Hill, in October 1856. Mrs. Osborne has proved herself a real helpmeet in all their fields of labor and has made the parsonage a happy place for the young and a place of sympathy and love for those in trouble and sorrow as well as a place for inaugurating and carrying forward many kinds of church work.

The degree of Doctor of Divinity was conferred upon Mr. Osborne by Scio College in 1873. Upon his superannuation in 1902, he removed with his family to Kalamazoo, Michigan, where he still —1907—resides. Many revivals attended his ministry, notably at Warren, Franklin, New Castle, and Erie, in Pennsylvania; and at Akron, Erie Street, Cleveland, and Youngstown in Ohio. He has been very successful in paying many church debts and carrying to a successful issue important building enterprises.

Brother Osborne writes; "I have had a happy life. I think of so many precious friends I have met both in the ministry and the membership of our church and of the other churches. While never strong my health held out so that in the forty-nine years of my ministry I only lost seven Sundays by illness. How good the Lord has been to me and mine!"*

*D. C. Osborne—Licensed to preach, 1853; admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott; became a member of the East Ohio Conference at its organization, 1876. Appointments—1853, Randolph; 1854, Wattsburg; 1855-'56, Dunkirk; 1857, Warren, Pa.; 1858-'59, Franklin, Pa.; 1860-'61, New Castle; 1862-'64, Erie, First Church; 1865-'67, Akron; 1868-'70, Cleveland, Erie Street; 1871-'72, Titusville;

James Gilfillan, Jared Howe.

Methodism owes to Scotland many of her most devoted and efficient preachers. James Gilfillan was born in the parish of Cumbernathan, Scotland, April 10, 1812. He came to the United States in 1828, was married in 1833, and resided in Schuylkill County, Pennsylvania until 1838, when he removed to Nova Scotia where he remained one year, and then returned to Pennsylvania and resided in Clarion county, where he began a Christian life. His conversion was thorough and led to an entire change in the purpose of his life, "subduing and controlling all the powers and passions of both soul and body, and to the consecration of his time and talents to God and His church." He was "a gem of the finest order, only needing the skilful efforts of the Christian lapidary to make it shine for the glory of God in the church of Jesus Christ." He was admitted to the Erie Conference on trial in 1853, and finished his course in Vienna, Ohio, Jan. 4, 1864. "As a Christian, he was decided and devoted; as a minister, laborious, faithful and successful—being made the honored and happy instrument in the conversion of many precious souls, who will be the crown of his rejoicing in the great day. As a preacher, he was original, bold, vigorous, clear and convincing—his matter being full of interest, alike entertaining to old and young, and suited alternately to saint and sinner. Like Daniel, he was a man 'greatly beloved.' He was vigorously performing his duties as a Methodist minister, and had just commenced a protracted meeting which promised success, when he was taken sick and went home to die. His last sickness was short, his end peaceful, and his rest glorious."*

Jared Howe was an earnest, faithful preacher of the Gospel; and was successful in winning souls for Christ. He was born in Northumberland County, Pennsylvania, Oct. 15, 1812. He embraced religion and joined the

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1873-'76, Cleveland District; 1877-'78, Steubenville, Kramer; 1879-'80, Massilon; 1881-'83, Canton, First Church; 1884-'86, Youngstown, First Church; 1887-'89, Painesville; 1890-'92, Conneaut; 1893-'98, Barnesville District.

*James Gilfillan—Admitted on trial, 1853; full connection, 1855; deacon, 1855, Morris; elder, 1857, Scott; deceased, Vienna, O., January 4, 1864. Appointments—1853, Corsica; 1854-'55, Pleasantville; 1856, Pine Grove; 1857-'58, Ashville; 1859, Wesleyville; 1860-'61, McKean; 1862, Green and Mecca; 1863, Vienna.

Methodist Episcopal Church in 1831. After serving the church for a number of years as a local preacher, he was admitted to the Erie Conference on trial in 1853, and labored with acceptability ten years. He was supernumerary in 1857-1858; and owing to failing health, was again made supernumerary in 1865. Shortly after, he moved to the West, hoping that a change of climate would prove favorable, but a wise providence ordered otherwise. After a severe and lingering illness, he died at Mount Pleasant, Iowa, Dec. 15, 1870.*

Robert Gray.

Robert Gray was born in Hull, England, Aug. 3, 1808. He joined the Methodists in 1824, and began to preach when but seventeen years of age. He married Miss Elizabeth Abbey, in 1827, who preceded him a few months to the better land. In 1829 he came to America, became a member of the Erie Conference in 1853, and superannuated in 1873. At the division, his lot fell in the East Ohio Conference. "During his twenty years in the regular work he was noted for his zeal and success in preaching, building and repairing parsonages and churches, and for his attention to all the work of a Methodist minister." The evidence of his faithfulness abides on the charges which he served. He died in Austinburg, Sunday morning, June 26, 1887.†—*(Minutes of Conferences, Vol. XXI, 1887, p. 349.)*

Classes Organized.

Daniel Groves, father of Rev. J. M. Groves, settled at what is now Grove Summit in 1841. He brought a

*Jared Howe—Admitted on trial, 1853; full connection, 1855; deacon, 1849, Waugh; elder, 1853, Baker; deceased, Mt. Pleasant, Ia., December 15, 1870. Appointments—1853, Brady's Bend; 1854, Clintonville; 1855, Shippenville; 1856, Punxsutawney; 1857-'58, supernumerary; 1859, New Bethlehem; 1860, State Road; 1861, President; 1862, Shippenville; 1863, Corsica; 1864, Hendersonville; 1865-'69, supernumerary; 1870, superannuated.

†Robert Gray—Admitted on trial, 1853; full connection, 1856; deacon, 1850, Janes; elder, 1857, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Austinburg, O., June 26, 1887. Appointments—1853, Newburg; 1854, Parkman; 1855, Salem; 1856-'57, Cochranton; 1858, New Town; 1859 Shippenville; 1860-'61, Frewsburg; 1862, Steuben; 1863, Townville; 1864-'65, New Lebanon; 1866-'67, Espyville; 1868, Grand River; 1869-'70, Thompson; 1871, Warrensville; 1872, Rome Mission; 1873-'86, superannuated.

church certificate from Delaware County, and he and his wife joined the class at Luthersburg thirty miles distant. This was the nearest Methodist society. It was then a part of Meadville District. John Bain was presiding elder, and Elijah Coleman preacher in charge. In 1853, Mr. Groves attended a quarterly meeting at Franklin—the name of the district was now Franklin—and requested the presiding elder, Moses Hill, to send a preacher to Grove Summit. G. F. Reeser was sent, and held a successful revival meeting and organized a class. The following were among the first members: Andrew Scott and wife, Michael Grogan and wife, Daniel Groves and wife, and John Groves and wife. The appointment was connected with Brockwayville Circuit. Afterwards, when Beech Tree Circuit was organized, Beech Tree, Grove Summit, and Coal Glen were united. In 1896 Lane's Mills was taken from Falls Creek and attached to Beech Tree. The Grove Summit church was dedicated in 1856 by Josiah Flower, the first presiding elder of Clarion District.

Corsica Circuit was formed from what was formerly called Curllsville Circuit in 1853. It consists of five appointments; Corsica, Strattonville, Asbury, Fair Haven, and Greenville. The society at Corsica was formed at an early date. It is thought that John Monks and wife were among the first members. The class met in the school house until the erection of the church edifice in 1870.

The Strattonville class is said to have been formed previously to that at Corsica. The following members constituted the class: Jane Young, Nancy Young, Philip Clover, Fanny Clover, James Clover, Gamaliel Clover, Kate Borland, James Crooks and wife, John Tubbs and wife, and Mrs. McMasters. At first meetings were held in private houses. A house of worship was erected in 1824, and a more commodious structure in 1848. There was a great revival during the pastorate of W. F. Wilson in 1849 and 1850.

The Asbury class was organized in the Carney School House in 1839. Elijah Coleman, a local preacher, and Reuben Peck were the preachers. Elias Gearhart, Mary Gearhart, James Fox, Ann Fox, John Fisher, Barbara Fisher, Kate Gearhart, and Ann Butler constituted the

class, Elias Gearhart was the leader. The church was built in 1859.

The Fair Haven class was organized by Thomas Benn in 1876. The first members were; Samuel Spangler, C. J. Spangler, J. S. Jones, Peter Jones, Polly Jones, George Sherman, and Elizabeth Sherman. The class met for two years in the Maple Grove School House. The church was dedicated September 18th, 1878.

The Greenville class was organized at quite an early date, and met for some time in private houses and in the school house. The church was erected in 1873 or 1874.

The Clarion District Camp-Meeting was held for many years within the bounds of Corsica Circuit. This was afterwards organized as a Chautauqua Assembly. It was abandoned several years ago.

In 1853 Edwin Hull followed John Abbott on the Cooperstown Circuit. At that time, according to Mr. Hull, there were three members—Mrs. Sarah Lee, Mrs. Almira Haliday, and Miss Cassandra Haliday—at what is now Oil City, belonging to a class in Oakland township, and walking a distance of six miles to attend class and prayer-meeting. Soon after conference, Rev. Moses Hill employed James Shields to assist Brother Hull on the circuit. A meeting in the autumn of that year, held in a school house near the site of the church, resulted in twelve conversions; and a class, with William Alcorn as leader, was organized. The class consisted of Sarah Lee, Almira Haliday, Cassandra Halidav. Hiram B. Gordon, Mary A. Gordon, Serena Gordon, Robert Alcorn, Esther Nevins, William Mack, Sarah Mack, and a few others.—*(Pittsburg Christian Advocate, June 29, 1867.)*

"In 1853, Shippenville Circuit was composed of the following appointments: Shippenville, Edenburg, Armstrong's, Jefferson, Salem, Richmond, Rockland, Pine Run, Pine Hill, Cranberry, and Stover's. The next year Cross Roads was added. In 1854 Coon's School House and Beaver were added. The next year Mt. Pleasant was taken on. In 1856, Monroeville and Big Bend were added, and Lake's and Grove's appeared at the end of the year. In 1857, Clapp's was added. In 1858 appointments were made at Nickleville and Freedom. In 1861 Emlenton and Foxburg appeared on the list."—*(M. E. Hess in the District Methodist, 1891, Vol. IV, No. 9.)*

Roderick Norton writes from Mentor of the good work on his charge: "The Lord in mercy has blessed this charge with a gracious revival of his work. Since our second quarterly meeting held Dec. 17 and 18, in Kirtland, about sixty persons have professed faith in Christ, fifty of whom have united with the church on probation." —*(Pittsburg Christian Advocate, March 14, 1854.)*

The Methodist class was organized at Ringgold by George F. Reeser in 1853, and became a part of the Punxsutawney circuit. The original members were: P. H. Shannon, Lavina Shannon, John R. Campbell, Catharine Campbell, A. P. Heichold, R. A. Heichold, Isaac Hawthorne, Agnes Hawthorne, George Startzell, Charlotta Startzell, Henry Freas, Susan Freas and Simon Hyllard, George Startzell and A. P. Heichold were the first class-leaders. Services were held in the Union Church which was at that time unfinished. There was a gracious revival the next year and a large increase in membership. In 1861 the following appointments were detached from the circuit and organized as the Perrysville Circuit: Ringgold, Loop, Steward's, Zion, Perrysville, Wesley Chapel, Shannon's, and Geistown. The last appointment was dropped in 1862 or 1863. In 1880 by reason of the parsonage being located in Ringgold the name of the charge was changed to "Ringgold." In 1887 the following appointments were added to the circuit: Walston Mines, Adrian Mines, and Horatio, but in 1889 a new circuit was formed comprising Walston, Adrian, Horatio, and Hopewell. This was the "Hopewell Circuit." The Shannon, Steward, and Loop appointments were dropped some years ago, and but little of their history remains—*(Communication to the author by W. W. Perry.)*

The Session of 1854.

The Erie Conference met in annual session in Cleveland, Ohio, July 12, 1854, Bishop Levi Scott presiding. Niram Norton was elected secretary.

Oreb D. Parker and Ignatius H. Tackitt were re-admitted.

John C. Ayres was transferred to the Iowa Conference.

Fauntly Muse, W. B. Lloyd, S. N. Forest, and J. N. Henry located.

J. W. Davis, J. E. Aikin, Timothy Goodwin, and D. H. Jack had died during the year.

A very large class were received on trial: Charles W. Reeves, Nicholas G. Luke, Stephen L. Mead, Thomas P. Warner, Samuel Wilkinson, Frederick Vernon, Samuel L. Wilkinson, Robert W. Crane, Isaiah Lane, Stephen S. Stuntz, Samuel A. Milroy, Charles Irons, Orville L. Mead, Harris F. Tucker, William Lund, John McComb, Orlif Hamren, Edward M. Nowlen, William Hayes, Lorenzo D. Brooks, George W. Moore, and Jephtha Marsh.

Orlif Hamren died of cholera soon after returning from Conference.*

*Jephtha Marsh—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; transferred to Nebraska Conference, 1876. Appointments—1854-'55, Allegheny Valley Mission; 1856-'57, Sunville; 1858, Cochranton; 1859-'60, Sheffield; 1861-'62, Sugar Grove; 1863-'64, Ashville; 1865-'66, Sherman; 1867, Hamlet; 1868, Hamlet and Cherry Creek; 1869-'70, Perrysburg; 1871-'75, supernumerary; 1876, Central City, Neb.; 1877, Gibbon, Neb.; 1878-'80, Clarksville, Neb.; 1880, supernumerary; 1881, West Nebraska Mission; 1882, supernumerary; 1883, Lincoln Circuit, Neb.; 1884-'85, Lincoln, South; 1886, Lincoln Circuit, Neb.; 1887, Waverly, Neb.; 1888-'98, superannuated.

Charles Irons—Admitted on trial, 1854; discontinued at his own request, 1855. Appointment—1854, Riceville.

William Lund—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; located, 1857, and joined the Canada Wesleyan Conference. Appointments—1854, Clarksville; 1855, Cleveland, City Mission; 1856, Mayfield.

S. L. Mead—Licensed to preach, 1854; admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; located, 1856. Has since devoted his attention to agriculture near Forestville, N. Y., and has done useful service in the local ranks. Appointment—1854-'55, Randolph.

H. F. Tucker—Admitted on trial, 1854; discontinued on account of ill health, 1856. Appointments—1854, Windham; 1855, Windham and Nelson.

William Hayes—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; transferred to Des Moines Conference, 1871; located, 1879. Appointments—1854, Edinboro; 1855, Wesleyville; 1856, Denmark and Pierpont Mission; 1857, Albion; 1858, Columbus; 1859, Titusville; 1860, Riceville; 1861, Pleasantville; 1862-'63, Hubbard; 1864-'65, Girard and Liberty; 1866'67, Bloomfield and Bristol; 1868, North Washington; 1869-'70, Callensburg; 1871-'72, Bedford, Ia.; 1873, Linesville, Ia.; 1874, Alerton, Ia.; 1875, Mount Ayr, Ia.; 1876-'77, supernumerary; 1878, superannuated.

N. G. Luke—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; located, 1869; re-admitted, Nevada Conference, 1875; became a member of the California Conference when Nevada Conference changed into a Mission, 1884. Withdrew from ministry and membership, 1885. Appointments—1854, Punxsutawney; 1855, Troy; 1856, Sharon;

Appointments for 1854: Cleveland District, William H. Hunter, presiding elder; Cleveland—St. Clair Street, G. L. Little; Erie Street, Thomas Stubbs; Perry Street, Samuel Gregg; City Mission, D. C. Wright; Newburg, T. B. Tait, Thomas Radcliff; Chagrin Falls, William Patterson, Allen Fouts; Willoughby, S. C. Frear; Painesville, J. O. Rich; Mentor, Roderick Norton; Chardon, E. C. Latimer, John Akers; Concord, Samuel Reynolds, W. A. Matson, sup.; Geneva, Lewis Clark, Samuel Wilkinson, B. O. Plimpton, sup.; Ashtabula, R. H. Hurlburt; Mechanicsville, Potter Sullivan; Asbury Seminary, to be supplied; Dillon Prosser, Chaplain to Western Seamen's Friend Society, member of St. Clair Street Quarterly Conference. Ravenna District, Albina Hall, presiding elder; Ravenna, J. R. Locke; Franklin, William Monks; Cuyahoga Falls, John Tribby; Tallmadge, Valorus Lake; Akron, G. B. Hawkins; Mantua, Hiram Kellogg; Hudson, C. T. Kingsbury; Twinsburg, L. W. Ely; Edinburg, W. M. Bear, P. P. Pinney; Parkman, Benjamin Excell, Robert Gray; Ellsworth, J. H. Tagg, Ira Eddy; Windham H F. Tucker; Nelson, H. S. Winans; Charlestown, S. W. Ingraham. Warren District, John Bain, presiding elder; Warren, G. W. Maltby; Braceville, A. M. Brown; Southington, Ezra Wade; West Farmington and Bloomfield, M. H. Bettes, Stephen Hubbard; Windsor, Willliam Sampson; Morgan, A. D. Morton, R. W. Crane; Youngstown and Liberty, Thomas Guy, one to be supplied; Gustavus, J. W. Hill, one to be supplied; Hubbard, S. K. Paden; Sharon, C. W. Reeves; Hartford and Brookfield, John Graham; Williamsfield, J. S. Lytle; Pierpont and Denmark, N. C. Brown; Orangeville, J. W. Weldon; Poland, H. D. Cole; James Greer, Principal of the Western Reserve Seminary at Farmington, member of West Farmington and Bloomfield Quarterly Conference. Erie District, Joseph Leslie, presiding elder; Erie, J. E. Chapin; McKean, George Stocking, one to be supplied, D. W. Vorse, sup.; Girard, J. W. Lowe; Springfield, R. M. Bear; Albion, I. O. Fisher, one to be supplied; Wesleyville, David Mizener, H. M. Chamberlain; North East, W. F. Day; Kingsville, E. J. L. Baker; Conneaut, J. K. Hallock; Waterford, John McLean, one to be supplied; Edinboro, William Hayes; Conneautville, W. C. Henderson, G. W. Staples; Rockville, C. R. Chapman; Venango, D. E. Day; Cambridge and Rockdale, A. H. Bowers; David Preston, sup., Sunday School Agent, member of the Conneaut Quarterly Conference. Meadville District, E. J. Kinney, presiding elder; Meadville, Niram Norton; Evansburg, John Abbott, Frederick Vernon; Espyville, Wareham French, J. B. Orwig; Saegertown, Isaiah Lane, W. R. Johnson; Salem, J. W. Wilson, David King; Exchangeville, H. P. Henderson; Greenville, J. D. Norton; West Salem, John McComb; Clarksville, Hiram Luce, William Lund; Harrisville, Isaac Scofield; Wilmington, R. A. Caruthers, S. L. Wilkinson; New Castle, H. N. Stearns, Stephen Heard; Mercer, Darius Smith;

1857-'58, Clarion; 1859, Punxsutawney; 1860-'61, New Bethlehem; 1862-'63, Jamestown, N. Y.; 1864-'65, Poland; 1866-'67, Titusville; 1868, Mayville; 1875-'77, Truckee, Cal.; 1878, appointment not given in General Minutes; 1879-'80, Quincy, Nev.; 1881-'83, Northern District; 1884, Virginia and Gold Hill, Nev.

Lorenzo D. Brooks—Admitted on trial, 1854; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson. Appointments—1854, Villenovia; 1855, Leon; 1856, Columbus and Spring Creek; 1857, Spartansburg and Spring Creek; 1858, Columbus; 1859, Frewsburg; 1860, located.

Calvin Kingsley, Professor in Allegheny College, member of the Meadville Quarterly Conference; B. S. Hill, Agent for the Tract Society, member of the Meadville Quarterly Conference. Franklin District, Moses Hill, presiding elder; Franklin, G. W. Clarke; Hendersonville, J. H. Vance, S. S. Stuntz; North Washington, I. C. T. McClelland; Clintonville, Jared Howe; Brady's Bend, Robert Beatty; Curllsville, D. M. Stever, J. G .Thompson; New Bethlehem, T. G. McCreary, one to be supplied; Punxsutawney, Edwin Hull, N. G. Luke; Luthersburg, G. F. Reeser; Brookville, J. T. Boyle; Warsaw, F. W. Smith; Corsica, S. A. Milroy; Clarion, J. R. Lyon; Washington, P. W. Sherwood, one to be supplied; Shippenville, John Crum, James Shields; New Lebanon, G. W. Moore, E. T. Wheeler, sup.; Cooperstown, Ahab Keller, one to be supplied. Jamestown District, J. H. Whallon, presiding elder; Jamestown, E. B. Lane; Buffalo and Jamestown Swedish Mission, Orlif Hamren; Ashville, Samuel Hollen, N. W. Jones; Frewsburg, E. M. Nowlin; Randolph, T. D. Blinn, S. L. Mead; Pine Grove, S. S. Burton; Allegheny Valley, Jephthah Marsh; Panama, Hiram Kinsley; Columbus, O. D. Parker, Alexander Barris, sup.; Wattsburg, Josiah Flower, D. C. Osborne; Riceville, Charles Irons; Pleasantville, J. B. Hammond, James Gilfillan; Youngsville, S. N. Warner; Warren, H. H. Moore; Kinzua and Tionesta Mission, Madison Wood. Fredonia District, William F. Wilson, presiding elder; Fredonia, G. W. Chesbro; Dunkirk, E. A. Johnson; Portland, Alvin Burgess; Westfield, W. P. Bignell; Quincy, Jonathan Whitely; Mayville and Sherman, John Wrigglesworth; Sinclairville, O. P. Brown, T. P. Warner; Ellington, O. L. Mead; Leon, R. R. Roberts, one to be supplied; Perrysburg, Albert Norton; Villenovia, Peter Burroughs, L. D. Brooks; Forestville and Sheridan, John Peate; Silver Creek, A. R. Hammond.

Orville Lockwood Mead.

Orville Lockwood Mead was called suddenly to his reward, Feb. 18, 1902. There was no illness. After the midday meal, he retired to his room, as was his custom, and reclined on his bed. His little granddaughter came into the room, and inquired, "Grandpapa, are you asleep?" He raised himself up and kissed her, lay down, closed his eyes, and "was not, for God took him." It was at the home of his daughter, Mrs. T. M. Infield, Hartford, Ohio.

Brother Mead was born in Oxford, Chenango Co., N. Y., Nov. 23, 1821. He was of English and Scotch blood. In his fifteenth year, he was bound as an apprentice to learn the baker's trade, and served until he was of age. In 1840 he was converted in the Baptist Church, but backslid. He was reclaimed in 1845, under the preaching of Rev. William Bixby. In an autobiographical sketch, he says; "My wife, a young man in my employ, a girl working for my family, and four boys in my class in the Sunday School were converted and joined the church at the

same time. One of these boys is the Rev. Albert Wyatt, a member of the New York Conference. His father Rev. William Wyatt appointed me class-leader. The Rev. Z. Paddock, D. D., gave me license to exhort in 1852. The following spring I moved to Dunkirk, New York, finding there a small band of Methodists holding meetings in an old School House. We occupied the upper room, and the Universalists the lower room. The latter appointed a meeting at the same time of our service. An old man by the name of Fink and a Methodist by the name of Willson caught the bell rope at the same time, Fink below and Willson above. Fink pulled down, and Willson pulled up. The latter having the advantage and withal being the stronger, pulled the old man up to the ceiling and he soon dropped. The Methodist rang the bell, and a lively service followed; but the Universalists quit the field, declaring that if there was no hell there ought to be one for the Methodists. The following year, the Rev. D. C. Wright was our pastor and built the first Methodist Episcopal Church in Dunkirk. In February, 1854, I was made a local preacher, and in the July following was received on trial in the Erie Conference."

Brother Mead became a member of the East Ohio Conference at its organization; but the same year was transferred to the Erie Conference. He was effective forty-four consecutive years. He was four years presiding elder of Clarion District. He was a member of the General Conference of 1872.

He was a man of strong convictions which he maintained with courage. "During the civil war he threw himself with all his energy into the arena in defense of the federal government. To him the conflict of the nation was for God and humanity, and the blood and sacrifice of life were the just penalty for human bondage. These principles he maintained at some risk to his person—his life being threatened. At the presidential election of 1864, he cast his ballot for Abraham Lincoln surrounded by a cordon of twenty-four Union men of Union City, Pennsylvania, with drawn revolvers. With all this there was that other side of warm-hearted and noble friendship. The grasp of his hand thrilled the recipient with a glow of heavenly fellowship not to be forgotten."

Brother Mead was twice married. His first wife was

Julia E. Judson, two of whose children survive—Mrs. A. W. Smiley, of Foxburg, Pa., and the Rev. C. O. Mead, of the Erie Conference. His second wife was Malinda Clarke, who survives, with two daughters—Mrs. H. G. De Forest, of Cleveland, Ohio, and Mrs. T. M. Infield at whose home he died. Brother Mead's home was ever the paradise of the affections. He was most happy in all his relations. He took a cheerful view of life, and was hopeful of the future of the church. He could adapt himself to all classes and peoples. The fragrance of his memory abides.*

Stephen S. Stuntz, John McComb.

After fifteen years of effective service, Stephen S. Stuntz was made a supernumerary in 1869. He went to Jamestown, New York, to reside among his friends, but in the middle of the following April was prostrated with a complication of diseases. Dropsy caused his death on the Holy Sabbath, Oct. 30, 1870. He was sustained by an unshaken faith in God during all his illness, and was fully resigned to the divine will. His heart beat for the Master's work, but he gave up all and triumphed in the cross of Christ. He ripened rapidly for the Kingdom, and had large experience in the deep things of God. A short time before his death, he exclaimed: "'Tis glorious! I have overcome through the blood of the Lamb." Mr. Stuntz was born in Albion, Erie Co., Pa., March 26, 1828. In his thirteenth year he attended a camp-meeting held in Girard township, and was there converted. In 1850, he was licensed to preach; he graduated from Allegheny College in 1854, and was soon united in marriage with Mrs. Mary H., widow of Rev. B. F. Langdon, a former member of the Erie Conference. The same year he was ad-

*O. L. Mead—Licensed to preach, 1854; admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; became a member of the East Ohio Conference at its organization, 1876; transferred to Erie Conference, 1876; deceased, Hartford, O., February 18, 1902. Appointments—1854-'55, Ellington; 1856-'57, Quincy; 1858-'59, Randolph; 1860-'61, Mayville; 1862-'63, Warren, Pa.; 1864-'66, Union City; 1867, Oil City; 1868-'71, Clarion District; 1872-'74, Franklin; 1875, Poland; 1876-'77, Sharon; 1878, New Castle, Second Church; 1879-'80, New Castle, Pearson Street; 1881-'82, Dunkirk; 1883, Meadville, Second Church; 1884-'86, Mercer; 1887-'91, Sandy Lake; 1892-'96, Clark's Mills; 1897, Sheakleyville; 1898'1901, superannuated.

mitted on trial. He was Principal of Carrier Seminary in 1868. He was devoted to his work, and did that work well.*

John McComb was born in what is now Mahoning township, Lawrence Co., Pa., June 15, 1814. His parents were of Scotch-Irish extraction. John was inured to labor on a farm in the early history of the country, and enjoyed few educational advantages. He was taught the Holy Scriptures and the principles of religion with the characteristic fidelity of members of the Seceder Church, and was converted at the age of twenty-three. The same year he married Miss Sarah Wallace. Mr. McComb says; "One of the greatest difficulties to be overcome as the condition of my acceptance with God was my unwillingness to preach the gospel. As soon as I could say, 'Send me!' the Lord came to me on my way home from meeting, and blessed me." After filling the offices of class-leader and Sunday School Superintendent for several years with great acceptability, he was licensed to preach in 1851, William Patterson signing the license. He had held an exhorter's license given by Thomas Stubbs for ten years. He supplied Harrisville, Rockville, and Wesleyville Circuits—under J. W. Wilson, S. K. Paden, and William R. Johnston, in charge. On the Rockland Charge there were about three hundred conversions. In 1854 he was received on trial in the Erie Conference. On the Hendersonville Circuit—A. L. Miller in charge—he says, "The Lord was with us in power in the conversion of many souls"; and on the North Washington Circuit—S. S. Nye junior preacher—in 1857 and 1858, "These two years, we received into the church about four hundred. To God be the glory!" There were also glorious revivals on other charges.

His health failing, Brother McComb retired from the active work. To test the benefit which might result from a change of climate, he went to Iowa and assisted several

*S. S. Stuntz—Licensed to preach, 1850; admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; deceased, Jamestown, N. Y., October 30, 1870. Appointments—1854, Hendersonville; 1855, Cochranton; 1856, Conneautville; 1857, Bainbridge and Solon; 1858, Bainbridge; 1859, Delanti; 1860-'61, Sunville; 1862-'63, Sheakleyville; 1864-'65, Espyville; 1866-'67, Cleveland, City Mission; 1868, Clarion; 1869-'70, supernumerary.

pastors in revival work. His health continuing infirm he returned and settled at Plaingrove on a farm. Here he continued active in the work of the church until the close of his life, which occurred Sept. 29, 1897.*

Charles Wesley Reeves, Frederick Vernon.

Charles Wesley Reeves entered into rest at Cleveland, Ohio, May 7, 1905. In the early part of the century his parents moved from New York state into Geauga County, Ohio. Mr. Reeves was born at Huntsburg, in 1832, and was educated at Western Reserve Seminary, West Farmington. He is said to have read the Bible through five times before he was eleven years of age. This love of the Word was characteristic of him throughout his whole life. During its last two years he read the Spanish New Testament three times. He united with the Methodist Episcopal Church at the age of twelve years. He was admitted to the Erie Conference on trial in 1854.† He became a member of the East Ohio Conference at its organization. He was supernumerary 1869-76 and 1879-96. He was superannuated in 1897, and retained that relation until his death. He served as a lieutenant in the 61st Regt. Ohio Volunteer Infantry. "For three years before his death he was an invalid, wholly unable to do any work for the cause he loved so well, and in the advancement of which he was so deeply interested. In all his sufferings during these years there was no voice of complaint. He rejoiced in the sustaining grace of the Lord Jesus, and was kept peaceful and joyous in the midst of great bodily distress and suffering."

Mr. Reeves was a thoughtful, clear, and forcible preacher, and exemplified in his life the doctrines which he preached. His character was the triumph of the grace of God over all sin; his death a

*John McComb—Admitted on trial, 1854; full connection, 1857; deacon, 1854, Simpson; elder, 1859, Simpson; deceased, Plaingrove, Pa., September 29, 1897. Appointments—1854, West Salem; 1855, Ellsworth; 1856, Hendersonville; 1857-'58, North Washington and Clintonville; 1859, Hendersonville; 1860, Moravia; 1861, Shippenville; 1862-'63, President; 1864-'65, Washington; 1866, without appointment; 1867-'75, supernumerary; 1876-'97, superannuated.

†His Memoir says 1852. This is probably the date of his license to preach.

glorious victory gained through a living faith.*—*(T. W. Lane in Pittsburg Christian Advocate, Nov. 9, 1905.)*

Frederick Vernon was born in Mercer County, Pennsylvania, Oct. 26, 1818. He was converted in 1852, and was licensed to preach and admitted to the Erie Conference on trial in 1854. He closed his labors and entered into rest December 11, 1869. "Brother Vernon being an unmarried man, could move with little difficulty, and his appointments seem to have been made without reference to personal convenience, but decided wholly by the necessities of the work. He did that work well. Though neither brilliant nor profound, he was useful, and many will call him blessed. His end was peace."†

Edward M. Nowlen, George W. Moore.

Edward M. Nowlen was an amiable Christian gentleman, a fast friend and an able minister. He possessed a meek and quiet spirit, and sought not the praise of men. During his ministry he was in labors abundant, going far beyond his physical strength; but his ardent zeal for the church and love of souls impelled him to the very front of the battle-line in the conflict of right against wrong. His last charge was Braceville, Ohio. At the urgent solicitation of his friends, he paid a visit to his aged father, in the hope that the change might improve his health. He returned from his visit, however, no longer able to continue

*C. W. Reeves—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; located, 1862; re-admitted, 1863; became a member of the East Ohio Conference at its organization, 1876; deceased, Cleveland, O., May 7, 1905. Appointments—1854, Sharon; 1855, Cleveland, Ladies' Home Mission; 1856, Gustavus; 1857, Orangeville; 1858, Windham; 1859-'60, Jackson; 1861, Vienna; 1863, Mogadore; 1864, Agent, American Bible Society; 1865, Gustavus; 1866, Hubbard and Brookfield; 1867, Little Valley and Salamanca; 1868, Pine Grove and Farmington; 1869-'76, supernumerary; 1877-'78, Girard and Liberty, second preacher; 1879-'96, supernumerary; 1897-1904, superannuated.

†Frederick Vernon—Licensed to preach, 1854; admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; deceased, Cherry Creek, N. Y., December 11, 1869. Appointments—1854, Evansburg; 1855, Harrisville; 1856, McKean; 1857, Pine Grove; 1858, State Road; 1859, Punxsutawney; 1860, Luthersburg; 1861, Southington; 1862, Windsor; 1863, Girard and Liberty; 1864, Mogadore; 1865, Solon; 1866, President; 1867-'68, Ridgway; 1869, Cherry Creek.

his work. In a few weeks, disease had completed its fearful task, and our brother was removed from pain to enter into rest. . It was March 6, 1873. Mr. Nowlen was born in Mentor, Lake Co., Ohio, Oct. 1, 1826. He was blessed with Christian training from pious parents, and gave his heart to God, and united with the Methodist Episcopal Church when eleven years of age. He early felt that he was called to the ministry, and made preparation for the holy calling. He studied for some time in Concord Biblical Institute. In 1854 he was received on trial in the Erie Conference, and did faithful work until God took him.*

George W. Moore was born in Mercer County, Pennsylvania, Oct. 28, 1828. His parents were members of the Presbyterian Church, and in that church he received his first religious training. His early life was spent on his father's farm, working in the summer and attending the district school in the winter. His mother died when he was twelve years of age, and soon after he was compelled to earn his own living. He says of this period; "I went out into the world to do for myself. To me it was an impressive hour when I left my father's house never again to look upon it as my home. I well remember that when a short distance from the house, I kneeled down and asked God to be my guide through life." Thus he prepared himself to fight life's battles alone, and yet not alone—God was with the lad. It was not until his twentieth year that he consecrated his life to God. "Early one morning, before rising from my bed, I felt deeply convicted on account of my sins, and strongly impressed that I should at once surrender myself to God. From that time I began to read the Bible and pray as I had never prayed before. Shortly after this a protracted meeting was held in the town of Clarksville where I then lived. During that meeting I presented myself as a seeker of religion. I had a long struggle with the powers of darkness, sometimes almost in despair. But finally victory came. It

*E. M. Nowlen—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; deceased, Braceville, O., March 6, 1873. Appointments—1854, Frewsburg; 1855, Sugar Grove; 1856, Silver Creek; 1857-'58, Sinclairville; 1859-'60, Sherman; 1861-'62, Albion; 1863, superannuated; 1864, McKean; 1865-'69, superannuated; 1870-'71, Burton; 1872, Braceville.

was when all alone in my room where I had so often knelt in my sadness that I was enabled to take Christ as my Savior and to rejoice in his love."

He then united with the Methodist Episcopal Church, and soon after this was so impressed with the thought that God wanted him to preach that he could not dismiss the subject, and, though resisting for several years, was compelled at last to yield. He was licensed to preach and admitted into the Erie Conference on trial in 1854. He was effective thirty-two years; was made supernumerary in 1886; and superannuated in 1893. He passed to his rest, at his home in Minneapolis, Minnesota.

He was a very good preacher, a successful pastor, and a builder for God—kind in word, gentle in manner, and instrumental in gathering many souls for the Kingdom.*

Robert W. Crane.

Robert W. Crane was born in District of Three Rivers, Canada, March 24, 1816, and was brought to Green, Ohio, by his parents when four years old. He was converted in 1837 and soon received license to preach, and for sixteen years filled the office of local preacher. In 1854 he was received into Erie Conference, and became a member of the East Ohio Conference from its organization. He was married Nov. 10, 1836, to Submit Rice, who passed away in her forty-sixth year. In 1862 he married Amelia Borden. He was effective twenty-one years. He continued to preach in his supernumerary and superannuated relations until a short time before his death, which occurred Oct. 18, 1900.

During sixty years of his life his services were in demand, and in preaching the Gospel was his supreme delight. He was a faithful, earnest preacher, and was instrumental in bringing many souls to Christ. He loved

*George Moore—Licensed to preach, 1854; admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; deceased, Minneapolis, Minn., 1900. Appointments—1854, New Bethlehem; 1855, Curllsville; 1856-'57, Warsaw; 1858-'59, Washington; 1860-'61, Troy and Corsica; 1862-'63, Brockwayville; 1864, North Washington and Clintonville; 1865-'67, Brady's Bend; 1868-'70, Poland; 1871, Ellington; 1872, Petroleum Centre; 1873-'75, Emlenton; 1876-'77, Sandy Lake; 1878-'80, New Wilmington; 1881-'82, Ripley; 1883-'84, Silver Creek; 1885, Panama, 1886-'92, supernumerary; 1893-1900, superannuated.

the doctrines and polity of the Methodist Episcopal Church, and liberally supported all her benevolences. Robert W. Crane was a strong character. He was strong in body and took an active part in the sturdy physical labor of the pioneer days. His mental powers were above the average. He was a good thinker, knew what his age demanded, and gave it. He was a man of quick perception and keen discernment. He served his day and generation well. He was careful and methodical, insisting upon the importance of being right in small matters. He was a good speaker, sincere in his devotions, and firm in his stand in behalf of religion. He excelled in his social qualities. He inherited a natural tendency to wit and humor, which rendered him a very enjoyable companion. The children and young people loved him for he was always young in his feelings. He had profound convictions of the truth of the gospel which he preached. He was a patriot of the best type. He responded to President Lincoln's first call for volunteers and recruited a company in Ashtabula County, Ohio, which was mustered into service as Co. D, 19th O. V. I., of which he was captain. Physically disabled, he was obliged to return home before the close of the war. Robert Crane possessed high ideals of life, and in him were combined the qualities of a noble Christian manhood. He refused any compensation from the government, or any portion of the Conference fund as long as he was able to support himself by labor. He never fell out of the ranks so long as he could march; and at the close of a faithful stewardship it was said of him, "It is enough; come up higher." His end was peace.*

T. P. Warner.

T. P. Warner was born in Union Village, Somer-

*R. W. Crane—Admitted on trial, 1854; full connection, 1857; deacon, 1848, Hamline; elder, 1859, Simpson; became a member of the East Ohio Conference at its organization, 1876; deceased, Greensburg, O., October 18, 1900. Appointments—1854, Morgan; 1855, Braceville; 1856, Williamsfield; 1857, West Farmington; 1858-'59, Hartford; 1860-'61, Morgan; 1862-'64, Fredonia, N. Y.; 1865, Forestville and Sheridan; 1866-'68, supernumerary; 1869, Southington; 1870, Lawrenceburg; 1871, Clapp Farm, but did not serve the charge; 1872-'74, supernumerary; 1875-'76, Morgan; 1877, New Lyme and Rome; 1878, Rome; 1879, Rock Creek and Rome, second preacher; 1880, Colebrook and Rome; 1881-1900, superannuated.

set Co., N. J., Oct. 17, 1825. His parents were members of the Wesleyan Methodist Church in Ireland. Brother Warner says; "I can not remember the time when I did not fear God and pray to him; but as I grew in years, I became more and more conscious of the need of pardon and heart renewal. For this I sought with much earnestness on a sick bed when about thirteen years old; and in prospect of death I found salvation, and the knowledge of it. Unable to attend church for some months, I did not unite with the people of God and in consequence—as I think—lost much of my confidence and comfort. Three years later, at a camp-meeting, held between Pine Grove and Sugar Grove in Warren County, Pa., I kneeled at the mourners' bench, and the Lord restored to me the joy of his salvation. I had a wonderful experience of the sweet, subduing presence of God. I then united with the Methodist Episcopal Church and in that fellowship have walked even until now. I can not remember when I did not feel that I ought to preach the gospel; and I have never doubted my call."—*(Communication to the author.)*

When six years of age, he moved with his father's family to Hudson Paint Works in Columbia County, New York, where he attended school for a few months, and then worked in the Paint Works until eleven years of age. The family then moved to Sugar Grove, and he attended the common school at Lottsville. He determined to pursue a full course of study, but was compelled to work his way. He worked in a saw-mill; and, with the little sum of money thus earned, entered Allegheny College where he remained three full years. Desiring to acquire some knowledge of the Hebrew language and the college at that time not affording the opportunity, he pursued this study at the "Unitarian Free School." He was licensed to preach in the early summer of 1852, and assisted Peter Burroughs on the Gerry Circuit. They had good revivals at the several appointments. The next year he supplied work on the Mayville appointment. He was admitted to the Erie Conference on trial in 1854, and, after thirty-seven years of effective service, was granted a superannuate relation in 1891. During his ministry, he has been blessed with many gracious revivals, among which may be mentioned those at Irving on Silver Creek charge, at Brookfield on Sharon and Brookfield charge, at North

Clymer, at Bristolville, at Bloomfield, at Vernon on Hartford charge, and at Hartstown on Espyville charge.*

Samuel L. Wilkinson and Samuel Wilkinson.

Samuel L. Wilkinson was born at Franklin Grove, Shropshire, England, May 22, 1817; and died in Huntsburg, Ohio, Sept. 8, 1899. He was converted at the age of eighteen and united with the New Connection Methodist Church; but subsequently joined the Wesleyan Church. In 1846 he came to New York, and united with the old John Street Church. The next year he moved to Cleveland. In 1854 he graduated from Allegheny College, and was admitted on trial in the Erie Conference. He served the church in effective relation twenty-six years. He is remembered on all his charges as a faithful man of God; a true, earnest, devoted minister of Jesus Christ, who preached not only from the pulpit but by his daily life. He was dignified and gentlemanly in his bearing, and possessed true manliness and nobility of character. "His were those sterling qualities of mind and heart which, if they shone not so brilliantly, yet they made his whole life luminous and his memory precious and blessed." His last sickness, long and severe, was borne with patience and resignation and ended in a peaceful and triumphant death.†

*T. P. Warner—Licensed to preach, 1852; admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes. Appointments—1852, Gerry (supply); 1853, Mayville (supply); 1854, Sinclairville; 1855, Silver Creek; 1856, Randolph; 1857, Frewsburg; 1858-'59, Clymer; 1860, Clarion; 1861, Sharon and Brookfield; 1862-'63, Hartford and Orangeville; 1864-'65, Bloomfield and Bristol; 1866, Kingsville; 1867-'68, Harmonsburg; 1869, Meadville, State Street; 1870, Venango City; 1871-'72, Ellery; 1873, Panama and Grant Station; 1874, Panama; 1875, Delanti; 1876, Dayton; 1877, Garland and Spring Creek; 1878-'79, Mill Village; 1880-'82, Espyville; 1883, Watfsburg; 1884, Albion; 1885, Fagundus; 1886-'87, Townville; 1888, Harmonsburg; 1889, Elgin and North Corry; 1890, Lockport; 1891-1907, superannuated; present residence, Glenville, O.

†S. L. Wilkinson—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; deceased, Huntsburg, O., September 8, 1899. Appointments—1854, New Wilmington; 1855, Espyville; 1856, Salem; 1857, Mt. Jackson; 1858, Edinboro; 1859, Union; 1860-'61, Wesleyville; 1862-'63, Grand River; 1864-'65, Mantua; 1866-'67, Montville; 1868, Spring; 1869, Salem; 1870, Jamestown, Pa.; 1871, Willliamsfield; 1872, Brady's Bend; 1873, Clarington; 1874, supernumerary; 1875-'76, President; 1877-'78, Emerickville; 1879, Troy; 1880, Perrysville; 1881-'99, superannuated.

Samuel Wilkinson was born in West Hartford, Connecticut, Oct. 15, 1807; and died in Madison, Ohio, Jan. 11, 1897. He was of Quaker parentage, and by instinct and education religious. He was thoroughly converted at the third meeting he ever attended, and never doubted his acceptance. While his early advantages for culture were limited, he was a man of power. "He was a clear thinker, keen in analysis and forcible in expression, and when moved by the inspiration of a great theme he was truly eloquent." He did supply work for three years. In 1854 he was received on trial in the Erie Conference, and in 1869 took the superannuated relation. He became a member of the East Ohio Conference at its organization. "During his last illness his spiritual vision was unimpaired."*

Samuel A. Milroy, Isaiah Lane.

Samuel A. Milroy was born June 12, 1830, experienced religion, at the age of nineteen, under the labors of Edwin Hull and H. P. Henderson, on the Shippenville circuit. In 1853, he supplied Shippenville circuit, John Crum, preacher-in-charge, and the next year was received on trial by the Erie Conference. He was called home, August 14, 1863.

"Brother Milroy was a good, sound, experimental and practical preacher, and was instrumental in the awakening and conversion of many souls. He was a warm friend, and one of that class of men that would say of you in your absence nothing that he would not say in your presence. He suffered much during his sickness, but endured it with great patience; and when told that he was near the Jordan of death, he replied that he knew it, and was prepared for it."*—*(Josiah Flower in the Pittsburg Christian Advocate, Dec. 12, 1863.)*

*Samuel Wilkinson—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; became a member of the East Ohio Conference at its organization, 1876; deceased, Madison, Ohio, January 11, 1897. Appointments—1854, Geneva; 1855-'56, Bainbridge; 1857, Geneva; 1858, Montville; 1859-'60, Jefferson; 1861, Grand River; 1862-'63, Albion; 1864, Greene; 1865-'66, Bainbridge; 1867, Thompson; 1868, Morgan; 1869-'96, superannuated.

*S. A. Milroy—Admitted on trial, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; deceased, Wayne, O., Aug.

Isaiah Lane was born in Madison County, New York, Jan. 12, 1810. He spent the greater part of his youth in Chautauqua County. When he had married, he moved to Meadville, Crawford County. He was converted in 1838, and some years later licensed to preach. He was enlisted in the itinerant ranks by the Erie Conference in 1854, and superannuated in 1861. He died in Meadville Jan. 13, 1863. "By all who knew him he was highly esteemed and ardently loved. Any deficiencies in early education were largely compensated by the native strength of his character, and the earnest devotion and sanctified warmth of his heart and life. Brief was the noble itinerant's toil—great is his reward."*

Drops of Mercy.

Charles Irons and Jephtha Marsh write from Pine Grove Circuit: "The Lord has favored our new circuit with some manifestations of his saving power, at a place called Lebanon; at another called Redhouse, he has greatly revived his work, and over sixty have united with the church on probation, the most of whom bid fair for the Kingdom."—*(Pittsburg Christian Advocate, Feb. 7, 1854.)*

William Monks writes from Mt. Jackson Circuit: "God is visiting this small charge with convicting power and converting grace. The work commenced at our second quarterly meeting, and is still spreading. Some fifty have professed religion. Forty-three have united with us, and others are waiting for an opportunity to unite."—*(Pittsburg Christian Advocate, Feb. 7, 1854.)*

James Shields, who travels the Washington Circuit writes: "The Lord in his goodness is still pouring out of his Spirit on this charge. Truly, this has been a year of spiritual power in this wilderness. About one hundred have joined on probation this conference year on this circuit."—*(Pittsburg Christian Advocate, Feb. 21, 1854.)*

14, 1863. Appointments—1854, Corsica; 1855, Washington; 1856, Troy, Pa.; 1857-'58, New Bethlehem; 1859, North Washington; 1860, Pine Grove; 1861, Jamestown, Pa.; 1862-'63, Williamsfield.

*Isaiah Lane—Admitted on trial, 1854; full connection, 1856; deacon, 1849, Waugh; elder, 1855, Morris; deceased, Meadville, Pa., January 13, 1863. Appointments—1854, Saegertown; 1855-'56, Evansburg; 1857-'58, Rockville and Cambridge; 1859, Conneautville; 1860, Saegertown; 1861-'62, superannuated.

A good report comes from McKean Circuit: "Since conference about eighty have professed conversion, and about sixty-five have joined on probation. The appointments most highly favored are the Wiswell or Little Creek, the Centre, and the Asbury Chapel."—George Stocking and D. E. Day, the preachers.—*(Pittsburg Christian Advocate, March 7, 1854.)*

Evansburg Circuit enjoyed a gracious revival in 1854. A. L. Miller reported one hundred and seventy converted. —*(Pittsburg Christian Advocate, May 23, 1854.)*

Methodism in East Brady.

The last day in the nineteenth century was appropriately observed by the Methodist Episcopal Church in East Brady. During the various services, a historical sketch of the church was read by Andrew W. Bell, from which we take the following:

"The history of Methodism, in this immediate vicinity, covers two-thirds, if not three-fourths of the century. Mrs. John M. Cunningham (whose father, Matthias Sedwick, settled in the neighborhood) remembers that a local preacher named William Horton held services as early as 1832. She also calls to mind that James Gillmore, the regularly ordained M. E. preacher stationed at Butler, preached at intervals. Somewhere about 1840, a regular preaching appointment was established and attached to what was known as 'Clintonville Mission,' which arrangement continued ten or eleven years. The first regular minister appointed was Samuel Leech in 1841, according to the old conference records, upon which I must depend. In 1845, after the opening of the Brady's Bend Iron Works, the writer first came to Brady's Bend. According to the records I find that Israel Mershon had the pastorate in 1842, A. L. Miller in 1843, and John Van Horn in 1844, Isaiah Hildebrand in 1845, and G. F. Reeser in 1846-7.

"Up to this time no house dedicated to divine worship had appeared, and all services were held in the school house, on what was known as Raymond Hill, above the blast furnace. The increasing population made it no longer possible to accommodate the congregation in such quarters, and during the term of Rev. Reeser it was decided to build the first church, in the town of Brady's Bend.

The site selected was near where the old abandoned Independent Congregational building now stands. Joseph London was the builder, and two of the trustees, as I remember, were Peter Henry and John Robinson."

Various preachers were appointed to the work, and in 1851 the Brady's Bend Circuit was formed. It was during the pastorate of Robert Beatty that a new church was erected on the opposite side of the railroad. It was dedicated by Moses Hill, presiding elder, in 1854. Two or three years later the "works" shut down.

"It was while the men were largely unemployed that the work of Rev. Thos. Graham, the next pastor, opened in 1858. He was a typical Methodist preacher of his day, and was noted for his power in the pulpit and debate, ready to meet all comers on the doctrines of his church. These he thundered from the pulpit with tremendous vehemence, in vivid language. One of his favorite themes was hell, and a hot one at that. It was not long before a powerful revival began, and soon the whole region for miles around was in a state of religious ferment, which deepened into a condition of spiritual awakening, the like of which had never before appeared in this vicinity. Between two and three hundred conversions was the result and one hundred and twenty-five joined the church at Brady's Bend. These days were indelibly impressed upon my memory, and from this time dates my own membership in the church."

"Revival fire blazed again" under the ministry of George Moore. J. J. Excell, who succeeded Mr. Moore in 1867, raised the church to "the high water mark in all lines of efficiency, and received the largest salary ever paid any preacher in that vicinity." In 1869 East Brady had become "quite a town," and was attached to the Rimersburg circuit. The preaching was in the carpenter's shop of Arthur Steel, on First Street. Still later services were held in the old Cunningham school house, a store room on Water street, and in the Opera House. Soon after the Iron Works collapsed and Brady's Bend went down while East Brady became a thriving village. A lot was purchased and the foundation laid for a new church in East Brady in 1875. The next year J. Boyd Espy was appointed to the charge.

"This again was a wonderful year of awakening.

Worship was regularly held in an unused store building on Brady street, since burned. At his special meetings that year Brother Espy succeeded in arousing unusual interest among the young people, being fortunate in securing the co-operation of E. O. Excell, who had his home here then, and whose extraordinary gifts as a gospel singer first were made manifest in this meeting. The store room was crowded night after night to hear the songs and the gospel message, and hundreds were converted, and the whole spirit of the town changed." The new church edifice was erected at a cost of about $5,000. The church was dedicated by Rev. John P. Newman, D.D., in November, 1877. The first board of trustees consisted of Andrew Shual, John A. Sedwick, James Irwin, James Stanley and Joseph C. Ritson. In 1879 the name of the circuit was changed to East Brady, and Brady's Bend was made an "out appointment"; and at the same time Sherrett and Rimerton were formed into another circuit. There was another great revival during the pastorate of J. C. McDonald, 1884-6, and "The fifth great revival in the history of this church was during the pastorate of C. C. Rumberger, in 1893, the second year of his work, and was no less remarkable than its predecessors. Nearly two hundred were converted and added to the several churches, other churches having by this time vigorous representation in the town. The entire section was stirred to its foundation. In the same pastorate the church building was repaired and enlarged at considerable expense."

"Matthias Sedwick, who kept the preachers at his house during the early thirties, in later years built the brick building where the present Methodist preacher lives, and which is now the parsonage, owned by the church."

New Bethlehem Methodism.

The first Methodist preaching in New Bethlehem dates back to the time when services were held in the house of P. H. Hoffman, who was the first member of the Methodist Episcopal Church and for many years entertained weary itinerants at his home. The house is still standing and after being remodeled several times is now occupied by D. A. Wiant, the jeweler (1902). This work was then part of a mission and included the territory now occupied by eight or ten pastoral charges and was travelled

by two or three preachers. Meetings were held at "Father" Hoffman's and at Smith's School House, one half mile distant, until 1848, when the first school house was built in town to which religious services were transferred. The Baptists came soon after the Methodists and the two churches united in revival meetings. This occasioned much controversy on disputed points of doctrine, and not a little jealousy helped on the spirit of rivalry. Public debates were held, and were continued for weeks at a time. Among the defenders of Methodism were Rev. George F. Reeser and Rev. Ahab Keller. The interest widened and spread. A memorable debate was held at Strattonville on baptism and lasted several days. The Baptists built a church in New Bethlehem in 1852. The Methodists asked for the use of this church in which to hold a quarterly meeting, and permission was granted; but while "Johnnie Boils", the pastor, was making it ready, a messenger came from the Baptist people to announce that the church could be used by the Methodists only on condition "that they sprinkle no babies in it." As the result of this refusal, the school house was made ready and the quarterly meeting was held therein. We are not informed whether any babies were "sprinkled" on the occasion or not. The Methodists now determined to build a house of worship which was dedicated in 1854 by Rev. Moses Hill, the presiding elder.

The date 1853 has usually been given; but "Father Hines" had an old class book in which we find this record, "New Bethlehem Church dedicated Feb. 19th, 1854. Sermon preached by Rev. Moses Hill, P. E., of Franklin District, Erie Conference. Text, Isaiah the 6th chap. from 1st to 8th verses inclusive, after which there was $444 raised to pay for the house, $160 paid down. Thomas McCreary, preacher in charge, Smith, Jr. Preacher."

The following are the names of the first class: Philip Hoffman, class leader; Joseph Hines, Abby Ann Hines, Catherine McCreary, Joseph Apple, Jacob Statzer, Polly Statzer, Catherine Cribbs, George Alabaster, Albert Hoy, Nancy Seyler, Mary Baumgartner.

The members were poor and made many sacrifices. It is interesting to look over the old subscription list. There is one entry as follows: "Joseph Seyler, Dr., to subscription $1.00 Cr. May 1853, By 1 Pine Log, $1.00." The

building committee was Joseph Hines, Perry Webster and Henry Girts. The two last named moved west, and an anxious creditor levied on Mr. Hines' oxen and unhitched them from the plow, driving them away in triumph while their owner was absent in Pittsburg. Upon his return, he was informed of what had taken place, when he quaintly replied; "Well, he didn't levy on the wife and children, did he?" Thus, under many difficulties, the church was built, and occupied as the place of worship for Methodists until 1896 when the present beautiful edifice was completed and dedicated. The new church enterprise was inaugurated under the pastorate of O. H. Nickle; continued under that of W. S. Gearhart; and completed under that of F. M. Small. It was dedicated by Bishop W. F. Mallalieu. A new parsonage was built in 1898. Hon. Martin Williams pushed the work forward with untiring energy, but scarcely was the house completed when the Master called him home. In 1901, this church had so increased in membership and financial strength that New Bethlehem was made a station.

When the first church was dedicated at New Bethlehem, Friend W. Smith gave a favorable report of the work: "We rejoice in being permitted to state that this charge has been blessed with some 'seasons of refreshing from the presence of the Lord.' Our third quarterly meeting was held in New Bethlehem at which time the Methodist Episcopal Church was dedicated in that place. Our beloved presiding elder was present, and magnified his office. The meeting was protracted more than two weeks. About thirty professed peace in believing, and twenty-seven united with the church. Since conference, a little rising one hundred have been converted, and over ninety have joined with us on probation."—*(Pittsburg Christian Advocate, April 25, 1854.)*

A class was formed at Maple Furnace in 1854; and meetings were held in an old log house. The following were among the members: J. G. Kepler and wife, Catharine Kepler, Lizzie Kepler, J. R. Fowler and wife, William Fleming and wife, M. S. Adams and wife, and Sarah McGill and daughter. The Maple Furnace Church was built in 1861-2, R. B. Boyd being the preacher in charge. The church was moved to Eldorado in 1896.

A new church was dedicated at Windsor corners, De-

cember 2, 1854. John Bain assisted in the dedicatory services, Calvin Kingsley preaching the sermon. The house cost $2,200; two hundred dollars of the deficiency of $360 was raised at the dedication. William Sampson, the pastor writes: "Rev. G. W. Maltby, my predecessor, was present, giving a pleasant influence and effect, as he had been successful in getting up a good subscription and laboring with his own hands, quarrying, hewing, &c."—*(Pittsburg Christian Advocate, Jan. 16, 1855.)*

The Fairview church is located about three-fourths of a mile south of Perrysville—Hamilton P. O.—and the society is the outgrowth of a class formed at the residence of Asa Croasmun some distance southwest of Perrysville. The original members were: Asa Croasmun, leader, and wife, Harry Coon and wife, James Mutersbaugh and wife, William Drummond and wife, William Gaul and wife, and perhaps a few others. In 1854 a church was erected which was greatly improved in 1885-6. The appointment belonged at first to the Punxsutawney Circuit, then to the Perrysville and Ringgold successively.

V.

A STORM THREATENS, BUT THE WORK EXTENDS.

1855-1859.

The Erie Conference held its session in 1855 in New Castle, commencing July 11. Thomas A. Morris was the Presiding Bishop; and Niram Norton, the secretary.

Daniel Richey and H. S. Winans were announced as deceased.

C. S. Jennes withdrew from the ministry and membership under charges.

Madison Wood located.

W. H. Hunter, S. C. Frear, and Ahab Keller were transferred to the Rock River Conference.

J. R. Locke was transferred to the Illinois Conference.

O. P. Brown was transferred to the Wisconsin Conference.

The following brethren were admitted on trial: Cyril Wilson, J. H. McCarty, Calvin R. Pattee, Lorenzo D. Williams, Joshua B. Grover, George M. Eberman, Elliott H. Yingling, James F. Perry, John M. Greene, Benjamin Marsteller, James K. Mendenhall, William R. Gehr, E. H. Danforth, Almanson C. Tibbetts, James Bredberg, and James F. Brown.*

*J. H. McCarty—Licensed to preach, 1851; admitted on trial, 1855; full connection, 1857; deacon, 1855, Morris; elder, 1859, Baker; transferred to New Hampshire Conference, 1859; transferred to Providence Conference, 1863; transferred to Detroit Conference, 1866; transferred to Louisiana Conference, 1876; transferred to Central New York Conference, 1879. Appointments—1855, Newburg; 1856-'57, Twinsburg; 1858, Hudson; 1859-'60, Lowell, Mass., Haverhill Street; 1861-'62, Concord, N. H.; 1863-'65, Providence, R. I., Mathewson Street; 1866, Detroit, Mich., Central Church; 1867-'69, East Saginaw, Mich.; 1870-'72, Adrian, Mich.; 1873-'75, Jackson, Mich.; 1876-'78, New Orleans, La., Ames Church; 1879-'80, Syracuse, First Church; 1881-'82, Elmira, First Church; 1884-'86, Penn Yan; 1887-'89, Clifton Springs; 1890-'98, supernumerary.

Appointments for 1855.

Appointments for 1855: Cleveland District, E. J. Kinney, presiding elder; Cleveland—St. Clair Street, G. L. Little; Erie Street, Thomas Stubbs; Perry Street, Samuel Gregg; East Cleveland Mission, W. A. Matson; City Mission, William Lund; Ladies' Home Mission, C. W. Reeves, member of St. Clair Street Quarterly Conference; Newburg, William Patterson, J. H. McCarty; Chagrin Falls, D. C. Wright, George Stocking, sup.; Bainbridge, Samuel Wilkinson; Mayfield, Albert Norton; Willoughy, Roderick Norton; Painesville, J. O. Rich; Mentor, Allen Fouts; Chardon, E. C. Latimer, Samuel Reynolds; Concord, Hiram Kellogg; Geneva, Lewis Clark, Thomas Radcliff; Ashtabula, R. H. Hurlburt; Mechanicsville, Potter Sullivan; Asbury Seminary, to be supplied; Dillon Prosser, Chaplain to Seamen's Bethel, Cleveland, member of St. Clair Street Quarterly Conference; B. O. Plimpton, Agent of the American Colonization Society, member of the Geneva Quarterly Conference. Ravenna District, Albina Hall, presiding elder; Franklin, William Monks; Cuyahoga Falls, John Tribby; Northampton Mission, T. B. Tait; Tallmadge, Valorus Lake; Akron, W. F. Day; Mantua, Ira Eddy; Hudson, Benjamin Excell; Twinsburg, L. W. Ely; Edinburg, C. T. Kingsbury, Cyril Wilson; Parkman, W. M. Bear, S. W. Ingraham; Ellsworth, J. H. Tagg, John McComb; Windham and Nelson, H. F. Tucker; Poland, A. D. Morton; Charlestown, P. P. Pinney. Warren District, John Bain, presiding elder; Warren, G. W. Maltby; Braceville, R. W. Crane; Southington, Ezra Wade; West Farmington and Bloomfield, Stephen Heard, David King; Windsor, William Sampson; Youngstown, J. D. Norton; Liberty, N. C. Brown; Gustavus, J. W. Hill, J. B. Grover; Hubbard, S. K. Paden; Hartford and Brookfield, John Graham; Williamsfield, J. S. Lytle; Orangeville, one to be supplied, J. F. Brown; Espyville, J. B. Orwig, S. L. Wilkinson; James Greer, Principal of Western Reserve Seminary; A. M. Brown, Agent, both members of the Farmington and Bloomfield Quarterly Conference. Erie District, Joseph Leslie, presiding elder; Erie, J. E. Chapin; McKean, H. M. Chamberlain, C. R. Pattee, D. W. Vorse, sup.; Girard, J. W. Wilson; Springfield, H. D. Cole; Albion, I. O. Fisher, John Prosser; Wesleyville, David Mizener, William Hayes; North East, J. W. Lowe; Kingsville, E. J. L. Baker; Conneaut, J. K. Hallock, David Preston, sup.; Waterford, John McLean; Edinboro and Venango, W. C. Henderson; Morgan, Alvin Burgess; Denmark and Pierpont Mission, Stephen Hubbard, one to be supplied. Meadville District, Hiram Kinsley, presiding elder, Meadville, G. B. Hawkins; Saegertown, W. R. Johnson; Steuben, John Abbott;

James Bredberg—Admitted on trial as an elder from the National Church of Sweden, 1855; full connection, 1857; transferred to Rock River Conference, 1859. Appointments—1855-'58, Jamestown and Sugar Grove Swede Mission.

E. H. Danforth—Admitted on trial, 1855; discontinued, 1856; deacon, 1857, Scott. Appointment—1855, Wattsburg.

J. M. Greene—Admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; located, 1862; readmitted, 1864,; withdrew from ministry and membership, 1868. He has since been in the ministry of the Congregational and Presbyterian churches. Appointments—1855, Punxsutawney; 1856-'57, Shippenville; 1858, Harrisville; 1859-'60, West Middlesex; 1861, Chaplain U. S. A.; 1864, Agent, American Bible Society; 1865-'66, Painesville; 1867, Ravenna.

Cochranton, S. S. Stuntz; Sunville, Benjamin Marsteller; Franklin, H. H. Moore; Pleasantville, James Gilfillan, one to be supplied; New Lebanon, I. C. T. McClelland, E. T. Wheeler, sup.; Exchangeville, J. W. Weldon; Salem, Wareham French, Robert Gray; Evansburg, Isaiah Lane; Conneautville, R. M. Bear, James Gillmore; Rockville, C. R. Chapman; Cambridge and Le Boeuff, Mission, A. H. Bowers, one to be supplied; L. D. Williams, Professor in Allegheny College, and helper on Meadville Station; Calvin Kingsley, Professor in Allegheny College, member of Meadville Quarterly Conference. New Castle District, Moses Hill, presiding elder; New Castle, H. N. Stearns; Mt. Jackson, H. P. Henderson, one to be supplied; Wilmington, R. A. Caruthers; Portersville Mission, to be supplied; Harrisville, Isaac Scofield, Frederick Vernon; North Washington, J. H. Vance; Clintonville, F. W. Smith; Hendersonville, T. G. McCreary, A. L. Miller; Greenville, G. W. Chesbro; West Salem Mission, Hiram Luce; Clarksville, M. H. Bettes, one to be supplied; Sharon, E. A. Johnson; Mercer, Thomas Guy. Clarion District, Josiah Flower, presiding elder; Clarion, J. T. Boyle; Corsica, Edwin Hull; Brookville, John Crum; Luthersburg, G. F. Reeser; Warsaw Mission, J. K. Mendenhall; Punxsutawney, P. W. Sherwood, J. M. Greene; Troy, N. G. Luke; New Bethlehem, Robert Beatty; Brady's Bend, James Shields; Curllsville, J. G. Thompson, G. W. Moore; Shippenville, Jared Howe, E. H. Yingling; Washington, S. A. Milroy, J. F. Perry. Jamestown District, J. H. Whallon, presiding elder; Jamestown, E. B. Lane; Jamestown and Sugar Grove Swedish Mission, James Bredberg; Ashville, Samuel Hollen; Sugar Grove, E. M. Nowlen; Frewsburg, N. W. Jones; Pine Grove, S. S. Burton; Randolph, T. D. Blinn, S. L. Mead; Allegheny Valley Mission, W. R. Gehr; Kinzua and Tionesta Mission, R. R. Roberts; Panama, B. S. Hill; Columbus, O. D. Parker; Wattsburg, D. M. Stever, E. H. Danforth; Riceville, Jephtha Marsh, George Eberman; Spring Creek Mission, Alexander Barris; Youngsville, A. R. Hammond; Warren, A. C. Tibbetts. Fredonia District, William F. Wilson, presiding elder; Fredonia, Niram Norton; Dunkirk Mission, D. C. Osborne; Portland, John Wrigglesworth; Westfield, W. P. Bignell; Quincy, Jonathan Whitely; Mayville, J. R. Lyon; Sherman, Peter Burroughs; Sinclairville, J. B. Hammond, D. E. Day; Ellington, O. L. Mead; Leon, John Akers, L. D. Brooks; Perrysburg, John Robinson; Villenovia, S. N. Warner; Forestville and Sheridan, John Peate; Silver Creek, T. P. Warner.

Calvin R. Pattee.

The origin of the name Pattee is of historic interest. It was originally given to a badge of office in Norman Heraldry, which consisted of a cross, much like a Maltese cross, and signified a paw or foot, doubtless because of its shape. The Pattees came to this country and settled near Goffstown, New Hampshire where Calvin Pattee was born. Hulda MacOmber was of Scotch descent, but born in Grand Isle, Vermont. She was a member of the Friends Society but lost her membership by marrying out

of the Church. Calvin Pattee and Hulda MacOmber Pattee were the parents of Calvin R. Pattee, who was born in Longuil, County of Prescott, Upper Canada, November 29, 1826. He spent his childhood in the township of Alfred in the very heart of the Canadian wilderness. Schools were few, of low grade, and taught by incompetent teachers and his home was far from the school house. He learned to read, write, and cypher, sitting in the corner of the barn, with an old frameless slate, one corner broken off for a pencil, and covered with "sums" his father gave him while threshing his grain with a flail. At eleven years of age, he tramped through the almost unbroken forest to a school, five miles distant. Not until twelve years of age had he ever seen a church or heard of a Sunday School. When Calvin was twelve years of age, his father died two hundred miles from home, and he has never seen his grave. The family then removed to Grand Isle, Vermont, where they tilled a small farm. Calvin had little opportunity to acquire an education. His most profitable schooling, like that of Peter Cartwright, was secured in "Brush College and Swamp University." Mr. Pattee was a diligent student, a keen observer, and a ready learner, and has secured an enviable position among the educated and refined. He dates his conversion in early boyhood; but a more satisfactory experience came to him about 1842. At that time the whole family united with the Methodist Episcopal Church. Very early in life, he felt a deep and growing conviction that God wanted him to become a preacher, and did not find rest of heart until he yielded to the divine call. He was licensed as a local preacher in 1845. Some years later, the family moved into Northern Ohio. Having a taste for business he went east and found himself at Franklin Falls, New York, a new and growing lumber village among the Adirondacks. Some years previously, he had been urged to undertake a mission to this wild region, but had refused. One night, a Mr. Maxfield, a godly man, came to his room and with a voice which betokened much feeling assured him that he had a strong impression that he had been called to preach and was trying to run away from duty. He listened to this announcement and to the godly councils and admonitions of Mr. Maxfield with surprise and deep emotion. The next morning, climbing the

mountain and kneeling on a floor of rock, he promised prompt obedience. He was licensed to preach in 1852 and employed as a supply on the circuit in the mountains. Mr. Pattee says of this chapter in his experience: "I scaled the cliffs, crossed the mountains, waded the streams, traversed the forests without even a marked tree to guide my course. My outfit consisted of my bible and hymn-book, a hatchet, a strong jack-knife, a few provisions, some matches, a hook and line and a compass. I could cook my bacon, or a trout from some mountain stream, spitted on a forked stick, and eat it with my bread on the sap-side of a piece of birch bark with an unalloyed relish. If night overtook me, I had only to make a fire and to lie down to sleep soundly on a bed of balsam, spruce, or hemlock branches, after making the forest echo with prayer and song."

We cannot follow Mr. Pattee in his experiences on this wilderness charge, but will let him relate, in his own words, a conversation with John Brown of Harper's Ferry fame. Mr. Pattee says: "I became quite intimately acquainted with that remarkable man during my stay in North Elba where he was engaged at the time in the settlement of certain colored people to whom Garrett Smith had donated land for that purpose. I regarded him as a sincere Christian man. He was very reticent except on his chosen theme—the abolition of American Slavery. Of this he never wearied, though he did sometimes weary me. On one such occasion I said, 'All this talk does not seem to be accomplishing anything. Is it not time to act as well as talk?' 'What can we do?' he asked. I said, 'Let us arm ourselves and go down there, and show them that we mean business.' 'We would not get far and they would kill us,' he said. 'Very likely,' I replied; 'but we could make a good fight while it lasted and at least make a beginning, and who can tell to what it might lead?' He remained in thoughtful silence for some minutes and then said solemnly, 'This will never be done without blood. Some one must yet be sacrificed upon that altar and it might as well be I as any one.' This ended the conversation and I think this was my last interview with him. I did not think so much of it then as often since. Did this bit of thoughtless badinage take root in his overwrought mind and bring forth fruit in

Kansas and at Harper's Ferry? or did I only strike a chord already strung to such a tension that it could not but vibrate?" We might mention that the Thompson boys who were converted and brought into the Church under the ministry of Mr. Pattee, were with John Brown at Harper's Ferry and shared his fate.

Mr. Pattee now came within the bounds of Erie Conference and after supplying Geneva, O., and Waterford, Pa., each one year, was admitted on trial in the Erie Conference in 1855. He was united in marriage with Miss Harriett E. McLean, daughter of the Rev. John McLean, July 3, 1856.

Upon the outbreak of the Civil War, Mr. Pattee was one of the first to enlist, but was rejected at that time because of physical disability. He again enlisted a little later and was elected chaplain of Col. Opdike's regiment but was not able to enter the field. In 1870, at a certain camp meeting, on motion of Mr. Pattee, it was decided to secure for camp meeting and Sunday School purposes the grounds by Chautauqua Lake where the mother Chautauqua now stands.

Mr. Pattee enjoyed several successful pastorates in the Erie Conference with gracious revivals and improvements in Church property. He was active in our educational interests as has been his record wherever the providence of God has called him. He was transferred to Wisconsin Conference in 1870; and later we find him on the Pacific Coast—meantime having spent some years in the work in Kansas—still pushing forward with his accustomed energy important interests committed to his charge.

The degree of "Doctor of Divinity" was conferred on Mr. Pattee by Baker University in 1887. He is now enjoying the quiet of a superannuated relation in his own home in Los Angeles, California. He says: "And now, after fifty-five years in the ministry, I am still actively engaged in church work of all kinds. I feel and take an active interest in what is going on around me and in the world abroad, and am keeping up with the procession as the Church moves onward to its great and final victory."*

*C. R. Pattee—Admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; transferred to Wisconsin Conference, 1870; transferred to South Kansas Conference, 1880. Appointments—1855, McKean; 1856, Windsor; 1857-'58, Middlesex; 1859-'60, Harrisville; 1861-'62, Bloomfield and

A. C. Tibbetts, J. F. Perry.

As Almanson C. Tibbetts, "a beloved brother and faithful minister of Jesus Christ," was nearing the sunset of life, he said to a friend; "My sun is getting low in the West, but the western slopes are light." He was born in Moncton, Vermont, Nov. 10, 1824; and died in Geneva, Ohio, Feb. 19, 1884. He was a rare man and a beautiful character: practical, judicious, and wise in his administration; and plain, clear, and forcible in his preaching. "There was no affectation about him, no display of intellectual superiority, no attempt to excite attention or to gain applause by eccentricity of any kind. His sermons partook of his own sweet spirit. There was no invective, no controversy, no impetuosity, about him. He could not use the weapons of hostility, but in all his ministrations, the olive branch of peace was a magic wand." Mr. Tibbetts lost his father, when but seven years of age, and from that time until he was eighteen years old, he lived with an uncle who was a Universalist. He says; "I embraced and fully believed the doctrines of Universalism, but in 1843 I entered upon a careful study of the New Testament to fit myself to defend these doctrines from a scriptural standpoint. I then made the discovery—to me all-important—that the Bible contained no unconditional promises, that salvation was offered to all only conditionally, and that I must comply with these conditions if I would be saved. Immediately I publicly renounced my former belief, embraced the Christian faith, gave my heart to the Savior, and was truly converted. This was in 1844."—*(Manuscript Autobiography.)* He was united in marriage with Miss Eliza A. Derry at Niagara Falls, New York, in 1846. Mr. Tibbetts was licensed to preach by J. H. Whallon in 1854, and sent as a supply to the Riceville Charge. He was admitted to the Erie Conference as a probationer in 1855. His name appears in the

Bristol; 1863-'65, West Farmington; 1866, Agent, Western Reserve Seminary; 1867, Warren, Pa.; 1868-'69, Westfield; 1870-'71, Beloit, Wis.; 1872, Fond du Lac, Wis., Cotton Street; 1873, Sheboygan Falls, Wis.; 1874-'75, Berlin, Wis.; 1876, Menasha, Wis.; 1877, Fort Howard, Wis.; 1878-'79, Omro, Wis.; 1880-'82, Humboldt, Kas.; 1883-'85, Williamsburg, Kas.; 1886, Cherry Vale, Kas.; 1887, supernumerary; 1888, Agent, Conference Sunday School and Tract Society; 1889-1906, supernumerary; present residence, Los Angeles, Cal.

supernumerary list in 1867-1872, and again in 1880. He was superannuated in 1881, still laboring on as strength would permit unto the end. He had very extensive revivals in Mayville, Portland, Geneva, and Wesleyville; and did acceptable work on all his appointments.*

After forty-eight years of effective work in the ministry in the Erie Conference and nearly three years of retirement in the superannuate relation, James Finney Perry passed to his reward, January 9, 1906. With his wife and daughter he had made his home with his youngest son in Salisbury, Somerset Co., Pa. He was born near the mouth of Spence Creek, Huntingdon Co., Pa., Oct. 23, 1830. His parents were devout members of the Presbyterian Church. He was clearly converted at a watchmeeting held in the Methodist Episcopal Church in Punxsutawney in 1852 under the ministry of John Whippo. In 1854 he was licensed to preach by J. R. Lyon, and labored a portion of the year as a supply on the Cooperstown charge under Ahab Keller. The following year he was received on trial in the Erie Conference.

He was united in marriage with Miss Mary Elizabeth Hunter, of Tionesta, Pennsylvania, Sept. 2, 1856.

Mr. Perry was a diligent student of the word of God, and well read in Christian doctrines. He was a plain and powerful preacher. His musical voice was an important item in the equipment of talents which made his ministry so effective. He enjoyed many great revivals in his various fields of labor. During his ministry he received over twenty-five hundred on probation. "His beautiful Christian character shone best in the sacred home circle. His influence there is seen in the fact that all his children are active workers in the church. All who knew him would bear testimony to his nobility of character—gentle, patient, loving, lovable, loyal, earnest, devoted to and in

*A. C. Tibbetts—Licensed to preach, 1855; admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; deceased, Geneva, O., February 19, 1884. Appointments—1854, Riceville (supply); 1855, Warren, Pa.; 1856, Fredonia; 1857-'58, Mayville; 1859-'60, Dunkirk; 1861-'62, Portland; 1863, Erie, Simpson Chapel; 1864, Geneva and Saybrook; 1865-'66, Geneva; 1867-'72, supernumerary; 1873, Fairview; 1874, Mayville; 1875-'76, Portland; 1877-'79, Wesleyville; 1880, supernumerary; 1881-'83, superannuated.

love with his work, an example to us all."*—*(Pittsburg Christian Advocate, March 22, 1906.)*

Grover, Yingling, Brown, Wilson.

Joshua B. Grover was born in Geneva, Ashtabula Co., Ohio, Dec. 11, 1827. When two years of age, the family removed to Hartsgrove, in the southwestern part of the county, built a cabin in the woods and began to establish a new home, but four years later sold their land and pushed out again into the woods. Here Joshua grew up to manhood working hard under many discouragements. He was converted in 1845 in a Free Will Baptist Church, but cast his lot with the Methodist. Almost immediately he felt called to preach the gospel. He says: "I would have been one of the happiest mortals living if I had been free to fit myself for that work." But he considered it his duty to help his father at home. He entered Kingsville Academy in 1849 and remained three summers, teaching winters and working during vacations at anything he could get to do. He entered Allegheny College in 1852, but his money was soon exhausted and the next year he went to New Orleans and taught in the city schools. He then returned to College and graduated in 1855.

Mr. Grover married Miss Rachel N. Varner June 26, 1855, and the same year was received on trial in the Erie Conference and appointed to Gustavus Circuit. He became a member of the East Ohio Conference at its organization, located in 1880, and was employed as a supply on the Kidder charge, Missouri, in 1881. After serving this work one year, he was re-admitted into the Missouri Conference. He was superannuated in 1886, and settled in his pleasant home in Cameron, Mo., where he died, June 21, 1907.†

*J. F. Perry—Licensed to preach, 1854; admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; deceased, January 9, 1906. Appointments—1854, Cooperstown (supply); 1855-'56, Washington; 1857-'58, Corsica; 1859, State Road; 1860-'61, Shippenville; 1862-'63, Curllsville; 1864-'65, Clarksville; 1866, New Wilmington; 1867-'68, Evansburg; 1869-'70, Rockville; 1871-'73, Sheakleyville; 1874-'75, Saegertown; 1876-'77, Townville; 1878-'79, Cochranton; 1880, Salem, Mercer Co.; 1881-'83, Rockville; 1884-'86, Springboro; 1887-'88, Spartansburg; 1889-'90, Mill Village; 1891-'94, Conneaut Lake; 1895, Linesville; 1896, Dayton; 1897-'98, Frewsburg; 1899-1900, Sugar Grove; 1901-'02, Nansen; 1903, superannuated.

†J. B. Grover—Admitted on trial, 1855; full connection, 1857;

After years of suffering, but only a week of acute illness, Elliott H. Yingling entered into rest at his home in Cleveland, Ohio, Feb. 6, 1905. He was born in Armstrong County, Pennsylvania, in 1828. He was converted at Cherry Run camp-meeting in 1845, educated at "Brush College," and licensed to preach and received on trial in the Erie Conference in 1855. His first appointment was to the Shippenville Circuit which consisted of fourteen preaching places and required eighty-five miles of travel. He served sixteen appointments during his active ministry, and his pastorates were almost continual revivals. He was granted a supernumerary relation in 1887, and was superannuated in 1892.

Mr. Yingling was united in marriage with Margaret Troutman, of West Freedom, Pennsylvania, in 1847. She died in 1854, and in 1860 he married Mary Sigler, of Lewiston.

He was transferred to the East Ohio Conference in 1877.*

James F. Brown was born in Auburn, Cayuga Co., N. Y., Oct. 25, 1819. In 1821, the family moved to Louisville, Kentucky. The father dying, the mother with her three sons moved to Portage County, Ohio, in 1833, and purchased a farm. James with his younger brother remained on the farm until he was twenty-five years of age

deacon, 1857, Scott; elder, 1859, Simpson; became a member of the East Ohio Conference at its organization, 1876; located, 1880; re-admitted, Missouri Conference, 1882. Appointments—1855, Gustavus; 1856, Hubbard; 1857, Williamsfield; 1858, Orangeville; 1859, West Farmington; 1860-'61, Burton; 1862, Jackson; 1863-'64, Braceville; 1865-'66, Deerfield; 1867, Twinsburg; 1868, Mt. Jackson; 1869, Lowell; 1870, Montville; 1871, Cherry Valley; 1872-'73, Kelloggsville; 1874-'76, Orwell and Colebrook; 1877-'78, Troy; 1879, Huntsburg and Burton; 1881, Kidder, Mo. (under presiding elder); 1882-'83, Osborn, Mo.; 1884, Jamesport, Mo.; 1885, Bethany, Mo.; 1886-1906, superannuated; deceased, Cameron, Mo., June 21, 1907.

*E. H. Yingling—Licensed to preach, 1855; admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; transferred to East Ohio Conference, 1877; deceased, Cleveland, O., February 6, 1905. Appointments—1855, Shippenville; 1856-'57, Brady's Bend; 1858-'59, Brookville; 1860-'61, Silver Creek; 1862-'64, Dunkirk, 1865-'66, Fredonia; 1867, Mayville; 1868-'70, Warren, O.; 1871-'72, Cleveland, Erie Street; 1873-'74, Erie, Simpson Chapel; 1875-'76, Girard, Pa.; 1877-'79, Ashtabula; 1880-'81, Steubenville, Hamline; 1882-'84, Cleveland, South Park; 1885, Cleveland, Superior Street; 1886, Windham; 1887-'91, supernumerary; 1892-'1904, superannuated.

—clearing land, raising crops, working hard. He attended the common school and academy, taught school several terms, studied medicine, and graduated at the Medical College in 1844. He was married, the same year, to Miss Eunice M. Fairbanks, a descendant of Jonathan Fairbanks, who settled near Boston, Massachusetts in 1636. He was converted at a camp-meeting in 1843, and soon afterwards licensed to preach. After practicing medicine twelve years, he was received on trial in the Erie Conference in 1855. His labors were heroic and laborious, and he was blessed with fruitful revivals. Like Luke the beloved physician he was greatly beloved by his people, and honored and trusted by the churches.

He was appointed to Windham, Ohio, in 1863, from which he entered the army as a surgeon and remained in that service until the close of the war. He was put in charge of a hospital at Camp Chase, Ohio, which held many thousand confederate prisoners. He then took charge of the Pest Hospital—replying to General Richardson who requested this service; "I will do anything or go anywhere to serve my country." Two hundred and fifty patients filled the building, and in eight months he treated fourteen hundred cases of smallpox with the loss by death of but four per cent. In addition to this he examined the recruits who came to camp, sometimes one hundred and fifty in a day. His wife and two daughters were also nurses in the general hospital, and did a most noble work.

At the close of the war, with broken health, he practiced medicine in Cuyahoga Falls, Ohio. In 1868, he returned to his much loved work, and continued until his superannuation in 1873. In this later season of effective labor, he was greatly blessed—forming classes, organizing societies, conducting camp-meetings, building churches, paying off debts, gathering children into Sunday Schools, holding revival services, and abundant in all good works. In his retirement, his brethren speak of his noble record and kindly spirit, and honor this faithful servant of the veteran band whose face was towards life's sunset. He entered into rest, March 30, 1903.*

*J. F. Brown—Admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; became a member of the East Ohio Conference at its organization, 1876; deceased,

Cyril Wilson was born in Shalersville, Portage Co., Ohio, Dec. 29, 1826; and died in New Bethlehem, Clarion Co., Pa., May 9, 1881. He joined the Erie Conference on trial in 1855, and remained an active member until death transferred him to join his brethren who had gone on before. He was a skillful workman and loved his work. He was a brave soldier of the cross, and never more happy than when in the forefront of the battle. He preached often on the great doctrinal themes of the gospel, and was always master of his subject. He loved the work of the Sunday School, and appreciated its importance. He fell at his post, going up to meet his God with glad shouts of "Hallelujah!" upon his lips. He died as the good man dies.*

JAMES K. MENDENHALL, GEORGE M. EBERMAN.

James K. Mendenhall was born in Bald Eagle Valley, Centre Co., Pa., Nov. 15, 1824. In the spring of 1825, his father removed with his family into Jefferson County, and settled upon a tract of land in the wilderness, and lived in the open air, sleeping in a covered wagon, until, with the help of his neighbors from ten miles around, he had built a little log cabin. In this cabin his early years were spent. At first there were no schools of any kind within reach. While yet a lad he helped clear and civilize the land. A school house having been built near his home, a Presbyterian minister was employed to teach, and from him James received his first lessons. He was then about seven years of age. He desired to obtain a more liberal education than the district school afforded, but his father becoming an invalid, he was compelled to work to

Cleveland, O., March 30, 1903. Appointments—1855, Orangeville; 1856, Southington; 1857, Parkman; 1858-'59, Ellsworth; 1860-'61, Northampton; 1862, Edinburg; 1863, Windham; 1864-'66, superannuated; 1867, supernumerary; 1868, Mantua; 1869-'70, Charleston; 1871, Windsor and Hartsgrove; 1872, Lowell; 1873-1902, superannuated.

*Cyril Wilson—Admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; deceased, New Bethlehem, Pa., May 9, 1881. Appointments—1855, Edinburg; 1856-'57, Ellsworth; 1858-'59, Troy, O.; 1860, Bedford and Warrensville; 1861, Mayfield; 1862-'63, Tallmadge; 1864, Middlesex; 1865-'66, Hendersonville; 1867, Clintonville; 1868, supernumerary; 1869-'70, Williamsfield; 1871, Jamestown, Pa.; 1872-'73, Troy, Pa.; 1874-'75, Clarion; 1876-'78, Punxsutawney; 1879, DuBois; 1880, New Bethlehem.

support the family. But the gate of knowledge was not closed. He borrowed every book that came in his way, and studied by the light of pine knots burning in the open fire-place in the cabin. When twenty-one years of age he began to teach—his first term of three months bringing him eleven dollars per month. Thus for three years he taught school in the winter, and worked on the farm in summer. In 1851, George F. Reeser built the first church in that part of the country—in Brookville, the county seat—and at the dedication of that church, Brother Mendenhall and his wife were converted, and united with the Methodist Episcopal Church. In 1852, he was licensed to exhort by Rev. J. R. Lyon, and he exercised his gifts in the school houses of the vicinity. In 1853 he was licensed to preach by the quarterly conference, and two years later he was admitted on trial in the Erie Conference, and appointed to the Warsaw Mission. He was effective forty-three consecutive years; and promoted to the superannuated relation in 1898. Under date of August 11, 1903, he writes; "I am now waiting for the call of my Redeemer, and expecting to see him in his beauty when my work is done here on earth."*

William R. Gehr was received into the Erie Conference on probation in 1855, and appointed to the Allegheny Mission; returned to the same field in 1856. A part of the second year he was confined by sickness. In 1857 he was appointed to Leon; in 1858 to Mina; in 1859 to Wesleyville. Most of this year he was unable to preach. In 1860 he was superannuated, and so continued till death. His health was feeble when received into the Conference. He was a good man.†

*J. K. Mendenhall—Licensed to preach, 1853; admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson. Appointments—1855, Warsaw Mission; 1856, Curllsville; 1857, Troy, Pa.; 1858-'59, Luthersburg; 1860, Pleasantville; 1861, Riceville; 1862, Kinzua; 1863-'64, Warrensville; 1865-'66, Greene; 1867, Lockport; 1868, Greenfield and Mina; 1869-'70, North Washington; 1871-'72, Pulaski; 1873-'75, Charleston, Pa.; 1876-'78, supernumerary; 1879-'81, Edenburg, Lawrence Co.; 1882-'83, New Lebanon; 1884, Mt. Jackson; 1885, Mahoningtown; 1886-'88, Linesville; 1889-'91, Cooperstown; 1892-'93, Hydetown; 1894, Polk; 1895-'97, New Richmond; 1898-1907, superannuated.

†W. R. Gehr—Admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; deceased, 1861. Appointments—1855-'56, Allegheny Valley; 1857, Leon; 1858, Mina; 1859, Wesleyville; 1860, superannuated.

George M. Eberman was born in Columbia, Lancaster Co., Pa., Nov. 25, 1817. The family moved to Mercer County in 1826; and in 1842, he was happily converted, and served the church as class leader until urged to assume weightier responsibilities. He did not doubt that he was divinely called to preach the gospel, but he had a deep sense of personal insufficiency. He was licensed to preach in 1853, and admitted to the traveling connection in the Erie Conference in 1855. "His social qualities and habits were excellent. Cheerful without levity, cordial and sincere in his friendship, a man without guile, it was plain that he affected nothing and had nothing to conceal. The beauty and transparency of his life and character readily won the confidence of all, and gave force to his words of entreaty and persuasion. If not a great preacher as some men count greatness, he was eminently an evangelist, who knew much of the gospel himself, and made the way of salvation by faith very plain to others. He was strong in faith. He was seldom before Conference as a speaker, but often called to lead in the devotions. During all the years of his active ministry, Brother Eberman was abundant in labors, and ranked among our most useful men. Loving his work and very diligent in it, God honored his willing servant by making him the instrument in turning many to righteousness, and the churches he served were greatly edified by his ministry." He was a supernumerary in 1866, and again in 1872-1883; he superannuated in 1884. During most of this time he lived in Centerville, Crawford Co., Pa., where he passed away, May 7, 1885. Throughout the whole period of his retirement he labored, as his strength would permit, in the Lord's vineyard. The people loved him and highly appreciated his services. Brother Eberman was thrice married, and ever happy in his home life.*

Showers of Blessings.

S. A. Milroy was kept busy on the Washington circuit

*G. M. Eberman—Licensed to preach, 1853; admitted on trial, 1855; full connection, 1857; deacon, 1857, Scott; elder, 1859, Simpson; deceased, Centerville, Crawford Co., Pa., May 7, 1885. Appointments—1855, Riceville; 1856, Columbus and Spring Creek; 1857, Columbus; 1858, Delanti; 1859, Espyville; 1860-'61, Steuben; 1862-'63, Sunville; 1864-'65, Saegertown; 1866, supernumerary; 1867-'68, Rockville; 1869, Evansburg; 1870-'71, Riceville; 1872-'83, supernumerary; 1884, superannuated.

in 1855. He writes: "The Lord is with us on this charge. We commenced our first protracted meeting at Henry's School House; the Lord was present to bless the people, and a goodly number were added to the church. We next proceeded to Calvary, and the Lord was there also, to kill and to make alive. We then went to Highland; here we had a glorious meeting. Our next meeting was our second quarterly meeting held at Newtown. We closed our fifth protracted meeting at Leech's, on the 28th of December. The result of this meeting was sixteen or seventeen converted, and nine join the church. We are now engaged in our sixth protracted meeting at Cherrington; we commenced it on the day before New Years; we have a good prospect for a revival here; a cloud of mercy seems to be hanging over us."—*(Pittsburg Christian Advocate, Feb. 5, 1856.)*

J. G. Thompson, the preacher-in-charge, writes under date of January 8, 1855; "There have been a number of revivals on Curllsville circuit during the fall and winter, so far, and the devil has been greatly troubled. He has 'made a full, determined stand' to keep the people from getting religion, but he has proved himself a blind leader —he lied about our camp-meeting; he originated and circulated a report that there was no water for the camp; that it was given up, &c., which kept some away; and yet we had a glorious camp meeting. We may mention Cherry Run, Black Fox, Callensburg, and especially Rimersburg, as sharing largely in the blessed spirit of revival, and the work is still going on."—*(Pittsburg Christian Advocate, Jan. 16, 1855.)*

S. A. Milroy reports a good work on the Corsica circuit: "The good Lord has favored us with a revival of religion. It commenced about three months ago. Protracted efforts have been made use of at several appointments for the advancement of the cause of Christ. The appointments now specially favored with revival influence are Kahles, Kanady, and Roseville. The membership have been refreshed and made to rejoice, while backsliders have been reclaimed; and sinners brought into the fold of Christ. Somewhere between ninety and one hundred have been converted, and eighty-five of them have given us their names as probationers."—*(Pittsburg Christian Advocate, March 6, 1855.)*

From C. R. Chapman glad news comes from the Rockville circuit: "It may be interesting to some of the friends of Zion at least, to hear that our new church in Richmond—an afternoon appointment connected with this place, constituting Rockville charge—has been finished, and dedicated to the Lord of glory, and that He to whom the offering was made, came to His temple, and declared it to be His, by the resurrection of dead souls to newness of life. The dedicatory services were held on the 22d of February. The sermon for the occasion was preached by Dr. Kingsley. . . . Rev. John McLean preached an interesting discourse in the evening. The meetings were continued from evening to evening, between three and four weeks, during which the power and glory of the holy one of Israel was revealed in our midst, and about forty souls professed to be redeemed by the blood of Christ. The convictions were deep, and the conversions generally clear and satisfactory."—*(Pittsburg Christian Advocate, April 10, 1855.)*

The Methodist Episcopal Church in Albion, Pennsylvania, was dedicated November 24, 1855. It was a beautiful and convenient structure, alike creditable to the heads and hearts of the good people of that place. The house was built with reference to "family sittings," though not a "pewed church." "After the society, which is small and not wealthy, had taxed itself to what appeared to be above the limit of its ability, there was still a debt of $1,000 unpaid on the day of dedication. A statement of this indebtedness was made at the close of the service, and the congregation commenced giving, and to the astonishment of all kept on giving, until the whole debt was wiped out."—*(Pittsburg Christian Advocate, Dec. 11, 1855.)*

A Methodist society was organized in Jamestown, Pa., in 1855. Among the early members may be named: John Fidler, Thomas Sherbondy, D. G. Clark, J. W. Clark, Jonathan Hoover, David Hoover, John Koonce and wife, William F. Johnson, Elias Bates, James Frame, and Irvin West. Services were held in the borough school house until 1859 when a frame meeting house was erected at a cost of $1,800. In 1865 a parsonage was built costing $1,000.—*(History of Mercer County, Brown, Runk & Co., 1888, p. 499.)*

Our Conference Session in 1856.

Our conference met in Westfield, Chautauqua Co., N. Y., July 9, 1856, Bishop Edmund R. Ames presiding. Niram Norton was chosen secretary, and William F. Day and George W. Chesbro Assistant Secretaries. Eighty-eight out of one hundred and forty-eight brethren answered to their names.

Committees were appointed on Education, Slavery, Tract Cause, Sunday Schools, Temperance, Bible Cause, Memoirs, Missionary Cause, and Pittsburg Christian Advocate.

Ira Norris, Justus O. Rich, David E. Day, E. J. Kinney and Samuel Reynolds were located.

Darius Smith, Thomas Benn and Joseph Uncles were made effective. Obed D. Parker was superannuated. David Preston had been called to his reward. George L. Little withdrew from the ministry and membership.

Ezra S. Gillette, Major Colegrove, Russell M. Warren, E. A. Anderson, Joseph Allen, and Nathan M. Shurick were admitted on trial.*

The following preamble and resolution were passed and ordered published in the Pittsburg Christian Advocate:

"Whereas, The practice of dancing prevails in some parts of our work, and

"Whereas, Many of the so-called social parties of the day practice such diversions as cannot be used in the name of the Lord Jesus, and

"Whereas, Some of our members attend 'shows,' thereby giving countenance to *mountebanks*—therefore,

"Resolved, That our members be advised that such practices are contrary to the General Rules, and that such as persist in them will be dealt with as the Discipline directs, for unchristian or imprudent conduct, as the case may require." Signed by E. J. L. Baker.
G. B. Hawkins.

Two recommendations of the General Conference—to so alter the Discipline as to authorize the appointment of Missionary Bishops, and to change the ratio of representation in the General Conference from one in thirty to one in forty-five received conference concurrence.

A committee consisting of Hiram Kinsley, John Bain, G. W. Clarke, E. J. L. Baker, Niram Norton, G. B. Haw-

kins, and Moses Hill was appointed to whom was referred the action of the Trustees of Allegheny College affecting the salaries of the professors. The committee reported the following which was adopted by a vote of 83 to 18:

"Whereas, The Trustees of Allegheny College have raised the salaries of the Professors of said College without the knowledge or consent of this Conference, therefore

"Resolved, That the Centenary Fund Society of the Erie Annual Conference be, and the same is hereby instructed not to pay any amount on the salaries of said Professors above what those salaries were before thus raised by the Trustees."*

Appointments for 1856: Cleveland District, John Bain, presiding elder; Cleveland—St. Clair Street, Moses Hill; Erie Street, J. E. Chapin; Perry Street, J. D. Norton; City Mission, Thomas Stubbs; Newburg, L. W. Ely, Albert Norton; Chagrin Falls, H. P. Henderson, George Stocking, sup.; Bainbridge, Samuel Wilkinson; Mayfield, William Lund; Willoughby, Roderick Norton; Painesville, Samuel Gregg; Mentor, R. H. Hurlburt; Chardon, Hiram Kellogg, W. A. Matson; Concord, Allen Fouts; Geneva, Darius Smith, E. C. Latimer; Ashtabula, William Patterson; Mechanicsville, Ezra Wade; Asbury Seminary, to be supplied; Cleveland, Seamen's Bethel, Dillon Prosser; American Colonization Society, B. O. Plimpton, Agent. Ravenna District, Albina Hall, presiding elder; Ravenna, G. W. Clarke; Franklin, Valorus Lake; Cuyahoga Falls, D. C. Wright; Northampton, T. B. Tait; Tallmadge, William Monks; Akron, W. F. Day; Mantua, Potter Sullivan; Hudson, Benjamin Excell; Twinsburg, J. H. McCarty; Edinburg, C. T. Kingsbury, David King; Parkman, W. M. Bear, S. W. Ingraham; Ellsworth, one to be supplied, Cyril Wilson; Windham and Nelson, Thomas Radcliff; Poland, A. D. Morton; Charlestown and Freedom, P. P. Pinney. Warren District, Niram Norton, presiding elder; Warren, E. J. L. Baker; Braceville, J. H. Tagg; Southington, J. F. Brown; West Farmington, Lewis Clark, one to be supplied; Bloomfield, H. N. Stearns; Windsor, C. R. Pattee; Youngstown, John Tribby; Liberty, Stephen Heard; Bristol and Mecca, Ira Eddy; Gustavus, J. K. Hallock, C. W. Reeves; Hubbard, J. B. Grover; Hartford and Brookfield, William Sampson; Williamsfield, R. W. Crane; Orangeville, J. W. Hill, N. M. Shurick. Erie District, Joseph Leslie, presiding elder; Erie, W. F. Wilson; McKean, H. M. Chamberlain,

*E. A. Anderson—Admitted on trial, 1856; full connection, 1858; deacon, 1858, Simpson; elder, 1860, Janes; withdrew under charges, 1862. Appointments—1856, Wattsburg; 1857-'58, Pine Grove; 1859-'60, Sugar Grove; 1861, Little Valley.

*N. M. Shurick—Admitted on trial, 1856; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; transferred to Kentucky Conference, 1864; transferred to Cincinnati Conference, 1866; located, 1867. Appointments—1856, Orangeville; 1857, Windsor; 1858, Willoughby; 1859, Montville; 1860, Sinclairville; 1861, Delanti; 1862-'63, Shenango; 1865, Covington, Ky., Main Street; 1866, Cincinnati, O., Pearl Street.

Frederick Vernon, D. W. Vorse, sup.; Girard, I. O. Fisher; Springfield, J. W. Wilson; Albion, David Mizener, E. S. Gillette; Wesleyville, John McLean, Benjamin Marsteller; North East, J. W. Lowe; Kingsville, A. M. Brown; Conneaut, John Prosser; Waterford, C. R. Chapman; Edinboro and Venango, J. B. Orwig; Morgan, Alvin Burgess; Denmark and Pierpont, Stephen Hubbard, William Hayes; Jefferson, W. R. Johnson. Meadville District, Hiram Kinsley, presiding elder; Meadville, G. W. Maltby; Saegertown, John Abbott, W. C. Henderson; Cochranton, Robert Gray; Sunville, Jephtha Marsh, one to be supplied; Franklin, G. W. Chesbro; Greenville, John Graham; New Lebanon, I. C. T. McClelland, E. T. Wheeler, sup.; Salem, Wareham French, S. L. Wilkinson; Evansburg, Isaiah Lane; Conneautville, Jonathan Whitely, S. S. Stuntz; Rockville, A. H. Bowers; Cambridge, and Le Boeuff, N. C. Brown, one to be supplied; Espyville, Isaac Scofield, one to be supplied; Allegheny College, L. D. Williams, professor; Western Christian Advocate, Calvin Kingsley, editor. New Castle District, Gaylord B. Hawkins, presiding elder; New Castle, Thomas Guy; Mt. Jackson, S. K. Paden; Wilmington, H. H. Moore; Portersfield, James Shields; Harrisville, T. G. McCreary; North Washington, J. H. Vance; Hendersonville, A. L. Miller, John McComb; Clintonville, Hiram Luce; Clarksville, M. H. Bettes; Sharon, N. G. Lake; Mercer, R. A. Caruthers; Delaware Grove, J. W. Weldon; Middlesex, Joseph Uncles. Clarion District, Josiah Flower, presiding elder; Clarion, J. T. Boyle; Corsica, Thomas Benn; Brookville, to be supplied; Luthersburg, P. W. Sherwood; Warsaw, G. W. Moore; Punxsutawney, Jared Howe, one to be supplied; Troy, S. A. Milroy; New Bethlehem, Robert Beatty; Brady's Bend, E. H. Yingling; Curilsville, John Crum, J. K. Mendenhall; Shippenville, J. G. Thompson, J. M. Greene; Washington, G. F. Reeser, J. F. Perry. Jamestown District, Bryan S. Hill, presiding elder; Jamestown, John Peate; Ashville, S. S. Burton; Jamestown and Sugar Grove Swedish Mission, James Bredberg; Sugar Grove, Major Colegrove; Frewsburg, Samuel Hollen; Pine Grove, James Gilfillan; Randolph, John Robinson, T. P. Warner; Allegheny Valley, W. R. Gehr; Kinzua and Tionesta, N. W. Jones; Panama, J. S. Lytle; Columbus and Spring Creek, G. M. Eberman, L. D. Brooks; Wattsburg, D. M. Stever, E. A. Anderson; Riceville, Alexander Barris, F. W. Smith; Youngsville, A. R. Hammond; Warren, E. B. Lane; Pleasantville, Edwin Hull, James Gillmore. Fredonia District, James H. Whallon, presiding elder; Fredonia, A. H. Tibbetts; Dunkirk, D. C. Osborne; Portland, John Wrigglesworth; Westfield, E. A. Johnson; Quincy, O. L. Mead; Mayville, J. R. Lyon; Sherman, Peter Burroughs; Sinclairville, R. M. Bear, R. M. Warren; Ellington, T. D. Blinn; Leon, John Akers, Joseph Allen; Perrysburg, J. B. Hammond; Villenovia, S. N. Warner; Forestville and Sheridan, W. P. Bignell; Silver Creek, E. M. Nowlen.

Ezra S. Gillette was born in Saybrook, Ohio, Jan. 2, 1826; and died at Bowling Green, Ohio, Nov. 17, 1897. He was converted at the age of fourteen. He was educated at Kingsville Academy and Allegheny College, and joined the Erie Conference on trial in 1856, falling into the East Ohio Conference at the division. For nineteen

years he received his appointments in the regular pastoral work, and then for twenty-three years was agent of the American Bible Society in Ohio. His pulpit ministrations were characterized with divine unction and power, and revivals attended his ministry. "His departure was unexpected, but, like Elijah, he stepped into God's chariot, and went up to heaven, welcomed by hundreds who had been saved through his ministry."*

"Major Colegrove was stricken with paralysis, resulting from an apoplectic shock, Friday morning, Jan. 27, 1893, and remained in an unconscious state until his death, which occurred at 8:20 o'clock the same evening. Though in poor health for some years, he had felt unusually well the day before, and had walked twice down into the business part of the city and back the day of his death.

"He was born in Edmeston, N. Y., Feb. 15, 1818, and lived among those rock-ribbed and perpendicular hills until the year 1834, when his father, Isaac Colegrove, Sr., removed with his family to Pennsylvania. Such was his early ambition to become useful in the world that at the age of eighteen he received a certificate as teacher, beginning the profession in New York; he also taught a number of years near the home of his young manhood. Many have referred to him as their faithful and beloved teacher and a thorough Christian gentleman. While yet a young man, he earnestly sought and obtained an evidence of acceptance with God; and such were his convictions and such the recognition of his ability by the church of which he was a member, that he was soon licensed as an exhorter, and afterwards as a local preacher. Soon after he was employed by Presiding Elder Whallon as a supply on the Mayville and Sherman charge. In 1856 he was received as a probationer in the Erie Conference,

*E. S. Gillette—Admitted on trial, 1856; full connection, 1858; deacon, 1858, Simpson; elder, 1860, Janes; transferred to Minnesota Conference, 1868; transferred to Erie Conference, 1869; became a member of East Ohio Conference at its organization, 1876; deceased, Bowling Green, O., November 17, 1897. Appointments—1856, Albion; 1857-'58, Conneaut; 1859-'60, Mercer; 1861-'62, Cuyahoga Falls; 1863, Ravenna; 1864-'66, Cleveland, St. Clair Street; 1867, Painesville; 1868, St. Paul, Minn.; 1869-'70, Jamestown, N. Y.; 1871, Youngstown; 1872-'73, Cleveland, Broadway; 1874, Cleveland, Waring Street; 1875-'97, District Agent, American Bible Society.

where, until health failed, he was faithful to his work." His health seems never to have been the best, and, as his appointments show, he held, much of the time, a supernumerary or superannuated relation. He was a good man, and useful in all his relations with the church.*

Russell Madison Warren, Joseph Allen.

The Warrens came from Massachusetts, and the Russells from Connecticut. Both families were distinctively Methodistic. Russell Madison Warren was born in the town of Lewiston, County of Niagara, state of New York, on the Old Ridge Road, six miles from the village of Lewiston, July 1, 1833. His mother died when he was but six weeks old, and after that sad event, he lived among relatives. From the age of five years until twenty he lived in Niagara Falls. The first religious service of which he retained a remembrance was a quarterly meeting held in a large barn.

His mother on her dying bed had requested *her* mother that he might be so taught that he would meet her in heaven. His conversion, as we have him relate it, is interesting. "God in great mercy impressed these thoughts upon my careless heart, and I am sure this impression helped me to come to him. Our club of young men usually attended the Methodist Episcopal Church, Sabbath evenings—we left our cards long enough for that. On one memorable Sabbath evening, four of us attended church. I was at the time about twenty years of age. It was quarterly meeting and the presiding elder was to preach. It was the old church on Falls street. The pulpit was between the two front doors. We filled a seat about three seats from the front. I was seated next to the aisle. I remember nothing about the sermon, and am sure I was not impressed. At the close of the sermon, the pastor, R. L. Waite, a kind fatherly man with white

*Major Colegrove—Licensed to preach, 1854; admitted on trial, 1856; full connection, 1858; deacon, 1858, Simpson; elder, 1864, Morris; deceased, Corry, Pa., January 27, 1893. Appointments—1855, Mayville and Sherman (supply); 1856, Sugar Grove; 1857, Pleasantville; 1858, Mina; 1859, supernumerary; 1860, Wattsburg; 1861, Pleasant Valley; 1862, Rootstown; 1863-'64, superannuated; 1865-'67, Garland; 1868, supernumerary; 1869, Sheffield; 1870, Kane Mission; 1871, Asbury; 1872-'73, superannuated; 1874, Freehold and Grant Station; 1875, Grant and Wrightsville; 1876-'84, supernumerary; 1884-'92, superannuated.

hair arose and said they would have a prayer meeting at the altar, and urged the members of the church to come forward. A hymn was sung and the altar and the front seat were filled. Then in a very mild voice the pastor asked, 'Is there one or more persons who will seek God to-night? If there be any, let them rise to their feet.' I remember I thought 'That means me.' I did not have the fervor of penitent feeling. I only thought 'I ought to go.' I arose and stood perfectly calm for a few minutes while the good pastor exhorted others. He then said; 'Will that young man come forward and bow with us at the altar?' Without hesitancy I went to the altar and kneeled, and then, like a tempest, a sense of sin and danger of eternal damnation filled my soul and I cried aloud for mercy. I felt I was lost forever, and then commenced a struggle that continued until Wednesday evening. On that evening I was kneeling nearly exhausted, for I had continued to cry to God for mercy, almost night and day, when some one asked me, 'Do you believe Christ came into the world to save sinners?' I answered 'Yes.' 'Do you believe he will save you?' I again answered 'Yes,' 'Do you believe Jesus will save you *now*?' This question was asked with great earnestness. I seemed to have received a shock. I looked up and tried to say 'Now'—then in a moment of time I was filled with light. I found myself upon my feet, telling the glad story of 'a soul in its earliest love.' I have never been able to tell it all. Thus I was happily saved. I am glad I was saved—saved at an altar of prayer—that I knew I was saved. I am very happy to-day. These are tears of joy that fill my eyes."

Mr. Warren was united in marriage with Miss Sarah Amelia Nichols, daughter of Rev. David Nichols, of the Genesee Conference, Aug. 15, 1855. Mrs. Warren was a lady of fine Christian character, possessed of many virtues, and proved of great help to her husband during his long and useful ministry.

Brother Warren resisted his call to the ministry for some time, but finally yielded under the counsel of A. C. Tibbetts, then pastor at Warren, Pennsylvania, from whom he received license to exhort. He was licensed to preach by the Warren quarterly conference in 1856, J. H. Whallon, presiding elder, signing the license. He preached his first sermon at the Scott School House, four

miles below Warren, the same year. He was admitted on trial in the Erie Conference at its session held later in the year, and received his first appointment as junior preacher on the Sinclairville circuit, R. M. Bear in charge.*

Joseph Allen finished his earthly course at Wattsburg, Pennsylvania, March 15, 1889. In his active ministry he had been very successful in winning souls during his twelve effective years, frequently enjoying extensive revivals. He worked cheerfully and faithfully with no selfish ambitions—he was only ambitious to make full proof of his ministry. In his superannuated relation, he visited the sick, comforted the sorrowing, and encouraged the despondent, indeed helping all to the full extent of his ability. He was a favorite among the people, when death visited their homes, and on funeral occasions. B. S. Hill stated that he believed Joseph Allen had preached more funeral sermons than any other country preacher in Erie County. The last sermon he tried to preach was at the funeral of an old friend, but he was unable to finish it. He had a great heart of love and sympathy which always overflowed.

Brother Allen was born in Harpersfield, Delaware Co., N. Y., April 5, 1813. He was converted in 1832; married to Miss Esther L. Butler March 12, 1834; licensed to exhort in 1838; licensed to preach in 1845; received on trial in the Erie Conference in 1856; made supernumerary in 1867-'68, and again in 1870-'83; and superannuated in 1884.†

*R. M. Warren—Licensed to preach, 1856; admitted on trial, 1856; full connection, 1858; deacon, 1858, Simpson; elder, 1860, Janes. Appointments—1856, Sinclairville; 1857-'58, Dunkirk; 1859-'60, Westfield; 1861-'62, Erie, Simpson Chapel; 1863-'65, Newburg; 1866-'67, Warren, O.; 1868-'70, Ravenna; 1871-'72, Jamestown, N. Y.; 1873-'75, Erie District; 1876-'78, Warren, Pa.; 1879-'81, Greenville; 1882-'84, New Castle, First Church; 1885-'86, Oil City, Grace Church; 1887-'89, Corry; 1890-'92, Sharon; 1893, Grove City; 1894-'95, Brookville; 1896, supernumerary; 1897, superannuated; 1898, Ellington and Kennedy; 1899-1900, superannuated; 1901, Springboro; 1902-'07, superannuated.

†Joseph Allen—Licensed to preach, 1845; admitted on trial, 1856; full connection, 1858; deacon, unknown; elder, 1856, Ames; deceased, Wattsburg, Pa., March 15, 1889. Appointments—1856-'57, Leon; 1858-'59, Ellington; 1860-'61, Perrysburg; 1862-63, Ellery; 1864, Riceville; 1865, Wattsburg and Mina; 1866, Waterford and Millville; 1867-'68, supernumerary; 1869, Greenfield and Mina; 1870-'83, supernumerary; 1884-'88, superannuated.

Report on Irish Deputation.

The committee, to whom was referred the subject of the Irish deputation, report as follows:

"From the information received from the Irish delegate, Rev. Robinson Scott, and from other reliable sources, it is evident that God has opened a great and effectual door for the evangelization of Irish Roman Catholics, and that the Wesleyan Methodists have a special call to that work.

"Our brethren of the Irish Conference, feeling the responsibility of their position, have entered upon this work with their characteristic zeal and energy, and have already succeeded in raising in Ireland itself the sum of seventy-five thousand dollars for the endowment of a literary institution of a high grade for the education of her youth, and for the enlargement of her missionary operations among the Roman Catholics, and destitute portions of Protestant districts.

"For the complete success of this enterprise, and to place it upon a permanent basis of future prosperity, they need the sum of two hundred and fifty thousand dollars, to be invested as capital, the proceeds of which shall be used for the education of youth, and the support of devoted missionaries. It is contemplated to raise at least $100,000 of this sum in the United States.

"All the annual conferences which have had this subject before them, approved the project, and the General Conference has given it its hearty sanction.

"The Methodist Episcopal Church is thus providentially called upon to forward the cause of Protestantism in Ireland by this means, and as the appointment of special agents would be both expensive and complicated, it will be necessary for the preachers to make collections in their several charges. If this were done by all, the work would soon be accomplished; therefore,

"Resolved, That we most cordially approve of the creation of a permanent fund to aid the Irish Wesleyan Conference in the evangelization of Ireland—and that we pledge ourselves to use our best exertions to raise money for this purpose among the people of our respective charges.

"Resolved, That these contributions be taken up be-

tween the first of September and the first of December, prox.

"Resolved, That the preacher in charge of Meadville Station be authorized agent to receive the money and forward it to Rev. Robinson Scott."

A Church Edifice in Washington, D. C.

"The committee, to whom was referred the building of a suitable church edifice in the city of Washington for the accommodation of our members who are there, or may be visiting the metropolis of our country; and also for the convenience of such other persons as may be there on business transactions, or to further scientific, literary, political, social or religious objects, who may wish to attend divine worship, would beg to report, that in the opinion of your committee, a people, who to-day, comprise over five millions of the inhabitants of the United States as members and adherents, should build in the city of Washington an edifice whose capacity, strength and style would in some measure be commensurate with our denominational character. And, whereas, forty thousand dollars more than the funds on hand, are wanted to complete the object proposed

"And, whereas, the connectional character of the Metropolitan Church is to be such that our bishops are directed by the General Conference to transfer pastors successively from all parts of our work to fill its pulpit.

"First, Resolved, therefore, that a collection be taken up in all our charges for the above purpose.

"Second, Resolved, That the above collections be taken up between the first of January and March next; the same to be paid into the hands of the presiding elders, who shall forward the amount to the trustees or agents of said church. All of which is respectfully submitted."

A revival spirit prevailed over Poland Circuit in 1856, A. D. Morton, pastor. The camp meeting was a success, and many gave their hearts to God. The village of Lowell was the scene of the second revival. Boardman fell into line, and Poland itself was not behind. One hundred and eighteen were received into the church on probation.—*(Pittsburg Christian Advocate, June 17, 1856.)*

"Cottage Methodist Episcopal Church (Mercer Co.) as a local preacher in 1858 by the Rev. Bryan S. Hill,

was organized in 1856 by Dillon Prosser, in what was known as 'Cape Horn School House.' The original members were: George Jones and wife, John Webb and wife, Mrs. Dorothy Peate, Mary Black, Rev. Robert Boyd and John Dight and wife. The following summer a small church edifice was constructed, costing about $300. It was subsequently sold to John Wilson for a dwelling, and on the same site, two miles west of Jackson Centre, on the Franklin and Mercer road, in 1870, a fine frame building was erected, costing $2,000. Rev. McGill was probably the first regular pastor."—*(History of Mercer County, Brown, Runk & Co., 1888, p. 544.)*

Our Twenty-First Session.

The Erie Conference commenced its twenty-first annual session at Ravenna, O., July 15, 1857, Bishop Levi Scott presiding; Lorenzo D. Williams, Secretary, and John D. Norton and G. W. Chesbro, Assistant Secretaries.

A. R. Hammond, R. H. Hurlburt, Jared Howe, David King and Ezra Wade were granted a supernumerary relation.

John Prosser, James Gillmore, Thomas Benn, R. L. Blackmar, William Patterson and S. W. Ingraham were superannuated.

L. D. Prosser was made effective.

William Lund, Hiram Kellogg, J. G. Thompson, S. S. Burton and W. C. Henderson, located.

Thomas Carr, O. P. Brown and O. D. Parker were announced as deceased.

These were admitted on trial: Benjamin Clay Warner, James Kaldoo Shaffer, Gabriel Dunmire, Robert B. Boyd, Leonard E. Beardsley, John Cook Scofield, Zaccheus W. Shadduck, William D. Archbold, S. S. Nye, Thomas Graham, Ralph R. Roberts, William Brainard, J. C. Sullivan, Adam Height, Samuel Coon, Andrew J. Merchant and George H. Brown.*

*Adam Height—Licensed to preach and ordained deacon and elder in the Evangelical Lutheran Church; admitted on trial, 1857; full connection, 1859, his orders being recognized; located at his own request, 1861. Afterwards withdrew and entered the ministry of the Evangelical Lutheran Church. Appointments—1857, Salem, Mercer Co.; 1858, Pleasantville; 1859, Wattsburg; 1860, Washington.

S. S. Nye—Admitted on trial, 1857; full connection, 1859; dea-

Appointments for 1857: Cleveland District, John Bain, presiding elder; Cleveland—St. Clair Street, Moses Hill; Erie Street, J. E. Chapin; Perry Street, J. W. Lowe; City Mission, to be supplied; Newburg, H. P. Henderson, L. E. Beardsley; Chagrin Falls, to be supplied; Bainbridge, S. S. Stuntz; Chester, William Brainard; Mayfield, J. B. Hammond; Willoughby, Benjamin Excell; Painesville, Thomas Stubbs, R. H. Hurlburt, sup.; Mentor, Potter Sullivan; Chardon, Roderick Norton; Montville, Alvin Burgess, W. A. Matson; Thompson, Allen Fouts; Geneva, Darius Smith, E. C. Latimer, Samuel Wilkinson; Ashtabula, H. D. Cole; Cleveland, Seamen's Bethel, Dillon Prosser; American Colonization Society, B. O. Plimpton; Western Christian Advocate, Calvin Kingsley, editor. Ravenna District, Samuel Gregg, presiding elder; Ravenna, J. D. Norton; Franklin, Valorus Lake; Cuyahoga Falls, D. C. Wright; Northampton, L. W. Ely; Tallmadge, William Monks; Akron, G. W. Clarke; Mantua, B. C. Warner; Hudson, P. P. Pinney; Twinsburg, J. H. McCarty; Edinburg, M. H. Bettes, Ira Eddy; Parkman, Albert Norton, J. F. Brown; Ellsworth, T. B. Tait, Cyril Wilson; Windham and Nelson, Thomas Radcliff; Charlestown and Freedom, C. T. Kingsbury. Warren District, Niram Norton, presiding elder; Warren,

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con, 1859, Simpson; elder, 1861, Morris; located, 1866; afterwards withdrew from the Church and entered the ministry of the Disciple Church, serving pastorates of that body in the State of Illinois. Appointments—1857-'58, North Washington and Clintonville; 1859-'60, Delaware Grove; 1861, Hartford and Orangeville; 1862, Northampton; 1863, Jackson; 1864, Windham; 1865, supernumerary.

W. D. Archbold—Admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1863, Simpson; located, 1865; present residence, Denver, Col. Appointments—1857-'58, professor, Western Reserve Seminary; 1859-'60, Sharon; 1861-'63, principal, Western Reserve Seminary; 1864, superannuated.

William Brainard—Admitted on trial, 1857; discontinued, 1860. Appointments—1857, Chester; 1858, Franklin, O.; 1859, Northampton.

Samuel Coon—Licensed to preach, 1853; admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; located, 1870; deceased, Rimersburg, Pa., June 17, 1898. Appointments—1857, Washington; 1858-'59, Curllsville; 1860, Luthersburg; 1861-'62, Warsaw; 1863, Washington; 1864, Putneyville; 1865-'66, Shippenville; 1867, Putneyville; 1868, Curllsville; 1869, President.

J. C. Sullivan—Admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; became a member of the East Ohio Conference at its organization, 1876; expelled from ministry and membership, 1882; admitted on trial, St. John's River Conference, 1891; full connection, 1893; deacon, 1893, Foster; elder, 1895, Fowler. Appointments—1857, Espyville; 1858, Salem; 1859-'60, New Lebanon; 1861-'62, Cochranton; 1863-'65, Conneautville; 1866-'68, Youngsville; 1869-'70, East Randolph; 1871-'72, Portland; 1873-'74, Cleveland, Erie Street; 1875-'76, Geneva; 1877-'78, Barnesville; 1879-'81, Salem; 1891-'92, Orange City, Fla.; 1893-'94, Georgiana, Fla.; 1895, New Smyrna, Fla.; 1896, St. Petersburg and Port Tampa, Fla.; 1897, St. Petersburg, Fla.; 1898, St. Petersburg, Tampa and Port Tampa City, Fla.; 1899-1901, Winter Park, Fla.

E. J. L. Baker; Braceville, J. H. Tagg; West Farmington, W. M. Bear, R. W. Crane, Ezra Wade, sup.; Bloomfield, H. N. Stearns; Windsor, Wareham French, N. M. Shurick; Youngstown, John Tribby; Liberty, Stephen Heard; Vienna and Bristol, J. W. Hill, one to be supplied; Gustavus, J. K. Hallock, W. R. Johnson; Hubbard, G. H. Brown; Hartford and Brookfield, William Sampson; Williamsfield, J. B. Grover; Orangeville, C. W. Reeves, David King, sup.; Western Reserve Seminary, James Greer, principal; W. D. Archbold, teacher of languages. Erie District, Joseph Leslie, presiding elder; Erie, W. F. Wilson; McKean, David Mizener, L. D. Prosser, D. W. Vorse, sup.; Girard, I. O. Fisher; Springfield, J. W. Wilson; Albion, C. R. Chapman, William Hayes; Wesleyville, Benjamin Marsteller; North East, Albina Hall; Kingsville, A. M. Brown; Conneaut, E. S. Gillette; Waterford, John Crum; Edinboro and Venango, I. C. T. McClelland; Morgan, John McLean; Denmark and Pierpont, Hiram Luce, one to be supplied; Jefferson, H. M. Chamberlain. Meadville District, Hiram Kinsley, presiding elder; Meadville, G. W. Maltby; Saegertown, A. H. Bowers; Steuben, N. C. Brown; Cochranton, Robert Gray; Sunville, Jephtha Marsh, Z. W. Shadduck; Franklin, G. W. Chesbro; Greenville, John Graham; New Lebanon, A. L. Miller, E. T. Wheeler, sup.; Salem, John Abbott, Adam Height; Evansburg, J. B. Orwig; Conneautville, Jonathan Whitely, A. J. Merchant; Rockville and Cambridge, Isaiah Lane; Espyville, Isaac Scofield, J. C. Sullivan; Allegheny College, L. D. Williams, professor. New Castle District, Gaylord B. Hawkins, presiding elder; New Castle, Thomas Guy; Mt. Jackson, S. L. Wilkinson; Wilmington, J. T. Boyle, S. K. Paden; Portersville, Robert Boyd; Harrisville, T. G. McCreary; North Washington and Clintonville, John McComb, S. S. Nye; Hendersonville, J. W. Weldon, Stephen Hubbard; Clarksville, R. A. Caruthers; Sharon, Joseph Uncles; Mercer, A. D. Morton; Delaware Grove, J. H. Vance; Middlesex, C. R. Pattee; Poland, W. F. Day. Clarion District, Josiah Flower, presiding elder; Clarion, N. G. Luke; Corsica, J. F. Perry; Brookville, Thomas Graham; Luthersburg, P. W. Sherwood; Warsaw, G. W. Moore; Punxsutawney, James Shields, J. K. Shaffer; Troy, J. K. Mendenhall; New Bethlehem, S. A. Milroy; Brady's Bend, E. H. Yingling; Curllsville, Robert Beatty, Gabriel Dunmire; Shippenville, J. M. Greene; Washington, G. F. Reeser, Samuel Coon; Pine Grove, Frederick Vernon. Jamestown District, B. S. Hill, presiding elder; Jamestown, John Peate; Ashville, James Gilfillan; Jamestown and Sugar Grove Swede Mission, James Bredberg; Sugar Grove, Alexander Barris; Frewsburg, T. P. Warner; Pine Grove, E. A. Anderson; Randolph, D. M. Stever; Little Valley, John Akers; Kinzua and Tionesta, Edwin Hull; Panama, J. S. Lytle; Columbus, G. M. Eberman; Wattsburg, E. B. Lane, J. C. Scofield; Spartansburg and Spring Creek, L. D. Brooks; Youngsville, Samuel Hollen; Warren, D. C. Osborne; Pleasantville, Major Colegrove, F. W. Smith; Titusville, N. W. Jones. Fredonia District, J. H. Whallon, presiding elder; Fredonia, J. R. Lyon; Dunkirk, R. M. Warren; Portland, Peter Burroughs; Westfield, E. A. Johnson; Quincy, O. L. Mead; Mayville, A. C. Tibbetts; Sherman, John Robinson; Sinclairville, E. M. Nowlen, R. R. Roberts; Ellington, T. D. Blinn, A. R. Hammond, sup.; Leon, Joseph Allen, W. R. Gehr; Perrysburg, S. N. Warner; Villenovia, R. M. Bear; Forestville, W. P. Bignell; Silver Creek, John Wrigglesworth.

John Cook Scofield.

John Cook Scofield, who closed his earthly career at Rochester, Pa., September 9, 1902, was born in Tompkins county, New York, August 26, 1828. In early life he removed to Chautauqua county. He went to California with the early gold seekers, crossing the Isthmus, and meeting with many thrilling experiences. He returned in the early fifties. His active Christian life began at the early age of thirteen, when he united with the Methodist Episcopal Church. He was licensed to preach in 1856, and the following year received on trial in the Erie Conference. Cheerful and affable, and with good pulpit abilities, he always won his way to the hearts of the people. He gave to the church forty-three years of unbroken effective ministerial work. He was twelve years presiding elder, serving the Erie and New Castle Districts. He was a delegate to the General Conference of 1896.

He was married to Miss Maria Louisa Hartwell in 1848, the union proving a most happy one. Two daughters were born, who both lived to be married, and each left a child; and these grandchildren are now the only representatives of Brother Scofield's family—Guy Shugart, M. D., of Rochester, Pa., and Miss Adelaide Foltz, of New Castle.

His wife was taken from him in the early part of 1896, since which his life has been a lonely one. He was superannuated in 1901, having been one year supernumerary. On the last day of 1900 he suffered a slight stroke of paralysis, but so far rallied as to be able to speak at the "watch meeting" that night. A few days later he sent for Dr. R. S. Borland, and said to him: "I have been hit; and must do what I have long intended to do," and then made over to the Erie Conference, for the benefit of its claimants, the title to a farm in Chautauqua county. A second shock came a few days later; the third shock was delayed until September 7, 1902, from which he did not recover consciousness, but passed away two days later. "The homeless one has gone home."*

*J. C. Scofield—Licensed to preach, 1856; admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; deceased, Rochester, Pa., September 9, 1902. Appoint-

Andrew Jackson Merchant.

"Andrew Jackson Merchant was born at Napoli, N. Y., December 23, 1831, of devout Methodist parents, whose house was the home of the itinerant minister for nearly half a century. Four sons became Methodist preachers and two daughters became the wives of Methodist preachers. Andrew was the fourth child and was inured to hard work on the farm with his father and brothers. At an early age he became a school teacher, and at the age of twenty-three, having himself earned the means, he entered Allegheny College and graduated in 1857 with the Latin honor. On June 29th of the same year he was united in marriage with Miss Frances C. Peck, of Sinclairville, N. Y., of which union were born seven children. Two of these died in infancy. The other five all graduated from Allegheny College.

"Brother Merchant was a good man, pure in heart, gentle, kind, affectionate. His nature was like a morning in June. He was congenial with people of all ages and conditions in life. He enjoyed banqueting with the rich and the brilliant, and delighted to sit among the children and hold sweet converse with their lowly mother in her cabin home. The young, the middle-aged, and the aged, the scholar and the bare-foot boy found him delightful company.

"He was not only *suaviter in modo,* but also *fortiter in re.* A man of strong convictions, he loved the right and hated the wrong. With heavy shot he pounded intemperance, social impurity, and every other foe of the individual, of society, of the nation. In his attitude to the great reforms of the day he did not ask, 'Will it pay?' but, 'Is it right?' and feeling assured that he was in the right, there he would stand like a Daniel and endure hardness as a good soldier of Jesus Christ."

Brother Merchant was a good preacher, and expounded and defended the fundamental doctrines of our holy religion. He could say with St. Paul, "This one thing I do."

ments—1857-'58, Wattsburg; 1859-'60, Pine Grove; 1861-'62, Titusville; 1863-'65, Brookville; 1866-'67, New Castle; 1868-'70, Corry; 1871-'73, Westfield; 1874, Oil City; 1875-'77, Greenville; 1878-'80, Union City; 1881-'82, Erie, Simpson Chapel; 1883-'86, Erie District; 1887-'88, New Castle, Epworth Church; 1889-'90, West Middlesex; 1891, Erie, Tenth Street; 1892-'93, Erie District; 1894-'99, New Castle District; 1900, supernumerary; 1901, superannuated.

In the last year of his ministry and of his life, at the age of sixty-eight, he spent ninety consecutive days and nights in revival work, and received more than a hundred persons into the full membership of his church. In the same time he raised by solicitation one thousand dollars and redeemed the parsonage property from a burdensome debt. He was for many years actively connected with many conference societies. He had a genius for details, and studied accuracy in his work. He was a good financier, and no benevolent cause suffered in his hands. Few equalled, and none excelled him, in pastoral work—visiting from house to house. He remembered people and was interested in their domestic, social, political and religious life. He re-wrote church records and hunted up the forgotten and neglected.

He was licensed to preach in 1857. The same year he was received on trial in the Erie Conference, and was effective forty-two years. In 1885 the DePauw University conferred upon him the degree of Doctor of Divinity. He was a delegate to the General Conference of 1896. He served the Meadville District four years, and was always sent to prominent appointments. Early in September he preached his last sermon from the text: "Whatsoever thy hand findeth to do, do it with thy might." Three weeks later he attended the session of the conference and received his appointment, but his work was done. He anticipated his approaching death, and gave directions concerning his funeral. On November 19, 1899, after having expressed his love for his brethren, his faith in the gospel, and having bade his family an affectionate good-by, he peacefully fell asleep. The remains were conveyed to Greenville, Pa., for interment. There he sleeps beside the dust of his kindred.*

*A. J. Merchant—Licensed to preach, 1857; admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; deceased, Meadville, Pa., November 19, 1899. Appointments—1857-'58, Conneautville; 1859-'60, Jamestown, Pa.; 1861, Espyville; 1862-'64, Greenville; 1865, North East; 1866-'67, Cleveland, Erie Street; 1868, Tionesta; 1869-71, Union City; 1872-'74, Warren, Pa.; 1875-'76, Tidioute; 1877-'79, Fredonia, N. Y.; 1880-82, Corry; 1883-'86, Meadville District; 1887-'89, Franklin; 1890-'92, Grove City; 1893-'94, Sharon; 1895, Punxsutawney; 1896-'97, Parker's Landing;; 1898, Meadville, State Street.

GEORGE H. BROWN, BENJAMIN CLARY WARNER.

George H. Brown was born in Armstrong county, Pa., November 27, 1803, and died in Poland, O., June 14, 1890. His parents were members of the Baptist Church, and his religious training was in this faith. His conversion, at the age of nine years, was clear and decisive. A Methodist boy loaned him a Discipline of the Methodist Episcopal Church, and this he read secretly, concealing it in a corn field when not in use. Though not a member of the Baptist Church, he worked in that church faithfully for twenty-one years, when he married a Quaker Methodist lady, and united with the Methodist Episcopal Church, in which he lived, toiled, rejoiced and triumphed. He was licensed to preach by Joshua Monroe in 1844, and held this relation thirteen years, during the last of which he labored as a supply on the Ellsworth Charge. He was admitted to the Erie Conference on trial in 1857. In 1876 he took a superannuate relation.

"Brother Brown was a model husband and father—kind and affectionate, devoted and indulgent to all. The law of love was the law of his home. As a neighbor he was universally esteemed for the many excellencies of his character. Transparent as the light, guileless, sincere, genuine, he was honored and trusted by all who knew him. As a Christian he was known as a man who had a deep experience in the things of God; modest and unassuming, yet he was prôminently spiritually-minded. He will be remembered as a man highly gifted in prayer; he had power with God, and power with man." His preaching was powerfully impressive, but not boisterous. Large success crowned his ministry. His last illness was accompanied with extreme pain and anguish, yet he could say, "There is nothing alarming about death; it is a sweet going away to a sweet rest." "All is well; all is well!" These were his last words.*

Benjamin Clary Warner was born in Maryland, No-

*G. H. Brown—Licensed to preach, 1844; admitted on trial, 1857; full connection, 1859; deacon, 1855, Morris; elder, 1861, Morris; deceased, Poland, O., June 14, 1890. Appointments—1856, Ellsworth (supply); 1857-'58, Hubbard; 1859-'60, Vienna; 1861, Green and Mecca; 1862-'63, Windsor; 1864, Canfield and Ellsworth; 1865-'67, Salem; 1868-'70, Espyville; 1871, Cochranton; 1872-'73, Saegertown; 1874, Harmonsburg; 1875, Wampum; 1876-'89, superannuated.

vember 21, 1817, and died at Geneva, O., June 25, 1902. In 1828 he came with his father's family to Ohio, and lived on a farm near Canton. He was married to Miss Emily Christy, of Akron, December 24, 1846. His wife died in Hudson in 1867. He was afterwards twice married—to Minerva Ward, of Chagrin Falls, in 1869, who lived but a short time; and to Mrs. Sarah A. Silvernale, in 1872. He was licensed to preach in 1845, and received on trial in the Erie Conference in 1857. He became a member of the East Ohio Conference at its organization. In 1891 he retired from the active ministry and made his home in Geneva. "As long as his health permitted he found his place in the services of the church, an encouragement to the people and an inspiration to the pastor. Death came suddenly, but not unexpectedly. For more than a year he had been quite feeble. Although about the house and sometimes upon the street and in the church, his friends knew that his departure was near." His end was peace.*—*(Minutes of the East Ohio Conference, 1902, pp. 70-71.)*

Shaffer, Dunmire, Boyd.

James Kaldoo Shaffer received a serious injury in 1884. "As he slowly recovered strength he began a protracted meeting, while he could not walk without crutches or stand during preaching. This meeting was wonderfully blessed of God. He told his wife, as health slowly returned, that he asked the Lord if it should be His will to spare him for ten years more of service. That was the time granted. On Saturday evening, October 27, 1894, he retired in his usual health, planning to preach the next day. On the morning of Sunday they found him at rest, with a sweet smile on his face, as though in

*B. C. Warner—Licensed to preach, 1845; admitted on trial, 1857; full connection, 1859; deacon, 1850, Janes; elder, 1854; Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Geneva, O., June 25, 1902. Appointments—1856, Mantua (supply); 1857, Mantua; 1858-'59, Deerfield; 1860-'61, Ellsworth; 1862, Charlestown; 1863-'64, Solon; 1865-'66, Warrensville; 1867, Hudson; 1868, supernumerary; 1869, Bedford; 1870, Huntsburg; 1871-'73, Thompson and Concord; 1874-'75, Troy; 1876-'77, Burghill and Orangeville; 1878-'80, Williamsfield and Wayne; 1881-'83, Orwell; 1884-'85, North Geneva; 1886, Geneva, Second Church; 1887-'90, Rock Creek; 1891-'95, supernumerary; 1896-1901, superannuated.

some pleasant dream he had been called home."—*(Minutes of Conferences, Vol. XXIII, 1895, p. 421.)*

Mr. Shaffer was born in Beaver county, Pa., January 22, 1835. His mother was a devoted Christian, and to her consistent life was largely due his conversion at the age of fifteen. When about twenty he began to preach, serving for three years different charges in the Erie Conference. In 1861 he enlisted in the One Hundred and Fifth Pennsylvania, the famous "Wild Cat" regiment. He was wounded at the battle of Gettysburg, but was not discharged until the expiration of his three years' service. He had been admitted on trial in 1857; had located in 1860; was re-admitted in 1865, and became a member of the East Ohio Conference at its organization. He was thirty-three years effective.*

Gabriel Dunmire was born near McVeytown, Mifflin county, Pa., March 21, 1832; converted in 1850; admitted to the Erie Conference on trial in 1857, and died at Cortland, O., May 20, 1885. "Having early consecrated himself to the work of the ministry, he cheerfully accepted his appointments, and resolutely went forward in the performance of the duties involved. His energy relaxed not, his zeal knew no languor till the task was done. Some two or three years ago Brother Dunmire purchased a lot in the village of Cortland, O., upon which he erected a dwelling, mainly with his own hands, which he expected would furnish a retreat for his family in case he should become disabled for work. In this he was by no means premature. Scarcely had the earthly house been completed when the house not made with hands was gained. Brother Dunmire appeared as a man of noble physical proportions and vigorous health; but an enemy was silently sapping the foundation of his strength, and brought the structure of his manly frame in ruin to the

*J. K. Shaffer—Admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; located, 1860; re-admitted, 1865; elder, 1867, Janes; became a member of the East Ohio Conference, 1876; deceased, Richmond Center, O., Oct. 27, 1894. Appointments—1857, Punxsutawney; 1858, Luthersburg; 1859, Washington; 1865, Tionesta; 1866, Kinzua; 1867, Riceville; 1868-'69, Deerfield; 1870, Braceville; 1871-'73, Troy; 1874, Montville and Hampden; 1875-'76, Mayfield; 1877-'78, Thompson and Concord; 1879-'80, Grand River; 1881, Madison and North Geneva; 1882-'84, Stafford; 1885, Sandyville; 1886, Highlandtown; 1887-'88, Geneva, Second Church; 1889-'91, Mantua; 1892, North Benton; 1893-'94, Richmond Center.

dust. He died of fatty degeneration of the heart. He entered upon the profession of teaching, and while thus employed in Punxsutawney, Pa., he made the acquaintance of Miss Lucretia Drum, with whom he was united in marriage in 1854.

"He was a man of most kindly nature. His heart seemed to be bubbling over continually with the sweetest sympathies. In the very tones of his voice there was a gentleness which attracted attention. Faith, hope, love, zeal and patience furnished him with weapons to encounter the foes of his calling, and gave him the final victory."*—*(Pittsburg Christian Advocate, June 11, 1885.)*

Robert B. Boyd was born in Cool Springs, Mercer Co., Pa., September 11, 1830, and finished his labors in Brookville, Pa., March 30, 1876, having spent seventeen years of faithful work in the itinerancy. He was converted at Mercer under the labors of G. B. Hawkins in 1850. "Among his earliest recollections were those of his mother's prayers and his earnest desire to become a minister of the gospel." His license to preach was signed by Hiram Kinsley in 1856, and the following year he was admitted on trial in the Erie Conference. He died "with the harness on," thus passing from labor to reward. His message to his brethren was: "All is well. I am a sinner saved by grace." He was a good man, and a faithful and successful worker in the vineyard of the Lord.†

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*Gabriel Dunmire—Admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Cortland,, O., May 20, 1885. Appointments—1857,Curllsville; 1858-'59 Warsaw, 1860-'61, Brady's Bend; 1862-'63, Troy and Corsica; 1864-'65, Putneyville; 1866-'67, Panama; 1868-'69, Conneautville; 1870, Wheatland; 1871-'72, Poland; 1873, Niles; 1874-'76, Saybrook; 1877-'78, Greensburg; 1879, Vienna and Brookfield; 1880, Vienna and Fowler; 1881-'82, Burg Hill; 1883, Sandyville; 1884, Jackson.

†R. B. Boyd—Licensed to preach, 1856; admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; deceased, Brookville, Pa., March 30, 1876. Appointments—1857, Portersville; 1858, Pine Grove; 1859-'60, Hendersonville; 1861-'62, North Washington and Clintonville; 1863-'64, Harrisville and Centerville; 1865-'67, Rimersburg; 1868-'70, Rockland; 1871-'72, South Oil City; 1873-'75, Brookville.

Leonard E. Beardsley, Zaccheus W. Shadduck.

Leonard E. Beardsley was born at Clinton, Oneida Co., N. Y., February 13, 1815, and died at Richmond Centre, O., June 14, 1889. He was converted at eighteen years of age. He was united in marriage with Miss Nancy Conner in 1839. He was licensed to preach in 1856, and was admitted on trial in the Erie Conference in 1857. Mrs. Beardsley died in 1860, and Mr. Beardsley at a later date married Miss Mary Smith. He became a member of the East Ohio Conference at its organization in 1876, and superannuated in 1882. "As a thinker he was clear and abreast of the times. As a preacher he was earnest, systematic and logical, frequently eloquent and powerful. He was perfectly at home in all the fundamental doctrines of the Christian religion. He was a loving father, a faithful husband, a generous friend, a true Christian. Death had no terrors for him. He overcame by the blood of the Lamb."*

Zaccheus W. Shadduck was born in Wesleyville, Erie county, Pa., February 17, 1831. His paternal grandfather, in an early day, moved from Connecticut to Erie county, Pa., and settled at Colt's Station. "His father purchased the land and laid out the village of Wesleyville. He gave the lots for the first Methodist Episcopal Church and parsonage in Wesleyville, and was one of the most liberal contributors toward the construction of both. He and his wife were prominent and efficient members of the original class organized by the Rev. Henry Knapp in 1826. They were Methodists of the primitive type, responding freely when the word of God was preached with fervor, and 'shouting when they were filled with the spirit.' Brother Shadduck was left an orphan at the early age of three years by the death of both his parents. He was reared in the house of his uncle. He had no special religious instruction in childhood, except what

*L. E. Beardsley—Admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Richmond Center, O., June 14, 1889. Appointments—1857-'58, Newburg; 1859-'60, Richmond; 1861, McKean and Edinboro; 1862, Wesleyville; 1863-'64, Wattsburg and Mina; 1865, Quincy; 1866-'68, Leon; 1869-'70, Hamlet; 1871-'72, Greenfield; 1873, New Castle Circuit; 1874-'75, Richmond; 1876-'78, Pleasant Valley and Mogadore; 1879-'80, Thompson; 1881, Troy and Parkman; 1882-'88, superannuated.

he received at the services of the church and at the Sunday school, both of which he regularly attended."

He graduated from Allegheny College in 1857. He had been a diligent and conscientious student, and his scholarship was far above the average. He says that from a mere lad, again and again he had wept over his sins, yet he never had marred his early life with the gross sins and vices too common with boys and young men. His conversion, at the age of eighteen, was distinct, powerful and joyous. He was licensed to preach in 1857, and the same year admitted to the Erie Conference on trial. His record as a minister of Jesus Christ was a worthy one. His death occurred in the thirty-first year of his active ministry—at Reno, Pa., January 27, 1888.*

Revivals.

There were some notable camp meetings in 1857 and 1858. J. H. Whallon reports one held near Ellington village. It was "a glorious triumph and a complete refutation of the inutility of such meetings for the upbuilding of the cause of Christ. At the commencement, what appeared to be insuperable difficulties, threatened defeat, but God wrought mightily for us. A goodly number of preachers came in the spirit of the Lord, and preached with unusual power and directness for the conversion of sinners; every service added a fresh victory to the past. The closing scene was quite indescribable—replete with joy unspeakable and full of glory. Over thirty came forward on the last morning as witnesses of God's converting power."—*(Pittsburg Christian Advocate, September 29, 1857.)*

John S. Lytle reports upon the camp meeting held on the Panama Circuit: "The meeting commenced on Monday evening, September 7th, and closed Monday morn-

*Z. W. Shadduck—Licensed to preach, 1857; admitted on trial, 1857; full connection, 1859; deacon, 1859, Simpson; elder, 1861, Morris; deceased, Reno, Pa., January 27, 1888. Appointments—1857, Sunville; 1858, New Wilmington; 1859, Waterford; 1860, Albion; 1861, Moravia; 1862, Greenwood; 1863, Pleasantville; 1864, Sugar Grove and Pine Grove; 1865, Pine Grove; 1866, Villenovia; 1867-'68, West Dayton; 1869-'70, Leon; 1871-'72, Wesleyville; 1873-'75, Green; 1876, Eureka; 1877-'79, Greenfield; 1880-'81, Grant and Wrightsville; 1882, Plumer; 1883-'84, Rouseville; 1885-'86, Reno; 1887, Fagundus, served one Sunday; was then released on account of failing health.

ing, the 14th inst. The meeting, all declare, was a good one; some of the old brethren and sisters say it was like those in days of old. God help us to stay by the old landmarks! Most of the preachers of the Jamestown District, with our excellent presiding elder, were on hand to do battle for the Lord of hosts. Brothers Whallon, Blinn and Warner, of the Fredonia District, and Brother N. C. Brown, from the Meadville District, came over and helped us. The word preached was blessed of God in the awakening and conversion of scores of precious souls. The very best of order prevailed during the meeting. The good work of holiness spread through the church in a glorious manner, and we are looking for a great and glorious revival on old Panama this year. I do not know how many professed the blessing of perfect love, nor how many were converted; fifty persons gave us their names for membership, and blessed be God, I believe they all were soundly converted."—*(Pittsburg Christian Advocate, September 29, 1857.)*

Although our church at Brookville had been consumed by fire, the year of 1856-7, under the ministry of Thomas Graham, was one of great spiritual awakening. Mr. Graham writes: "We have just concluded a meeting of five weeks, which was held in the Lutheran Church, which, with great Christian kindness, has been extended to us for our accommodation during this, our period of destitution. The religious excitement became very great; the brethren say, greater than has ever heretofore been known in Brookville. Multitudes were disposed to flock to the altar, soliciting the prayers of the people of God. Certainly as many as eighty have been professedly converted to God, and fifty-five have given their names to the Methodist Episcopal Church as probationers; and we confidently expect the addition of numbers more. I never saw a society more harmoniously engaged, nor throughout in a more healthy state. The brethren themselves say they never were in as good a condition as now." —*(Pittsburg Christian Advocate, February 17, 1857.)*

On the fourteenth day of October, 1857, a protracted meeting was commenced in Slater's school house, situated on the "District Line Road," in Lake township, Mercer county, Pa. John Abbott, of the Salem Circuit,

was in charge. The meeting was held three weeks without a "break," but Mr. Abbott was full of faith, visited from house to house, and was urgent in his appeals, until sinners began to flock to the Savior. There were thirty-two seekers, and twenty-two united with the church on probation, and a new class, with a competent leader, was organized.—*(Pittsburg Christian Advocate, November 17, 1857.)*

From Brady's Bend Circuit, E. H. Yingling writes under date of February 20, 1857: "We held our first protracted meeting at Philipsburg, where we had a time of refreshing from the presence of the Lord. Sinners were converted, the backsliders in heart were reclaimed, and the Church more fully established in the great truths of our holy religion. We have just closed a meeting at Watterson's Ferry, a place long noted for its wickedness, which fact is known to some of our brethren in the ministry. As there was no religious society at the place, we commenced the meeting under very discouraging circumstances, while surrounded by scarcely any but the gay and the ungodly. But clouds of mercy began to gather over us, penitents came forward to the altar of prayer, and soon the shouts of new-born souls went up to heaven. The aged, the middle-aged, and the youth were converted to God. Satan's dark dominion trembled while sinners were collecting under the banner of Christ. Twenty gave their names to the Church, and we trust their hearts to the Savior, on the occasion. Since conference we have received thirty-eight in all, on probation. We have formed two new societies within the bounds of this circuit, the members of which are nearly all newly converted persons."—*(Pittsburg Christian Advocate, March 3, 1857.)*

The Conference of 1858.

In 1858 the Erie Conference met in Meadville, Pa., July 14. This was under the presidency of Bishop Edmund S. Janes. It was the twenty-second annual session. Lorenzo D. Williams was elected Secretary.

George Stocking was located at his own request.

R. H. Hurlburt, Ezra Wade, Lewis Clark, John Prosser, James Gillmore and Elisha T. Wheeler were made effective.

There were seventeen superannuates. Joseph Uncles was superannuated this year.

Alexander Barris was made supernumerary. Other supernumeraries were: D. W. Vorse, David King, Jared Howe and H. D. Cole.

Hiram Kellogg, S. S. Burton and J. G. Thompson were re-admitted.

These were admitted on trial: Ezra R. Knapp, William H. Wilson, John Elliott, William H. Mossman, Ebenezer Bennett, Darius S. Steadman, Robert W. Scott and Russell F. Keeler.

The report of the Committee on Church Usages stands at the head of a long series in the interest of the more conscientious observance of church rules. This report, and several of its successors, deserves a prominent place in our history. They mark an increasing tendency to slackness, against which the conference strongly protested.

"Your Committee on the Usages of the Church would respectively submit the following preamble and resolutions as their report:

"Whereas, The usages of the church are intimately connected with her doctrines and discipline in giving her denominational distinction and unity, and rendering her successful, under God, in her peculiar and glorious work of 'spreading scriptural holiness over the land;' and

"Whereas, In our opinion, were her usages, these time-honored and heaven-sanctioned landmarks, abandoned, her symmetry would be destroyed, her mission as a church ended, and the requiem of her departed glory sung; therefore,

"First—Resolved, That we love the usages of the Methodist Episcopal Church, and will cordially and faithfully labor to preserve them unimpaired;

"Second—Resolved, That in their observance, a uniformity among the laity and ministry, is *very desirable*.

"Third—Resolved, That we will read our General Rules quarterly in each society, and annually in every congregation—observe the appointed fasts—the examination of class leaders and the disciplinary rule in receiving and dismissing members of our Church.

"Fourth—Resolved, That the custom of talking in the congregation, before or after divine service, is an im-

propriety not to be tolerated; and we are happy to believe that this practice but little prevails among us.

"Fifth—Resolved, That rather than re-baptize persons, we should kindly labor to remove their erroneous views on the mode, subject or design of Christian baptism; as auxiliary to this purpose, would recommend a wide circulation of our able publication on this subject, believing that persons properly enlightened will not desire re-baptism.

"Sixth—Resolved, That we most affectionately and conscientiously advise our stewards to procure the pure juice of the grape to be invariably used in the 'administration of the Lord's Supper.'

"Seventh—Resolved, That we earnestly recommend our members to observe the proper, and, as we think, the scriptural posture of kneeling in time of prayer.

"Eighth—Resolved, That the appointing power of the Church should remain unembarrassed, by either the ministry or membership.

"Ninth—Resolved, That whatever else is according to 'sound doctrine' in the usages of the church, we will observe, believing it is better for us to keep our rules than to mend them."*

Appointments for 1858: Cleveland District, Moses Hill, presiding elder; Cleveland—St. Clair street, John Peate; Erie Street, R. H. Hurlburt; Scoville Avenue, J. W. Lowe; City Mission, H. P. Henderson; East Cleveland and Euclid, Lewis Clark; New-

*John Elliott—Admitted on trial, 1858; full connection, 1861, deacon, 1861, Morris; located, 1861. Appointments—1858, Wesleyville; 1859, Richmond; 1860, Pleasantville.

D. M. Rodgers—Admitted on trial, New York Conference, 1838; transferred to Maine Conference, 1838; full connection, 1840; deacon, 1840; elder, 1842; transferred to Providence Conference, 1841; located, 1845; re-admitted, New Hampshire Conference, 1846; transferred to Black River Conference, 1850; transferred to Erie Conference, 1858; transferred to Providence Conference, 1872; deceased, 1884. At the time of his death a member of the New England Southern Conference. Appointments—1838, Kennebunk Port, Me.; 1839-'40, Saco and Biddeford, Me.; 1841-'42, South Yarmouth, Mass.; 1843, Nantucket, Fair Street; 1844, Greenwick; 1846-'47, Portsmouth, N. H.; 1848, Rochester and Milton, N. H.; 1849, Nashville, N. H.; 1850-'51, Sackett's Harbor, N. Y.; 1852, Turin, N. Y.; 1853, Ogdensburg, N. Y.; 1854-'55, Theresa, N. Y.; 1856, Camden, N. Y.; 1857, Little Falls, N. Y.; 1858-'59, Fredonia; 1860, Franklin, Pa.; 1861, Greenville; 1862, Conneautville; 1863-'64, Edinburg; 1865, Franklin, O.; 1866-'67, Jefferson; 1868, Niles; 1869, Mantua; 1870-'71, supernumerary; 1873, Portsmouth, R. I.; 1874-'75, Marshfield, Mass.; 1876-'78, Pocassett, Mass.; 1879-'80, Cochesett, Mass.; 1881, Marion, Mass.; 1882-'83, superannuated.

burg, Hiram Kellogg, L. E. Beardsley; Bainbridge and Solon, S. S. Stuntz; Chagrin Falls, Thomas Guy; Mayfield, J. B. Hammond; Chester Mission, to be supplied; Mantua, Albert Norton; Troy, Cyril Wilson; Burton, Stephen Hubbard; Willoughby, Benjamin Excell, N. M. Shurick; Calvin Kingsley, editor of the Western Christian Advocate, member of the St. Clair Street Quarterly Conference; Dillon Prosser, Chaplain of the Western Seamen's Friend Society, member of the St. Clair Street Quarterly Conference. Painesville District, John Bain, presiding elder; Painesville, Thomas Stubbs; Mentor, E. C. Latimer; Chardon, Roderick Norton; Montville, Samuel Wilkinson; Thompson, Potter Sullivan; Perry, W. A. Matson; Geneva and Saybrook, E. J. Kinney, H. D. Cole, sup.; Ashtabula, A. M. Brown; Jefferson, H. M. Chamberlain; Morgan, John McLean; Grand River, E. R. Knapp; Kingsville, John Graham; Pierpont and Denmark, Hiram Luce; B. O. Plimpton, Agent of the American Colonization Society, member of Perry Quarterly Conference. Ravenna District, Samuel Gregg, presiding elder; Ravenna, J. D. Norton; Akron, G. W. Clarke; Tallmadge, Stephen Heard; Cuyahoga Falls, E. J. L. Baker; Franklin, W. Brainard; Northampton, Valorus Lake; Hudson, J. H. McCarty; Twinsburg, William Monks; Charlestown, C. T. Kingsbury; Windham, C. W. Reeves; Rootstown, L. W. Ely; Edinburg, Thomas Radcliff; Deerfield, B. C. Warner; Jackson, Ira Eddy; Ellsworth, J. F. Brown; Canfield, T. B. Tait; Braceville and Newton Falls, G. W. Chesbro. Warren District, Niram Norton, presiding elder; Warren, John Tribby; West Farmington, W. M. Bear, P. P. Pinney; Bloomfield and Bristol, Darius Smith;; Youngstown, H. N. Stearns; Niles and Liberty, J. W. Hill; Vienna, J. K. Hallock; Gustavus, William Sampson; Hubbard and Lowell, G. H. Brown; Hartford and Brookfield, R. W. Crane; Williamsfield, Isaac Scofield; Green and Mecca, Ezra Wade; Orangeville, J. B. Grover, D. King, sup.; Windsor, Wareham French, W. H. Wilson; Sharon, R. M. Bear; Western Reserve Seminary, James Greer, principal; W. D. Archbold, professor, members of West Farmington Quarterly Conference. Erie District, Josiah Flower, presiding elder; Erie, D. C. Wright; Wesleyville, M. H. Bettes, John Elliott; North East, Albina Hall; Quincy, to be supplied; Mina, Major Colegrove; Waterford, J. W. Wilson; Edinboro, S. L. Wilkinson; McKean, David Mizener, John Prosser; Girard, Alvin Burgess; Springfield, I. O. Fisher; Albion, C. R. Chapman, L. D. Prosser; Conneaut, E. S. Gillette. Meadville District, Hiram Kinsley, presiding elder; Meadville, E. A. Johnson; Saegertown, G. W. Maltby; Steuben, Jonathan Whitely; Cochranton, Jephtha Marsh; Sunville, N. C. Brown; Franklin, D. C. Osborne; Greenville, J. H. Tagg; New Lebanon, A. L. Miller; Salem, John Abbott, J. C. Sullivan; Evansburg, J. B. Orwig; Vernon, J. G. Thompson; Conneautville, Allen Fouts, A. J. Merchant; Rockville, Isaiah Lane, W. H. Mossman; Jamestown, E. T. Wheeler. New Castle District, Gaylord B. Hawkins, presiding elder; New Castle, W. F. Wilson; East New Castle and Portersville, S. K. Paden, Ebenezer Bennett; Mt. Jackson, T. G. McCreary; Wilmington, J. T. Boyle, Z. W. Shadduck; Harrisville, J. M. Greene; Pine Grove, Robert Boyd; North Washington and Clintonville, John McComb, S. S. Nye; Hendersonville, Benjamin Marsteller, W. R. Johnson; Clarksville, R. A. Caruthers; Mercer, A. D. Morton; Delaware Grove, J. H. Vance; Middlesex, C. R. Pattee; Poland, W. F. Day; Poland College, W. N. Reno, principal, member of Poland Quarterly Conference. Clarion District, J. E. Chapin, presiding elder;

Clarion, N. G. Luke; Brookville, E. H. Yingling; Curllsville, Robert Beatty, Samuel Coon, Jared Howe, sup.; Shippenville, P. W. Sherwood, D. S. Steadman; Brady's Bend, Thomas Graham; State Road, Frederick Vernon; Washington, G. W. Moore; New Town, Robert Gray; Corsica; J. F. Perry; Troy, J. W. Weldon; Punxsutawney, James Shields. I. C. T. McClelland; Warsaw, Gabriel Dunmire; Luthersburg, J. K. Mendenhall, J. K. Shaffer; New Bethlehem, S. A. Milroy. Jamestown District, Bryan S. Hill, presiding elder; Jamestown, J. S. Lytle; Ashville, James Gilfillan; Jamestown and Sugar Grove Swede Mission, James Bredberg; Sugar Grove, S. S. Burton, Alexander Barris, sup.; Frewsburg, James Gillmore; Pine Grove, E. A. Anderson; Randolph, O. L. Mead; Little Valley, F. W. Smith, John Akers; Kinzua and Tionesta, Edwin Hull; Panama, Joseph Leslie; Clymer, T. P. Warner; Columbus, L. D. Brooks, William Hayes; Wattsburg, E. B. Lane, J. C. Scofield; Youngsville, Samuel Hollen; Warren, John Robinson; Pleasantville, G. F. Reeser, Adam Height; Titusville, N. W. Jones. Fredonia District, James H. Whallon, presiding elder; Fredonia, D. M. Rogers; Dunkirk, R. M. Warren; Portland, Peter Burroughs; Westfield, J. R. Lyon; Mayville, A. C. Tibbetts; Sherman, D. M. Stever; Delanti, G. M. Eberman; Sinclairville, E. M. Nowlen; Ellington, Joseph Allen; Leon, John Wrigglesworth, R. F. Keeler; Perrysburg, S. N. Warner; Villenovia, John Crum; Forestville, T. D. Blinn; Silver Creek, W. P. Bignell.

Darius S. Steadman was born in Columbus, Pa., May 1, 1831, and died at the home of his son-in-law, Dr. G. D. Thomas, at Chicora, Pa., February 28, 1907. When he was three years of age the family moved to Wayne, Erie county. For many years his father was a local preacher, and in this office rendered acceptable service. He was born in South Kingston, R. I., in 1799, and was named William Champlaine, after his grandfather on his mother's side, a Revolutionary soldier. The family seems to have been divided in allegiance; Charles Steadman, born in Philadelphia in 1753, held to the crown, and was the historian of the war from the British standpoint. He surrendered with Cornwallis at Yorktown.

The early educational advantages enjoyed by Mr. Steadman were quite limited, as his father's farm demanded his labor. The home furnished a few good books, which he read with diligence and appreciation. Among these he remembered ever after his delight in reading word for word "Benson's Complete Commentary on the Holy Scriptures," in six quarto volumes.

At the age of twenty he attended a select school, taught for a time, and then matriculated at Allegheny College, where he remained for two years. He studied law in the offices of H. L. Richmond, Esq., of Meadville, Pa., and Abner Lewis, Esq., of Panama, N. Y.

He was reared in a religious home; the fires of devotion were ever burning on the family altar; and yet he lived as if there were no God and no need of prayer. He believed the Bible to be God's inspired Word, and yet lived as if in no way related to that fact. When he was twenty years of age he attended a select school in an infidel community. The students organized a school lyceum. The following resolution was adopted for debate two weeks later: "Resolved, That the book called the Holy Bible is false and groundless." The teacher requested Mr. Steadman to take the negative, which he did, and conscientiously prepared himself for the debate. It proved the most valuable two weeks' study of his life. The debate was held, and Mr. Steadman had prepared the way in his own heart for the coming of the King. He had not attended church for several months. His supreme desire was to acquire an education, and he felt that he had no time to attend church. Soon after this debate, on a Sunday evening, as he was passing the church, he was arrested by the richness of the voice of the speaker, and entered, taking his seat in the gallery. He did not hear the text, but the preacher was describing the ingratitude of the sinner. It seemed that every word was for him, and he "came to himself." At the close of the sermon he went to the parsonage, where the preacher, E. J. L. Baker, the presiding elder, was being entertained by the pastor of the church, Wareham French. He was kindly received, questioned, prayed with, and instructed in the way. A meeting was appointed for the next evening, which he promised to attend. He did attend and surrendered unconditionally, and "God said, Let there be light, and there was light." The change was wonderful, and he soon became a member of the church.

In 1854 Mr. Steadman was united in marriage with Miss Mary Fisk, who was eminently qualified by many virtues and graces to become a model wife for a preacher of the gospel. Her ancestors were from New England, and were of the same family as Dr. Wilbur Fisk.

Mr. Steadman entered upon the work of the ministry with wise, conscientious deliberation. He was licensed as a local preacher in 1858 by Bryan S. Hill, and served as a supply on Shippenville Circuit. The next

year he was admitted on trial in the Erie Conference, and returned to the same charge.

In 1861 he enlisted in the One Hundred and Fifth Regiment Pennsylvania Volunteers, called the "Wild Cats," and was commissioned as chaplain. He gave himself to the work with great energy. Never more loyal or brave soldier donned the blue or listened to drum-beat or bugle call than Darius S. Steadman. He was a model chaplain; the Civil War produced none more popular. He was made of heroic stuff, and was never surer that he was doing God's work than when cheering fellow soldiers on to victory, he himself in the very forefront. He won the admiration of officers high in rank, who felt honored when Chaplain Steadman preached at headquarters. He was tender in his care of the sick and wounded, and spared not himself if he could but help some brother. During the battles of the Wilderness he performed prodigious labors, without rest, day and night, until his strong frame broke under the strain, and typhoid fever brought him very close to the grave. He was compelled to return home to save his life, and was so weakened by disease and exposure that, influenced by the urgent advice of friends, he was made to recognize the necessity of resigning his commission. This experience accounts for his earlier year of superannuation and other years of non-effective relation. He was in the active work thirty-three years.

Our brother was a very manly man. Nobility sat upon his brow. The Divine Artist chiseled out his face with so strong and yet so delicate a stroke that it told of a great heart and a great soul within. His head would have furnished a model fit for an artist's studio. His whole body was in keeping with the dome. Surely God expected something—much, of a man for whom he had made such a tabernacle.

Brother Steadman did not often speak in Conference, but when he did the Conference listened. He expressed himself clearly, incisively, tersely, and he always had something which needed to be said. Few in the Conference have exerted a greater influence. He was keenly alive to all questions connected with its work, and was a man whose advice was sought.

There are several other professions in which he would

have been successful, had not God called him to the ministry. He had made a study of law, and had a legal cast of mind. He knew men, and knew how to approach and influence them. In political life he would have been a leader, and would have forged to the front. He was a good conversationalist, both entertaining and instructive. He was a diligent student of character. In sociability he specially excelled; he could adapt himself to any society, and appear quite at home without any feeling of awkwardness or embarrassment. He had a keen sense of humor, which often served him in good stead. It gave spicery to his conversation. He was always full of good cheer, and lived in the sunshine.

He did honest, faithful, enduring service. His sermons had a fair share of meat, with few bones and no rubbish. They were addressed to the intelligence, but also appealed to the heart. He did not propose a larger plan than he could fill out. He accomplished what he attempted. He was wise, judicious, careful, painstaking, sincere, tender, sympathetic.

His home was his paradise. His family—next to the Savior; or, shall we say, in or through the Savior—were all in all to him. He loved them better than life. He was faithful to his friends. He would not betray them, or give just cause to doubt his friendship. With some few he exchanged hearts. He was true to his pastor, and faithful to the interests of the local church. His pastor was heard to say that he felt the loss of Brother Steadman more keenly than that of any other friend, for he had been to him like a father.*

In 1857 Mr. Steadman served as a supply on the Shippenville Circuit. He had had some doubts as to his call to the ministry, and when he started for this first appointment his gloomy days were not passed. His father loaned him a horse and buggy, and he turned his face to-

*D. S. Steadman—Licensed to preach, 1857; admitted on trial, 1858; full connection, 1860; deacon, 1860, Janes; elder, 1863, Simpson; deceased, Chicora, Pa., February 28, 1907. Appointments—1858, Shippenville; 1859, Clarion; 1860-'61, Brookville; 1862, superannuated; 1863-'64, Forestville and Sheridan; 1865, Plumer and Pithole; 1866, Pithole; 1867-'68, Fredonia; 1869-'72, supernumerary; 1873, Dunkirk; 1874, supernumerary; 1875-'77, Wattsburg; 1878-'80, Townville; 1881-'82, Saegertown; 1883-'85, Millerstown; 1886-'89, Tidioute; 1890-'91, Espyville; 1892-'93, Knox; 1894-'96, Beech Tree; 1897-1906, superannuated.

wards Shippenville, a hundred miles away, filled with gloomy and foreboding thoughts. He says: "I did not pass myself as a minister. In fact, my appearance was against me. I wore a full beard, which at that time was the reverse of ministerial. The 'pike,' as the road was called from Franklin to Clarion, was very rough and rocky, and in one of the worst places was a toll gate. Collecting toll there seemed to me a species of highway robbery. So I said to the little girl who opened the gate: 'Do you take toll of all persons?' She answered, "From all except preachers.' I said, 'I am a preacher.' Then a woman came to the open door of the house, and said sarcastically: 'You a preacher! You look like a preacher! You hand over ten cents and go along about your business!' I paid and drove on. Now I don't think I had even smiled for the past week, but now I laughed; I made the woods ring with my laughter. That good, hearty laugh did me more good than all the tears I had shed, or all the groans I had uttered."

Darius S. Steadman was appointed to Pithole in 1865. This was at that time a city of from twelve to fifteen thousand inhabitants, and was in the very center of oil excitement in the oil regions. Some great flowing wells had been struck, there was a great rush of people to this new field. The great army had just been disbanded and much money of the discharged officers and soldiers came to Pithole. Money was plenty and the depraved of both sexes were attracted to the place. Mr. Steadman gives an account of first meeting. "I arrived on the grounds Sunday afternoon and, like Nehemiah of old, walked around alone to see what was going on. I found that generally business of every kind was in full blast. There were a great many idlers, who were not keeping the Sabbath, but pursuing their usual avocations. I came to one place where work was stopped on a large building in process of construction. A good-looking man was sitting on a stump reading. I introduced myself and told him my business. I showed him the list of Conference appointments and my ordination parchments; he called his men up and introduced them; they gave me a hearty welcome. I then called for singers; they were here in his gang of workmen. Boards were soon arranged for seats sufficient to accommodate three hun-

dred persons, and a dry goods box for pulpit. So we were ready for the first religious service in Pithole. At a signal the impromptu choir sang, and sang with a will. Some possessed rich, trained voices, and their hearts were interested. Immediately the congregation began to assemble, the seats were all filled and the people still came from every direction, until a large multitude had come together. I was then introduced and received with three cheers. I was vouched for by the boss and preached to a very interesting and apparently interested congregation. At the close of the service the boss arose and said that he would be very sorry to have anything occur that might detract from the interest of this first service. The preacher who had addressed them had come as their pastor, and a collection would be taken for his benefit. They passed their hats and received about seventy-five dollars.

"That night I stayed at a hotel; could not sleep; too much noise; paid five dollars. The next day I went around to get acquainted; everybody seemed to know me, and I was no longer a stranger. A carpenter showed me his bed room—a pile of nice dry shavings in a corner of his shop, and some blankets. I soon made arrangements for another corner of the shop, where I piled up shavings and spread my blanket. Thereafter, as long as I needed it, this was my bed room, and here I enjoyed solid comfort."

Mr. Steadman inaugurated a new church enterprise and made the canvass so successfully that the basement was ready for occupancy as a parsonage January 1, 1866. He moved his family into the new quarters, and in February the people visited the parsonage and left a donation of fourteen hundred dollars. The church was dedicated that summer by Bishop Matthew Simpson.

About this time Mr. Steadman's father rode over from Petroleum Centre, with a number of Pithole gentlemen, on horseback. He asked them if they knew a preacher there by the name of Steadman. "O, yes," they replied. "We know him well." And they all, except one, expressed their opinion of him very freely. This one rode on in silence, when one of the company called out: "What's the matter with you? What are you grumping about?" "Well," he replied, "that preacher ought to be

appointed to ...., (naming a very bad place). That is the only place I ever heard of that is worse than Pithole, and maybe he could do some good there, too."

Mr. Steadman retained his military cast of mind, as is evidenced by the following anecdotes which have been fully authenticated. When he was appointed to Pithole there was neither church nor school. There were no school funds, no place where a school could be conducted, and no sentiment favorable to education. Money was God, and oil was everything. In vain did this preacher of righteousness appeal to patriotism, religion, justice or sentiment. But the iron will of one man was to win a victory over the cupidity of the whole population. One afternoon Mr. Steadman, note book in hand, took a little walk through the town. The next day he made a visit to Franklin, the county seat, and made information against more than sixty men for selling liquor without license. These were all cited to appear at the next term of court, and there each plead guilty and paid his fine. With the money thus obtained this fighting parson returned to Pithole and tried to start a school. But now the objection was raised that there was no building suitable for the purpose of conducting a school. Then the true disinterestedness of the man and his family showed itself. The house which was used for a parsonage was large and roomy—one of the best in the place. Mrs. Steadman, with the family, moved to Forestville, N. Y., leaving Mr. Steadman to start school in the house thus vacated. When the funds so obtained were exhausted, Mr. Steadman made another tour of observation and another trip to Franklin, with the same result, and in this way the "little red school house" was sustained for a full year.

It was about this time that Ben Hogan, at one time aspirant for the honor of being the world's champion prizefighter, was in the height of his fame and glory. His hotel was the biggest and the worst in Pithole. By means of a cunningly devised advertisement in one of the Buffalo papers, he had enticed a young girl from her home in central New York with the hope of securing a permanent position in a private family. Since her arrival in Pithole she had been held in actual slavery, locked in a room on the upper floor of the house, denied

food except in very limited quantities, and threatened with death by starvation unless she would yield herself for the unholy purpose for which she was brought. But the girl was true and chose death. Some way she managed to get a note written and placed in an envelope directed to her mother. It was a slender chance, for the probability was that the envelope, found with no stamp, near the hotel, would be brought to the proprietor. But Providence must have guided any wind that blew that day, for in some way the letter reached its destination. Immediately upon the receipt of the letter, the mother, distracted with grief and fear, hastened to Pithole, but was rudely repulsed by Hogan. Entreaties, tears, prayers—all were of no avail. She was not permitted to see her daughter, send word to her, or even know her condition. At length she called upon the Methodist minister, and falling at his feet with her arms about his knees, sobbed out her story. She was comforted as best the gentle heart of the minister and his wife could do, and left with the latter while Mr. Steadman went down town and found three friends. Together the four went to the hotel. Each was an ex-army officer, and each had a brace of army pistols in his pockets. The proprietor was inclined to treat them as he had done the mother, but a glance into the barrels of eight loaded revolvers, held within less than a foot of his face, and especially the glint of the eyes of the leader, which were more cold than steel, caused him to think differently. The four followed the proprietor upstairs to the room where the girl was held a prisoner, and then the march to the parsonage began. Mr. Steadman was compelled to support the almost fainting girl, as he, with her on his arm, led the procession, followed by his three friends. The little company attracted no little attention as it passed through the main streets of the town, and two persons have asserted to the writer that the scene when mother and daughter met was the most affecting they had ever witnessed. Hogan afterwards professed conversion and entered the evangelistic field.

Robert W. Scott.

Robert W. Scott was born near Prospect, Butler county, Pa., September 18, 1834. His parents were mem-

bers of the Evangelical Lutheran Church, and Robert received the usual catechetical instruction of that faith, and found the knowledge thus acquired of great value in his ministry. He was converted at a meeting held by E. J. Kinney in a school house on French creek, about two miles above Meadville. He attended Allegheny College and Witherspoon Institute, and engaged in teaching for a few years. He was licensed to preach and admitted on trial in the Erie Conference in 1858. He was united in marriage with Miss Julia A. Seaver. He was effective thirty-two years; and four years presiding elder of the Erie District. He was supernumerary in 1889 and again in 1892, and superannuated in 1893, when he moved to Kansas and made his home in Junction City.

Brother Scott left a good record of work accomplished in Erie Conference. During his pastorate at Westfield he raised $8,000 to pay off an embarrassing mortgage on the church; at Portland he paid a debt of $600 of long standing, and at Millerstown, one of $2,000. He repaired the church at Ripley at the cost of $1,200; and at Sheridan, at the cost of $800. He secured from Hon. Benjamin Chamberlain $1,000 for permanent investment for the support of superannuates—the first personal gift for this cause. He was the first person who suggested to Judge Chamberlain the acquisition of the old Randolph Academy for Methodism.

When R. W. Scott went to his first appointment as junior preacher on the old Washington Circuit, G. M. Moore in charge, and the Quarterly Conference was considering the matter of salary, he remarked: "I would like to have a room where I can study and keep my belongings." One of the brethren replied: "We expect you to preach and not waste your time on study." But the year was one of great spiritual prosperity, two hundred probationers being received into the church. A camp meeting was held, and was accompanied with wonderful converting power. On Sunday morning Brother Scott was "put up to preach." At the close of the sermon the people crowded down to the altar and filled the whole space within the railing—and fell prostrate. Some shouted, others cried for mercy, brothers of the same family who had not spoken for years, embraced

and wept out their joy. A stranger to the congregation, but known to the preacher, whom he had pledged himself to "thrash," came from a lumber camp with his wife —who was a Christian—and two children, was among the prostrate, "bellowing like a bull in a net." He sought out Mr. Scott, asked his pardon, and was powerfully converted. A bevy of girls, who the preceding Sunday had held a mock "camp meeting" on the ground—their leader they called the "presiding elder"—were all converted. It was a glorious time, not yet wholly forgotten in that neighborhood.

Brother Scott says: "My second charge, Luthersburg, extended from Big Run to Brockwayville. The year was not as satisfactory as the first. It was a different kind of charge. Being on the mountains, it was cold and bleak at times. In going from Luthersburg to Beech Woods we had to cross the Big Sandy creek. Because of its low banks it would sometimes overflow. In the early spring I was compelled, by reason of what I considered urgent business, to make the trip. Upon reaching the creek I found the country for two or more hundred yards back from the stream overflowed and covered with ice an inch or more in thickness. I tried to force my horse off from the bridge into the water, but I did not succeed. Just then some lumber men coming along pushed him and his rider into the swollen stream. We started to break the ice, but after accomplishing half the distance my horse balked and threw me off, saddle bags and all. I took the rump strap in one hand and the saddle bags in the other and struck out for the shore, the horse following in my wake. Reaching the shore I went to the nearest house, my clothes frozen stiff to my arm pits. I put my horse in the stable and gave him such care as he needed. Entering the house I found two little children sitting in the ashes beside a few dying embers, crying with the cold. The mother was so near-sighted that she could find nothing to burn unless it was placed within reach of her hand; and the supply of cut wood was exhausted. I took the ax and mounted a log two feet thick and cut and split wood, meantime firing up twice. Having warmed myself and rested, I continued my journey.

"The occasion of my taking this journey was that I

was accused of stealing whisky, and was to be tried at the next session of the court at Brookville. I had been holding a meeting at Paradise, and some roughs came to the meeting intoxicated. One evening, before entering the church, I made an investigation among the pine stumps and found some whisky, which I promptly 'confiscated.' But before my accusers were through with the trial they compromised with me, agreeing that if I would drop the matter they would thereafter let Methodist preachers alone—and they kept their word."*—*(Autobiographical Sketch.)*

Russell F. Keeler.

Russell F. Keeler was born in Elk Creek township, Erie county, Pa., March 22, 1833. His parents had moved from Jefferson county, N. Y. They again moved to North East, and later to Erie, where Russell attended the district school and a select high school. His preparation for college was made at the old Erie Academy, from which he entered the junior class of Allegheny College in 1851. He graduated in the classical course in 1853. He was converted under the ministry of Thomas Stubbs in 1849, and united with the Methodist Episcopal Church in Erie, the place of his conversion. He served as class leader from 1857 until he began his ministry. The Dunkirk Quarterly Conference licensed him to preach and recommended him to be received on trial in 1858, and the same year he enlisted in the itinerant ranks in the Erie Conference. His first appointment was as "second preacher" on Leon Circuit. This circuit embraced six townships in Cattaraugus county, N. Y., and had twelve preaching places. He became a member of the East Ohio Conference at its organization. In the forty-eighth year of his ministry, still active, he writes—1905: "I have preached nearly 7,500 sermons, married 428

*R. W. Scott—Licensed to preach, 1858; admitted on trial, 1858; full connection, 1860; deacon, 1860, Janes; elder, 1862, Ames. Appointments—1858, Washington; 1859, Luthersburg; 1860, East New Castle and Croton; 1861, Dunkirk; 1862-'63, Randolph; 1864-'65, Silver Creek; 1866, Little Valley; 1867, Columbus; 1868-'69, Warren, Pa.; 1870-'71, Panama; 1872-'73, Mayville; 1874, Portland; 1875-'76, Millerstown; 1877-'78, Westfield; 1879-'82, Erie District; 1883-'85, Ripley; 1886-'88, Sheridan; 1889, supernumerary; 1890-'91, Asbury; 1892, supernumerary; 1893-1907, superannuated; present residence, Junction City, Kas.

couples, received into the church nearly 1,800 members, and attended about 700 funerals."

Mr. Keeler, after studying the subject of "Christian Baptism" nearly thirty years, has published, as the result of his studies, a work of 444 pages, which many critics have pronounced "the best book on that subject yet published."*

Ebenezer Bennett, Ezra R. Knapp.

Concerning Ebenezer Bennett, the writer of his memoir says: "The good man whose name heads this brief sketch was born February 12, 1818, at New Lisbon, O., and died February 1, 1877, at New Castle, Pa. Orphaned at five years, he early learned the stern realities of life by actual experience. At his native place, when fifteen years old, he sought and found refuge in the bosom of his Heavenly Father. In 1838 he came to New Castle, where he gave to the church twelve years of faithful service as a class leader. In 1857 New Castle Quarterly Conference gave him license to preach, and two years later† recommended him to the Erie Conference for admission on trial in the traveling connection, and he was appointed junior preacher on the New Wilmington charge. For thirteen consecutive years immediately following he devoted himself entirely to the work of the ministry. His earnest and faithful labors during these years of toil were attended with no indifferent success. The houses of worship erected at his suggestion and under his supervision, and the valuable members added through his efforts to the charges he served, fully attest his usefulness. Immediately following these thirteen years of active service came five years of Conference

*R. F. Keeler—Licensed to preach, 1858; admitted on trial, 1858; full connection, 1860; deacon, 1860, Janes; elder, 1862, Ames; became a member of the East Ohio Conference at its organization, 1876. Appointments—1858-'59, Leon; 1860-'61, Union; 1862, Clymer; 1863-'64, Fairview; 1865-'66, Clarion; 1867-'68, Venango City; 1869, Tionesta; 1870, Rootstown; 1871-'72, Erie, City Mission; 1873-'75, Conneaut; 1876-'77, Chardon; 1878, Perry; 1879-'80, Chagrin Falls; 1881-'82, Geneva; 1883-'84, Bridgeport; 1885-'87, Bellaire; 1888-'89, Mt. Union; 1890, Niles; 1891-'92, Hubbard; 1893, North Bloomfield; 1894, Rock Creek; 1897-'98, Charlestown; 1899-1903, Norwich; 1904, Middlefield.

†Brother Bennett was received on trial in 1858, and appointed to East New Castle and Portersfield.

superannuation and broken health. During the last four months of his sickness he was confined to the house, and for the four weeks kept his bed. He was never known to murmur, though often a great sufferer. To those who visited him in his last illness, he gave repeated assurance of his consciousness of the presence and power of the Savior. The funeral services took place from the church from which he went out with license to preach, and in which he and his family worshiped after his return from more active ministerial service. Brother Bennett's power for good lay chiefly in his transparent Christian character. He was not a great preacher, but he was a good and useful man."*

Ezra R. Knapp was born in Harpersfield, Delaware county, N. Y., September 14, 1820, and died in Clarion, Pa., Sunday morning, June 17, 1900. He was united in marriage with Miss Minerva C. Starkey, January 13, 1841. His parents were of English and Scotch lineage.

Mr. Knapp says: "My parents were seceders from the Scotch Presbyterian Church. They were rigid Calvinists in doctrine and strict in the observance of their church rules. Among my earliest recollections were religious meetings held at our house every Sabbath, conducted by my father as an elder or leader in the church. When I was six years of age our family moved to Danbury, Conn., and there I had six years in the district school for a commencement of my education. When I was about eight years old, the Lord heard my prayers when I was away in the secret place in the field and gave me an evidence so clear and satisfactory that I have never doubted the divine manifestation that I received at that time; and I also had a very strong conviction that it was my duty to preach, and I frequently did, whenever I could get the children together. According to my father's custom of standing to pray, I stood and repeated the Lord's prayer, and then preached to my associates."

*Ebenezer Bennett—Licensed to preach, 1857; admitted on trial, 1858; full connection, 1860; deacon, 1860, Janes; elder, 1862, Ames; deceased, New Castle, Pa., February 1, 1877. Appointments—1858, East New Castle and Portersville; 1859, New Wilmington; 1860-'61, Hendersonville; 1862, North Washington and Clintonville; 1863, North Washington; 1864-'66, Greenwood; 1867, Lowell and Edenburg; 1868, Lowell; 1869-'70, Harlansburg; 1871-'72, Clintonville; 1873-'76, supernumerary.

In his twelfth year his family moved to Geauga county, O. With new associates he lost his religious experience and became an advocate of Universalism. He was converted at a meeting held in Huntsburg by Revs. H. N. Stearns and G. W. Maltby. Mr. Knapp says: "About six weeks after I was converted I was leading a prayer meeting at the house of Orin Clark, and God powerfully blessed me. All my convictions of duty returned, and I yielded and henceforth gave my life to the ministry." In 1853 at a quarterly meeting held at Hampden, O., by William Hunter, presiding elder, he was licensed to preach. He went to Allegheny College, but in about a year, having lost his oldest son, distracted with grief, returned to his old home, thinking to spend his life as a local preacher. He was persuaded by John Bain to take charge of "a little patch," and in 1858 was received on trial in the Erie Conference.

His first appointment was Grand River Circuit, where the Lord greatly blessed his labors and one hundred and fifty were added to the Church. In 1862 and 1863 he was sent to Thompson and built one new church. He then went to Madison and Perry. At the former place we had never had an organized society; here he built a church, bought a parsonage, and left them out of debt and with one hundred and fifty members. The membership on the whole charge was more than doubled. He was four years agent of Carrier Seminary. In 1872-'74 he labored on the Shippenville Circuit, and organized a class of one hundred members at Turkey City. Mr. Knapp explains: "Shippenville being taken off the last two years, it was called Salem Circuit."

After his retirement Brother Knapp made his home in Clarion, Pa. For some time preceding his death he was almost helpless. Often his mind wandered, and he was in the work again amid old scenes and associations—but his constant testimony was: "Jesus is all in all, and I am trusting wholly in Him." He had been effective thirty-two years.*

*E. R. Knapp—Licensed to preach, 1854; admitted on trial, 1858; full connection, 1860; deacon, 1860, Janes; elder, 1862, Ames; deceased, Clarion, Pa., June 17, 1900. Appointments—1858, Grand River; 1859, Chardon; 1860-'61, Mentor; 1862-'63, Thompson; 1864-'65, Madison and Perry; 1866, Tallmadge; 1867-'70, Agent, Carrier Seminary; 1871, Hubbard; 1872-'73, Shippen-

William H. Wilson, William H. Mossman.

William H. Wilson had just closed four years of faithful service on the Canton District, rendered his report to Conference, and finished his work in the cabinet, when he was taken sick. He lay for the last few days of his illness at the home of Jacob Miller, where he peacefully fell asleep, September 30, 1886. Mr. Wilson was born in Warren, Trumbull county, O., May 8, 1835. He was "born again" in the spring of 1852, and gave immediate evidence of fervent devotion to God and the Church. After he was licensed to preach he supplied various appointments while he was pursuing his studies and engaged in teaching. He was received into the Erie Conference on probation in 1858, and received his first appointment to Windsor, O. He was twenty-eight years effective. He was modest and humble, yet genial in spirit and enthusiastic in work. His dying request was: "Tell the brethren not to say much about me, but more about Jesus." Glory surrounded his death bed. When he supposed death had touched him he said: "If this is dying it is the most delightful thing on earth." Again he cried: "Tell all the brethren, especially those with whom I have been associated, that God is wonderfully with me," and he was not, for God took him.*—(*Minutes of Conference, Vol. XXI., 1887, p. 349.*)

William Hirdman Mossman, son of Robert Gillis and Margaret Mossman, was born in Greenville, Mercer county, Pa., December 4, 1828. His paternal grandparents came from County Down, Ireland, before the American Revolution. His parents were Presbyterians by faith, but William was converted in an old-time

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ville; 1874, Salem, Clarion Co.; 1875, Rimersburg; 1876-'77, Washington; 1878, President; 1879-'80, Cranberry; 1881, New Bethlehem; 1882-'84, Brockwayville; 1885-'86, Callensburg; 1887, Waterloo; 1888, Corsica; 1889, Greenville, Clarion Co.; 1890-'99, superannuated.

*W. H. Wilson—Admitted on trial, 1858; full connection, 1860; deacon, 1860, Janes; elder, 1862, Ames; became a member of the East Ohio Conference at its organization, 1876; deceased, Canton, O., September 30, 1886. Appointments—1858, Windsor; 1859, Tallmadge; 1860, Atwater; 1861, Windham; 1862, Cleveland, Scoville Avenue; 1863-'64, Chardon; 1865, Mentor; 1866-'67, Conneaut; 1868-'69, Cattaraugus; 1870-'71, Silver Creek; 1872-'73, Sherman; 1874, Meadville, State Street; 1875-'76, Akron, Second Church; 1877-'78, Charlestown and Freedom; 1879, Twinsburg; 1880-'81, West Farmington; 1882-'85, Canton District.

Methodist revival in 1849, under the preaching of G. L. Little, then preacher-in-charge at Greenville. He was licensed to preach in 1857, and was admitted into the traveling connection on trial in the Erie Conference in 1858. After an active ministry of thirty-three years he was made supernumerary and two years later superannuated and continued in that relation until his promotion to the Church Triumphant, February 28, 1905. He had resided in his native town since his retirement from the active work.

Mr. Mossman was united in marriage with Sarah Dumars, daughter of Thomas Dumars, an early settler of Mercer county, of French-Irish extraction, in 1854.

Brother Mossman was never robust physically, and enjoyed few educational advantages, yet he worked hard, studied diligently, and was successful in his work. His sermons were evangelistic, and he held many notable revival meetings, in which multitudes were saved. He was greatly beloved by his ministerial brethren. He was conscious to the last, and strong in faith, rejoicing in hope.*

The Glory of God Revealed.

A remarkable condition is revealed in an account of the Jamestown District Preachers' Association. D. C. Osborne writes:

"Our second district preachers' meeting was postponed until February 23 in consequence of the great and gracious outpouring of the Spirit of the Lord in our midst. And when the 23d came round the work had continued so generally that but four of the preachers could be in attendance. We four met at Panama, a place noted for its genial, warm-hearted Methodists, and there we found showers of grace descending. Brother Lytle had found a place in the hearts of the people, and was leading the

*W. H. Mossman—Liicensed to preach, 1857; admitted on trial, 1858; full connection, 1860; deacon, 1860, Janes; elder, 1862, Ames; deceased, Greenville, Pa., February 28, 1905. Appointments—1858, Rockville; 1859-'60, Conneautville; 1861-'62, Linesville; 1863-'64, Salem, Mercer Co.; 1865, Rouseville; 1866-'68, Middlesex; 1869-'70, Sharon; 1871-'72, Tidioute; 1873, Corry; 1874-'75, Union City; 1876, Sharpsville and New Virginia; 1877-'79, Conneautville; 1880-'81, Clarion; 1882, Fredonia, Pa.; 1883-'85, Sandy Lake; 1886-'88, West Middlesex; 1889-'90, Sharpsville; 1891-'92, supernumerary; 1893-1904, superannuated.

church to higher and holier ground, and sinners to the Lamb of God. We bowed at the altar with nearly forty seekers and poured out our prayers with them to Him who hears the sinner's cry; and Jesus came and healed some souls from all their sins. We saw at the altar all ages and classes, from the gray-haired sire to the Sunday school scholar. And the work goes grandly on; every circuit and station in the district has felt more or less of the 'gift of power' and 'tongue of fire.' May we be successful shepherds and feed the lambs aright. After preparing the work for our future meeting we adjourned to go home, and in the name of the Lord work for still greater enlargement to the borders of the Church."—*(Pittsburg Christian Advocate, March 23, 1858.)*

During the conference years of 1857 and 1858 revival fire spread all over the conference, and shouts of victory were heard on every side. We cannot find space to adequately report the many great revivals resulting in the conversion of many thousands.

J. H. Whallon, presiding elder of Fredonia District, writes: "The Lord is reviving his work gloriously on this district. The Church is revived and encouraged, and is looking for large blessings in the exercise of faithful and fervent prayer. Convicting, converting and sanctifying power is felt in many hearts, and many are seeking the Lord. Glory to God! . . . At Delanti, a village where we commenced preaching this year—and no society previous—there has been nearly one hundred conversions. . . . The good work commenced at our camp meeting, and has been advancing with increasing power and glory. Hallelujah!"

E. B. Lane writes from Wattsburg: "We are in the midst of a glorious revival in Wattsburg. Many are flocking to the standard of the cross. Over one hundred and fifty have been converted since conference. Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Messrs. Greene and Steadman send word from the Shippenville Circuit: "The Lord is still with us on this circuit. Since our last notice appeared we have passed through two glorious revivals—one at Richland and the other in the village of Shippenville. Brother Thomas Graham, of Brookville, was with us at the last

named place for nearly two weeks, preaching with his usual efficiency. Thus far God has blessed us with a revival of religion wherever we have made an effort. To His name be all the glory!"—*(Pittsburg Christian Advocate, January 26, 1858.)*

B. S. Hill, presiding elder of Jamestown District, says: "I rejoice to say that between seven and eight hundred souls have been converted on the Jamestown District since our last conference, and now the work seems to be reaching more widely, and to be moving more strongly and rapidly, than at any previous time."—*(Pittsburg Christian Advocate, February 2, 1858.)*

Samuel Gregg, presiding elder of Ravenna District, reports: "A glorious revival of religion is in progress in various parts of Ravenna District. Akron, Cuyahoga Falls, Twinsburg, Franklin and Ravenna have shared most extensively in this gracious work; while other places have been favored to a limited extent, and in some of them I have no doubt a rich harvest will yet be gathered. Our churches are crowded, hundreds have been converted, and prospects are daily brightening."

A Jamestown, N. Y., paper says: "The revival commenced, and has thus far been the most powerful in the M. E. Church, under the preaching of Rev. John Peate. Two hundred have gone forward for prayers in that church. One hundred and six have united in church fellowship with them. The Congregationalists and Presbyterians carry on the work together; about fifty have been forward for prayers in those meetings. The Baptist Church has received fifteen by baptism. The meetings still continue in all the churches."—*(Pittsburg Christian Advocate, February 23, 1858.)*

Moses Hill reports St. Clair Street, Cleveland: "The revival still continues in this station. Almost every evening since last November we have had souls converted in our meetings. Over one hundred have already joined the Church—perhaps one hundred, at least, have been converted."—*(Pittsburg Christian Advocate, March 16, 1858.)*

Societies and Churches.

The organization of the Methodist Episcopal Church at Victory dates from 1858. Frederick Vernon was the

first preacher, and services were held for several years in school houses. The following were members of the first class: Simon Nicklin, leader; Jacob Wilt, Joseph K. Dale, James McCutcheon, Samuel Hughes, J. P. Morrison, Charles Ridgway, and their wives, and Mary Hughes. The church was completed in 1870, and when Professor L. G. Marvin, of Allegheny College, who had been engaged to dedicate it, was told that there was no debt, he replied: "I thank God I have been asked to dedicate one church without asking for money."

Meadow Methodist Episcopal Church—now Hill City—was organized by Mr. Vernon in 1866. The following were among the pioneer members: James Kinney, Sophia Hill, Jane Thompson, Mrs. Caldren, John Hoy and wife, P. Shannon and wife, and Samuel Houser, who was the first class leader. Another account says John C. McKenzie was the first class leader, and that there were about forty members. The Hoy school house was used as a place of worship until, under the labors of D. C. Plannette, the present church was erected in 1874, at a cost of about $1,500.

The East Salem class met for a number of years in the school house at the coal bank. John Stover was the first leader.

The Methodist Society at Mina was organized in 1858. O. L. Mead was the first pastor. Among the first members were the following: Alexander D. Holdridge and wife, William Baker, Betsie Baker, Charity Chase, Daniel Declow and wife, Lucy Holdridge, Melissa Holdridge, Jane Tryon, Lucinda Relf, Thomas Coveny, Daniel Fritz and wife, and a few others. The contract for building was let to A. D. Holdridge, April 10, 1870, for $1,980; June 1 the stake was driven for the corner; June 4 the cornerstone for the wall was laid; June 20 "laid sills;" August 17, "raised steeple." The total cost, including furnishings, was about $2,500.

The church at West Mina was organized in 1858. C. R. Chapman was the first pastor. A church edifice was erected in 1859. The following were among the first members: John Skellie, Alexander Skellie, Uriel Fenton, Azan Fenton, Henry J. Moore and James F. Moore.

Finley Lake appointment was taken from Greenfield Charge and united to Mina to form Finley Lake Charge,

in 1901. Henry Smallenberger was the first regular pastor. The first class was formed in 1866. The first trustees were D. H. Parsons, George Dill, L. V. Babcock, R. T. Holdridge and William Baker. They were elected and the society incorporated in 1876. A lot was purchased for a church in 1893, and the church was dedicated by R. N. Stubbs, presiding elder of Erie District, February 24, 1901. M. V. Stone was serving as a supply. The cost was $3,300.

The history of the Methodist Episcopal Church at Annandale begins with the year 1858, when a class of eight or ten persons was organized by John McComb—in charge of the Clintonville Circuit, assisted by S. S. Nye. The early meetings were held in the upper part of Thomas F. Christley's dwelling house, in a room seated with slab benches. In 1859 a series of meetings were held in a grove, and many were added to the original members. Soon after this revival the Methodists built a church of unhewn logs. The walls of this primitive structure were six logs in height, and the darkness within was only partially dispelled by two windows of four lights each in the rear gable. The pulpit and seats were in harmony with their surroundings. After four years the building was burned by an incendiary. At the next quarterly conference held in Clintonville it was proposed that the members of this class should give up their organization and connect themselves with the most convenient classes within their reach. This they refused to do, and continued to hold meetings in a school house which, "located in an almost inaccessible place in the forest," was distant about one mile from the church which had been destroyed—which, also, had been located in the woods. Finally a new church was erected in 1873, whose cost was about $2,000.

The following appeal for help for the Punxsutawney Church was made by Josiah Flower in January, 1858:

HELP! HELP! HELP!

"To the Members of Erie Conference:

"Dear Brethren—I am driven to the necessity of asking you to help me a little in the present pressure. At the last court, held in Brookville, Jefferson county, our house of worship in Punxsutawney was sold at

Sheriff's sale, and bid off by John K. Coxon, who is the lawyer that had the collection of the debt that was against the house. The property is worth two thousand dollars, and it was bid off at a little over three hundred—not enough to cover the debt that was against the house. Learning the facts in the case, I went to work and got the sale set aside, and it was again put up for sale the same week, and it was finally struck off to me at five hundred dollars, and the money must be forthcoming before February court; and the brethren at Punxsutawney have gone to the extent of their means, and what is done must be done speedily, and what I want is that each member and each probationer for membership in the Erie Conference would send me one dollar, and go to some one or two members on your charges who you know will give you one dollar each, and forward it by mail to Rev. James Shields, Punxsutawney, Jefferson county, Pa., or to myself at Strattonville, Clarion county. Come at once, brethren, to the rescue, and help us to save that property for the Church. Any member of the Church who may see this notice, and will respond to the call by sending us a dollar, will do us a great favor.

"JOSIAH FLOWER.

"Strattonville, Jan. 5."—*(Pittsburg Christian Advocate, January 19, 1858.)*

TWENTY-THIRD SESSION.

The Erie Conference held its twenty-third session at Brookville, Jefferson county, Pa., commencing July 13, 1859, Matthew Simpson, Presiding Bishop; Lorenzo D. Williams, Secretary. Carlos R. Martin was recommended by the Concord Quarterly Conference, New Hampshire Conference, for admission on trial. A note from Bishop Osmond C. Baker accompanied the recommendation, stating that Mr. Martin had been selected as a missionary to China. He was admitted and, under the missionary rule, elected to deacon's and elder's orders.

The following were elected delegates to the General Conference: Calvin Kingsley, Moses Hill, Hiram Kinsley, Edwin J. L. Baker, James E. Chapin, George W. Clarke and John Bain; and Joseph Leslie and Horatio N. Stearns were elected reserves.

"H. Kinsley was requested to deliver a lecture at the

next session of our Conference, embodying the history of this Conference." We do not learn that this lecture was ever delivered.

I. C. T. McClelland, located. The death of Joseph Uncles is recorded.

The following persons were admitted on trial: Milton Black, John M. DeWoody, John W. Aikin, William A. P. Eberhart, Warner Bush, Westwood W. Case, Francis Caughey, Charles W. Bear, Michael Williams, David Eason, W. W. Warner, Washington Hollister, Courson M. Heard, Obed G. McEntire and Carlos R. Martin.*

J. H. McCarty was transferred to the New Hampshire, Carlos R. Martin to the Troy, and James Bredberg to the Rock River Conference.

The following is among the resolutions passed:

"Resolved, That the use of tobacco is filthy and offensive, and we, therefore, earnestly beg all our ministers and members to use none, especially in the church."

This is certainly expressed with caution.

Action was also taken against any division of the conference, and the delegates were instructed to oppose any division or alteration in its boundaries.

The following resolution from the Oregon Conference was referred to the Committee on Church Usages, which reported favorably and the Conference, by the adoption of the report, concurred:

"Resolved, That this Conference request the General Conference at its next session to provide in the discipline for lay representation in the General and Annual Conferences, on all the financial, educational and benevolent matters usually receiving Conference action, and also provide that the laity shall never have a vote in the Annual or General Conference which shall either modify or abrogate the itinerancy."

*J. M. DeWoody—Admitted on trial, 1859; discontinued on account of ill health, 1861; deacon, 1869, Ames; afterwards withdrew; became a local preacher of the Evangelical Association; died in Franklin, Pa. Appointments—1859, Rockville, second preacher; 1860, Sunville, second preacher.

Warner Bush—Admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; elder, 1863, Simpson; located, 1876. Appointments—1859, Columbus; 1860, Riceville; 1861, Kinzua; 1862, Sheffield; 1863, Pleasant Valley; 1864-'65, Ellery; 1866, Pine Grove; 1867-'75, supernumerary.

Appointments for 1859: Cleveland District, Moses Hill, presiding elder; Cleveland—St. Clair Street, W. F. Day; Erie Street, R. H. Hurlburt; Scoville Avenue, Francis Caughey; City Mission, H. P. Henderson; East Cleveland and Euclid, Lewis Clark; Newburg, D. C. Wright; Bedford and Warrensville, Hiram Kellogg; Bainbridge and Chester, Michael Williams; Chagrin Falls, Thomas Guy; Mayfield, E. B. Lane; Mantua, Albert Norton; Troy, Cyril Wilson; Burton, Stephen Hubbard; Willoughby, Darius Smith; Calvin Kingsley, editor of the Western Christian Advocate, member of St. Clair Street Quarterly Conference; Dillon Prosser, Chaplain of the Western Seamen's Friend Society, member of St. Clair Street Quarterly Conference; Benjamin Excell, Agent of Willoughby University, member of Willoughby Quarterly Conference. Painesville District, John Bain, presiding elder; Painesville, A. D. Morton; Mentor, E. C. Latimer; Chardon, E. R. Knapp; Montville, N. M. Shurick, J. W. Aikin; Thompson, Potter Sullivan; Perry, Roderick Norton; Geneva and Saybrook, E. J. Kinney; Ashtabula, A. M. Brown; Jefferson, Samuel Wilkinson; Morgan, H. M. Chamberlain; Grand

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Milton Black—Admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; located, 1861. Appointments—1859, Windsor; 1860, Waterford.

Francis Caughey—Admitted on trial, 1859; deacon, 1859, Simpson; discontinued, 1860. Appointments—1858, Quincy (supply); 1859, Cleveland, Scoville Avenue.

W. A. P. Eberhart—Admitted on trial, 1859; full connection, 1861; deacon, 1859, Simpson; elder, 1866, Clark; located, 1861. Appointments—1859, Troy and Corsica; 1860, Richmond.

W. W. Case—Licensed to preach, 1859; admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; elder, 1863, Simpson; transferred to Wisconsin Conference, 1864; transferred to Cincinnati Conference, 1875; transferred to East Ohio Conference, 1878; transferred to Detroit Conference, 1885; transferred to California Conference, 1887. Appointments—1859-'60, Ellington; 1861, Leon; 1862-'63, Little Valley; 1864-'66, Edgerton, Wis.; 1867-'69, Beloit, Wis.; 1870-'72, Milwaukee, Asbury; 1873-'74, Fond du Lac, Division Street; 1875-'77, Cincinnati, O., Mount Auburn; 1878-'80, Akron, O., First Church; 1881-'84, Cleveland District; 1885-'86, Adrian, Mich.; 1887-'91, San Francisco, Cal., Central Church; 1892-'96, San Francisco, Howard Street; 1897-1902, San Francisco District.

C. M. Heard—Licensed to preach, 1858; admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; elder, 1863, Simpson; transferred to Minnesota Conference, 1872; transferred to Wisconsin Conference, 1881; transferred to Minnesota Conference, 1885; became a member of the Minnesota Northern Conference at its organization, 1894.

Appointments—1859, Curllsville; 1860, Troy and Corsica; 1861-'62, Punxsutawney; 1863, Brady's Bend; 1864-'65, Youngsville; 1866, Forestville and Sheridan; 1867, Forestville; 1868-'69, Petroleum Centre; 1870, Ridgway and Wilcox; 1871, Pleasantville; 1872-'74, Lake City, Minn.; 1875, Anoka, Minn.; 1876-'78, Minneapolis, Minn., Hennepin Avenue; 1879-'80, Winnebago City, Minn.; 1881-'82, Oshkosh, Wis., Algona Street; 1883, Neenah, Wis.; 1884, Kenosha, Wis.; 1885-'88, St. Paul, Minn., Trinity Church; 1888-'91, Minneapolis, Taylor Street; 1892-'94, Monticello, Minn.; 1895-'96, Minneapolis, Bloomington Avenue; 1897-1901, editor, Conference Examiner.

River, H. D. Cole; Kingsville, John Graham, Hiram Luce, sup.; Richmond, L. E. Beardsley, John Elliott; B. O. Plimpton, Agent of the American Colonization Society, member of Perry Quarterly Conference. Ravenna District, Samuel Gregg, presiding elder; Ravenna, E. J. L. Baker; Akron, Thomas Stubbs; Tallmadge, Stephen Heard, W. H. Wilson; Cuyahoga Falls, G. W. Chesbro; Franklin, C. T. Kingsbury; Northampton, W. Brainerd; Hudson, to be supplied; Twinsburg, Willliam Monks; Charlestown, T. B. Tait; Windham, Valorus Lake; Garrettsville and Nelson, Washington Hollister; Rootstown and Randolph, L. W. Ely; Edinburg, Thomas Radcliff; Deerfield, B. C. Warner; Jackson, C. W. Reeves; Ellsworth, J. F. Brown; Canfield, J. B. Hammond; Braceville and Newton Falls, J. K. Hallock. Warren District, Hiram Kinsley, presiding elder; Warren, John Tribby; West Farmington, P. P. Pinney, J. B. Grover; Bloomfield and Bristol, John McLean; Youngstown, H. N. Stearns; Niles and Liberty, J. W. Hill; Vienna, G. H. Brown; Gustavus, William Sampson; Hubbard, Ira Eddy; Hartford and Brookfield, R. W. Crane; Williamsfield, Wareham French; Green and Mecca, Ezra Wade; Orangeville, David King; Windsor, W. M. Bear, Milton Black; Sharon, W. D. Archbold; Western Reserve Seminary, James Greer, Principal, member of West Farmington Quarterly Conference. Erie District, Josiah Flower, presiding elder; Erie, G. W. Clarke, J. D. Norton; Wesleyville, James Gilfillan, W. R. Gehr; North East, I. O. Fisher; Quincy, David Mizener; Mina, C. R. Chapman; Waterford, J. H. Vance, Z. W. Shadduck; Edinboro, Samuel Hollen; McKean, J. W. Wilson, W. A. Matson, D. Vorse, sup.; Girard, Alvin Burgess; Springfield, A. R. Hammond; Albion, Albina Hall, L. D. Prosser; Conneaut, Allen Fouts; Union, S. L. Wilkinson. Meadville District, Niram Norton, presiding elder; Meadville, E. A. Johnson; Saegertown, G. W. Maltby, J. B. Orwig; Steuben, Jonathan Whitely; Cochranton, John Abbott; Sunville, N. C. Brown; Franklin, D. C. Osborne; Greenville, J. H. Tagg; New Lebanon, J. C. Sullivan, E. T. Wheeler, sup.; Salem, Isaac Scofield, A. H. Bowers; Evansburg, John Wrigglesworth; Conneautville, Isaiah Lane, W. H. Mossman; Rockville, P. W. Sherwood, J. M. DeWoody; Espyville, A. L. Miller, G. M. Eberman; Jamestown, A. J. Merchant; L. D. Williams, Professor in Allegheny College, member of Meadville Quarterly Conference. New Castle District, Gaylord B. Hawkins, presiding elder; New Castle, W. F. Wilson; East New Castle and Croton, James Shields; Mt. Jackson, T. G. McCreary; Wilmington, R. M. Bear, Ebenezer Bennett; Harrisville, C. R. Pattee; Pine Grove, W. R. Johnson; North Washington and Clintonville, S. A. Milroy, C. W. Bear; Hendersonville, John McComb, R. B. Boyd; Clarksville, J. G. Thompson; Mercer, E. S. Gillette; Delaware Grove, S. S. Nye; Middlesex, J. M. Greene; Poland, J. T. Boyle; Moravia, S. K. Paden; Poland College, W. N. Reno, Principal, member of the Poland Quarterly Conference. Clarion District, James E. Chapin, presiding elder; Clarion, D. S. Steadman; Brookville, E. H. Yingling; Curllsville, Benjamin Marsteller, Samuel Coon, C. M. Heard; Shippenville, Robert Beatty, Robert Gray; Brady's Bend, Thomas Graham; State Road, J. F. Perry; Washington, G. M. Moore, J. K. Shaffer; Tionesta, David Eason; Troy and Corsica, J. W. Weldon, W. A. P. Eberhart; Punxsutawney, N. G. Luke, Frederick Vernon; Warsaw, Gabriel Dunmire; Luthersburg, J. K. Mendenhall; New Bethlehem, Jared Howe; Ridgway Mission, O. G. McEntire. Jamestown District, James W. Lowe, presiding

elder; Jamestown, J. S. Lytle, John Peate, sup.; Ashville, S. N. Warner; Sugar Grove, E. A. Anderson; Frewsburg, L. D. Brooks; Pine Grove, J. C. Scofield; Randolph, O. L. Mead; Little Valley, Alexander Barris; Kinzua, F. W. Smith; Sheffield, Jephtha Marsh; Panama, Joseph Leslie; Clymer, T. P. Warner; Columbus, S. S. Burton, Warner Bush, Major Colegrove, sup.; Wattsburg, R. A. Caruthers, Adam Height; Youngsville, M. H. Bettes; Warren, John Robinson; Pleasantville, G. F. Reeser, W. W. Warner; Titusville, William Hayes; Jamestown and Sugar Grove Swedish Mission, to be supplied. Fredonia District, James H. Whallon, presiding elder; Fredonia, D. M. Rogers; Dunkirk, A. C. Tibbetts; Portland, T. D. Blinn; Westfield, R. M. Warren; Mayville, D. M. Stever; Sherman, E. M. Nowlen; Delanti, John Akers, S. S. Stuntz; Sinclairville, Peter Burroughs; Ellington, Joseph Allen, W. W. Case; Leon, R. R. Roberts, R. F. Keeler; Perrysburg, Edwin Hull; Villenovia, John Crum; Forestville and Sheridan, J. R. Lyon; Silver Creek, W. P. Bignell.

David Eason, Michael Williams.

David Eason was discontinued in 1862 because of ill health, but continued to serve the Church in the local ranks. Speaking of his brief ministerial labors, he writes in 1868: "I must say here, that although I endured some trials, and some afflictions in that short ministerial course, for the Lord not only afflicted my own body, but he took from the embrace of a fond father and mother two interesting children, and made us to feel sorrow and trouble. I would not make mention of this reflecting on the divine goodness at all, for I will ever remember how the Lord enabled me to say in that hour, 'Thy will be done.' But what I wish to say is, (for the encouraging of my brethren in the ministry,) those were my happiest days. And I never can forget them—they were days of satisfaction, days of comfort, mingled, it is true, with some sorrow, but grace triumphed and I was made to rejoice. And I do not feel to-day as though my work on earth were finished. I thank God I am in a church that has found a sphere of action for the local preacher. I can find as much work in that relation as I am capable of performing, and I am most sorry that I have not abounded more in labors in this field to which I believe in the providence of God I have been called to work. And I wish to say to every one of my brethren in the local ministry, let us stand in our lot, let us cultivate Immanuel's ground; there is work for us, if not in the pulpit as much as in former days, there is work for us in warning men in our daily intercourse with them; there is work

also in the altar with penitents, and then with the young convert, encouraging and establishing them by our words."*—*(Pittsburg Christian Advocate, January 11, 1868.)*

Michael Williams was one of six brothers, all of whom became Methodist preachers. "He possessed in a large degree the active and passive graces of the Holy Spirit. As a preacher he was methodical and practical, and faithful in all his duties. In his character were blended genuine piety, deep humility, Christian benevolence, and stability of conduct." He was converted in his seventeenth year, and eight years later licensed to preach, and labored in the Wesleyan connection until 1853, when he came to America. He was employed as a supply until 1859, when he entered the Erie Conference. He fell into the East Ohio Conference at the division. Mr. Williams was born in Durham, England, May 4, 1815, and died in New Philadelphia, O., March 25, 1890.†

Obed G. McEntire, Washington Hollister.

Obed G. McEntire was born in East Fallowfield, Crawford county, Pa., February 11, 1829. He came of a long line of Methodist ancestry. His paternal great-grandmother was baptized by John Wesley, who preached several times in her house. Both his grandfathers were Methodists, and his parents, John and Drusilla McEntire, were life-long devoted members of the Methodist Episcopal Church. Under such godly influences he was converted in childhood. His early school advantages were limited, but he studied much at home, and prepared himself for college. Under great discouragements he pursued his studies and graduated, and in 1859 graduated from Allegheny College in both the regular classical

*David Eason—Admitted on trial, 1859; discontinued, 1862; deacon, 1868, Kingsley. Appointments—1859-'60, Tionesta; 1861, Brookville.

†Michael Williams—Licensed to preach, 1840; admitted on trial, 1859; full connection, 1861; deacon, 1859, Simpson; elder, 1863, Simpson; deceased, New Philadelphia, O., March 25, 1890. Appointments—1859, Chester and Bainbridge; 1860, Troy, O.; 1861-'62, Bedford and Warrensville; 1863-'64, Twinsburg; 1865-'66, Edinburg; 1867-'68, Middlebury; 1869, Canfield; 1870-'72, Niles; 1873, Saybrook; 1874, Albion; 1875, supernumerary; 1876-'77, superannuated; 1878-'79, Philadelphia Plains; 1880-'89, superannuated.

course and also the Biblical Department—being the first graduate in the latter department. His license to preach was granted in 1858 by the Meadville Quarterly Conference and signed by Hiram Kinsley. He was received on trial in the Erie Conference in 1859. In 1856 he married Miss Fidelia, daughter of Rev. Robert Gray, of the Erie Conference, who proved herself an efficient coworker in his sacred calling. Mr. McEntire served the Church thirty-four years. He was four years presiding elder of the Jamestown District. He had some wonderful revivals on the charges which he served. In his autobiography he says: "In some instances both men and women would fall down, their muscles become rigid, and they would remain motionless, some but a few minutes, others from one to three hours, and one was carried home and remained in this condition all night—but they all appeared happy when they recovered." He was a supernumerary but a few weeks when he closed his earthly life at Geneva, Pa., November 3, 1893. He possessed a well disciplined mind, his reasoning was convincing, his diction pure, and his oratory stirring. He was apt in the quoting of hymns to enrich his sermons with their wholesome theology. Looking across the stream, as he neared its banks, he exclaimed: "It is all right on the other side"—and passed over.*

Washington Hollister died in the harness. For several weeks his health had been failing, but he kept up his work. The Sunday before his death he preached morning and evening with more than usual power, his sermons making a deep impression upon the audience. He spoke at the Wednesday evening prayer meetings. He arose Thursday morning, and, after breakfast, wrote several letters. He then went to the bank to transact some business, and on his way to the postoffice stopped to converse concerning the union prayer meetings it was

*O. G. McEntire—Licensed to preach, 1858; admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; elder, 1863, Simpson; deceased, Geneva, Pa., November 3, 1893. Appointments—1859-'60, Ridgway; 1861, Brockwayville; 1862, West Freedom; 1863-'64, Callensburg and Freedom; 1865-'66, Mercer; 1867-'68, Ashtabula; 1869-'70, Ellington; 1871, Warren, O.; 1872-'74, Greenville; 1875, Warren, Pa.; 1876-'79, Jamestown District; 1880-'81, Brookville; 1882-'84, Girard; 1885-'87, Jamestown, Pa.; 1888-'89, Emlenton; 1890-'91, Tidioute; 1892, Cattaraugus; 1893, supernumerary.

decided to hold the following week. Upon his arrival at the postoffice his tongue refused to perform its accustomed mission, the organs of speech were paralyzed. One of the members of the church accompanied him home, physicians were called, but it was of no avail. He passed to his reward from Knox, Pa., January 3, 1895. It was the same day on which he was stricken.

Mr. Hollister was a man of studious habits. His sermons were arranged methodically, clothed in choice diction, and delivered with force and feeling. He was a good pastor, ever manifesting the deepest solicitude for the spiritual welfare of the people he served. He was a helpful counsellor, and sympathizing friend. He attended to all the interests of the church.

He was born in Dansville, N. Y., February 14, 1827, and the most of his early life was spent in Cattaraugus county, N. Y. In 1852 he moved to Cleveland, O., and the following year was married to Miss Abby G. Gray. He was converted in western New York; licensed to preach in 1857, and in 1859 received on trial in the Erie Conference.*

John Wesley Aikin, Charles W. Bear.

John Wesley Aikin, son of Rev. John E. Aikin, was born in Gustavus, Trumbull county, O., February 8, 1835, and died in Painesville, Lake county, O., February 19, 1861. He was converted under the labors of J. O. Rich, then on Painesville station. He was licensed to preach in 1858, and received on probation in the Erie Conference in 1859. He was appointed to the Montville Circuit, but soon sent to Geneva, left vacant by the death of Edwin J. Kinney. He was then appointed to Bainbridge, "where he preached five times, and returned

*Washington Hollister—Licensed to preach, 1858; admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; elder, 1863, Simpson; withdrew from the ministry, 1885; admitted on trial, 1887; full connection, 1889; deceased, Knox, Pa., January 3, 1895. Appointments—1859, Nelson and Garrettsville; 1860, Montville; 1861, Claridon; 1862-'63, Union; 1864-'65, Girard, Pa.; 1866, Brookville; 1867-'68, Waterford; 1869-'70, Kingsville; 1871-'72, Edinboro; 1873, Fairview, Butler Co.; 1874-'75, South Oil City; 1876-'77, Jamestown, Pa.; 1878-'79, Clarksville; 1880-'82, Cambridge; 1883-'84, Cochranton; 1887, Delanti; 1888-'89, Perrysburg; 1890, Forestville, which he was excused from serving; 1891-'92, Pardoe; 1893, Edenburg; 1894, Knox.

home to linger a few months in pain, and to die. Consumption had fastened its terrible grasp upon him; and by slow but certain steps, brought him to an early grave. He died as easily and peacefully as the infant falls to sleep in its mother's arms. There was not one sigh, not one groan, not one convulsion of a muscle. Gently the Spirit quitted its earthly tabernacle to mingle in the pure delights of the heavenly world!"*

The ministry of Charles W. Bear, inaugurated under auspices so full of promise, was brief though fruitful. His father was a local preacher and one of the pioneers of Methodism in Lawrence county, Pa., and his house was the home of the weary itinerant who was always received as a welcome visitor. Charles was born near Mt. Jackson, Lawrence county, October 23, 1826. He was converted in 1852, licensed to preach in 1859, and joined the itinerant ranks the same year. He finished his course October 26, 1865, and was laid to rest at Mt. Jackson.

"Brother Bear was a man of medium height, strongly built, light sandy complexion, heavy full beard, which he usually allowed to remain unshorn.

"He was a man of fine social qualities, good English education, more than an ordinary preacher, a little given to controversy, positive in his mental structure and of sterling integrity. Strong in faith, blameless in life, a close student, he grew in power as he grew in years. A sermon preached by him at the Punxsutawney camp meeting a few weeks before his death on 'Christ Our Refuge,' will be remembered through life by many who heard it. True to his calling, he ended his labors and his life together, and has gone to his rest on high."†—*(Pittsburg Christian Advocate, May 12, 1866.)*

W. W. Warner.

W. W. Warner was born in Franklinville, Cattaraugus

*J. W. Aikin—Licensed to preach, 1858; admitted on trial, 1859; deceased, Painesville, O., February 19, 1861. Appointments—1859, Montville, four months; Geneva, eight months; 1860, Bainbridge.

†C. W. Bear—Licensed to preach, 1859; admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; elder, 1863, Simpson; deceased, Summerville, Pa., October 26, 1865; buried at Mt. Jackson, Pa. Appointments—1859-'60, Clintonville; 1861, Williamsfield; 1862-'63, Rockland; 1864-'65, Troy, Pa.

county, N. Y., March 20, 1815. "His parents were exemplary members of the Presbyterian Church, and his own record dates his conversion to God by the witness of the Spirit at the early age of four years. At that day the Cattaraugus hills possessed but meager facilities for education, and the boy hungered constantly for more than he could obtain. Beyond the rudiments of the common school, the Bible, Watts' Hymns, and a few Calvinistic standards were his masters. With this assistance the young man became a teacher, and while thus engaged in Erie, Pa., he successfully founded what is now the Bethel of that city. Twenty years of his life were given to business; not from predilection but from seeming necessity, years of double burden, of Pauline woe, of providential leading, of experience that shall not be minutely unfolded because it is not given to many in this life to understand it. His business relations were high and honorable, but his soul was not at rest, and he did the only reasonable thing, consecrated his powers, just as they were at the age of forty-five, to the work of the ministry in whatever place God might choose to use him."

In January, 1859, he was employed as a supply on Venango Circuit, and at the next session of the Erie Conference was received on trial. He was transferred to the Wisconsin Conference in 1870. During his ministry of sixteen years he led to Christ thirteen hundred and thirty-three souls. "This result was obtained largely by personal effort. He was a superior judge of men, and his tact was only excelled by his readiness to do anything to win souls to Christ. He would descend to the most menial services if by so doing he could lift a lost sinner to heaven. One by one he would study, reach out after, and save the perishing. Even where men would not love his Savior, they would respect him. While his mission and methods must have opponents, no open enemy could rise up against him. Such a man could in no way be superstitious, but he oftentimes unhesitatingly yielded to the influence of dreams. He has frequently gone out in the morning by an unknown road, to entice strangers, and brought them at night as trophies of the cross, guided by the impressions of the night. As a pastor he was discreet, skillful, tender and faithful. If there was a distracted or rebellious charge, no name was

surer of mention for it than his, and what he failed to accomplish in the way of reconciliation has but seldom been realized by another. He was a preacher of no mean order, and a student of books, and of human nature; given to fresh pulpit preparation to the very last, constantly stimulating, but never envious of the scholastic attainments of brethren more favored in their youth." After a brief illness he entered into rest just as the sun rose on the morning of April 16, 1875. He was buried in the pleasant cemetery at Edgerton, Wis.—his last charge.*—*(E. B. Cummings, in Pittsburg Christian Advocate, July 22, 1875.)*

J. E. Chapin's Report.

J. E. Chapin, presiding elder of Clarion District, gives an excellent report of the progress of the work in 1858-'59: "There have been over one thousand three hundred conversions on this district since conference. The work began in the camp meeting held in August and September last. For five successive weeks we tented in the grove; they were eventful and memorable occasions to very many; the revival fire spread from there more or less over the district; the power and spirit and glory of God were signally manifested on these assemblages of worshipers in the forest; the best of order was observed at every place. Several sites of ground for camp meetings have been leased for a term of years, and very appropriately arranged and prepared with seats, tents, wells and other paraphernalia for the accommodation of the people. . . . . .

"The most extensive revivals have occurred on Washington, Shippenville, Curllsville and the Brady's Bend charges; this last, under the abundant and energetic labors of Rev. T. Graham, is one of the greatest revivals I ever knew. Some three hundred converts are numbered as the fruits of this glorious, powerful work—only four preaching places, and two of these at small school

*W. W. Warner—Admitted on trial, 1859; full connection, 1861; deacon, 1861, Morris; elder, 1863, Simpson; transferred to Wisconsin Conference, 1870; deceased, Edgerton, Wis., April 16, 1875. Appointments—1859, Pleasantville; 1860-'61, Ellington; 1862-'63, Perrysburg; 1864-'66, Villenovia; 1867-'68, Sheridan; 1869, Sherman; 1870-'71, Fort Atkinson, Wis.; 1872-'73, Emerald Grove, Wis.; 1874, Edgerton, Wis.

houses. Considering the number of inhabitants, it is an extraordinary work. . . . . .

"On the first Sabbath of May last our new church edifice at Brookville was dedicated to the worship of the Triune God . . . Much credit is due the enterprising society and their dutiful minister, Rev. E. H. Yingling. It will be remembered that our people had just completed a fine church at this place, after the struggle of years, and $400 remained a debt due for the same, when a destructive fire occurred in the village and our church edifice was laid in ashes. It was insured, but the company, taking advantage of some technicality, refused to pay it. But, notwithstanding the loss and the pressure of money matters, the society and its friends have placed the entire balance of debt on both churches in a prosperous and safe state of liquidation.

"In November last a new and neatly finished church edifice on Corsica Circuit was dedicated to the worship of Almighty God. It was commenced and completed under the labors of their faithful pastor, Rev. J. F. Perry. No debt left on this church; their enterprising and vigilant business committee have so judiciously managed this matter as to leave it free.

"Our new church building at Punxsutawney is also nearly ready for dedication. Through the indefatigable labors of Rev. J. Shields, it has been rescued from judgments and executions and perilous debts, and also funds raised to nearly finish the church. . . . . .

"Rev. N. G. Luke, of Clarion station, is succeeding beyond all expectation in raising subscriptions to build and establish a seminary of learning of the higher grade for the education of young ladies and gentlemen."—*(Pittsburg Christian Advocate, July 5, 1859.)*

VI.

A VISIT TO THE ERIE CONFERENCE IN THE EARLY SIXTIES—1860-1865.

The Erie Conference met in Erie, Pa., July 11, 1860, Bishop Edmund S. Janes presiding, and W. F. Day, Secretary. The following persons were admitted on trial: Samuel Knowles, J. L. Hayes, George W. Staple, Jairus J. Bentley, Stephen S. Sears, Benjamin J. Kennedy, William A. Clark, Andrew D. Davis, John H. Starrett, George W. Gray, James F. Stocker, Leland W. Day.

J. K. Shaffer and L. D. Brooks, located. E. J. Kinney and William Monks were announced as deceased.*

*S. B. Newman—Admitted on trial, Alabama Conference, 1845; transferred to Erie Conference, 1860; transferred to Central Illinois Conference, 1866; became a member of the Northwest Swedish Conference at its organization, 1877; became a member of the Central Swedish Conference at its organization, 1894. Appointments—1845, Mt. Pleasant, Ala.; not able to trace his appointments between 1845 and 1855; 1855-'59, New York, Swedish Bethel; 1860-'65, Jamestown and Sugar Grove Swede Mission; 1866-'67, Galesburg, Ill., Swede Church; 1868-'72, Swedish Mission District; 1873-'74, Rockford, Ill.; 1875-'76, Wataga and Peoria, Ill.; 1877-'78, Geneva and Batavia, Ill.; 1879-'81, Evanston, Ill.; 1882-'83, Moline, Rock Island and Genesee, Ill.; 1884, Omaha, Neb.; 1885, Chicago Mission; 1886, City Missionary and Tract Agent, Chicago; 1887-1902, superannuated.

A. D. Davis—Admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; transferrred to Philadelphia Conference, 1866; became a member of Wilmington Conference at its organization, 1868; deceased, Georgetown, Del., 1899. Appointments—1860-'61, Curllsville; 1862, Rimersburg; 1863-'65, Punxsutawney; 1866-'68, Willow Grove, Del.; 1869-'71, Harrington, Del.; 1872-'74, Georgetown, Del.; 1875, Wilmington, Del., Madeley Church; 1876-'78, Mt. Pleasant, Del.; 1879-'81, Zion, Del.; 1882-'84, Denton, Del.; 1885, Frankford, Del.; 1886, Accomac, Va.; 1887-'88, Virginia District; 1889, Roxanna, Del.; 1890-'91, Delmar, Del.; 1892-'94, Georgetown Circuit; 1895-'97, supernumerary; 1898-'99, superannuated.

J. L. Hayes—Admitted on trial, 1860; discontinued, 1861; afterwards withdrew from membership in the Methodist Episcopal Church and united with the Baptist Church.—Appointment—1860, Punxsutawney.

Appointments for 1860: Cleveland District, Moses Hill, presiding elder; Cleveland—St. Clair Street, W. F. Day; Erie Street, ——; Scoville Avenue, R. H. Hurlburt; East Cleveland, Thomas Guy; Newburg, D. C. Wright; Bedford and Warrensville, Cyril Wilson; Mayfield, E. B. Lane; Willoughby, to be supplied; Mentor, E. R. Knapp; Chardon, H. N. Stearns; Montville, Albert Norton, Washington Hollister; Burton, J. B. Grover; Troy, Michael Williams; Mantua, Hiram Kellogg; Bainbridge, B. J. Kennedy, J. W. Aikin; Chagrin Falls, Dillon Prosser; Willoughby Collegiate Institute, S. S. Sears, President; Benjamin Excell, Agent; Calvin Kingsley, editor of Western Christian Advocate; Samuel Knowles, Missionary to India. Painesville District, James E. Chapin, presiding elder; Painesville, John Tribby; Thompson, H. M. Chamberlain; Perry, A. M. Brown, Potter Sullivan; Geneva and Saybrook, J. H. Whallon; Ashtabula, Darius Smith; Jefferson, Samuel Wilkinson; Morgan, R. W. Crane; Grand River, H. D. Cole; Kingsville, E. C. Latimer; Richmond, L. E. Beardsley, W. A. P. Eberhart, Conneaut, Alvin Burgess; Springfield, Allen Fouts; Albion, Albina Hall, Z. W. Shadduck; B. O. Plimpton, Agent, Bible Society. Ravenna District, Samuel Gregg, presiding elder; Ravenna, E. J. L. Baker; Akron, J. D. Norton; Tallmadge, Lewis Clark; Cuyahoga Falls, G. W. Chesbro; Franklin, C. T. Kingsbury; Northampton, J. F. Brown; Hudson, G. W. Staples; Twinsburg, H. P. Henderson; Charlestown, Thomas Radcliff; Windham, Valorus Lake; Nelson and Garrettsville, T. B. Tait; Rootstown and Randolph, A. R. Hammond; Braceville and Newton Falls, J. K. Hallock; Edinburg, Stephen Hubbard; Atwater, W. H. Wilson; Deerfield, Stephen Heard; Jackson, C. W. Reeves; Ellsworth, B. C. Warner; Canfield, J. B. Hammond. Warren District, Hiram Kinsley, presiding elder; Warren, A. D. Morton; Vienna, G. H. Brown; Niles and Liberty, R. M. Bear; Youngstown, G. W. Maltby; Hubbard, J. W. Hill; Hartford and Brookfield, T. G. McCreary; Orangeville, James Shields; Williamsfield, Ezra Wade; Gustavus, P. P. Pinney; Green and Mecca, Wareham French; Windsor, W. M. Bear; West Farmington, John Graham; Southington, David King; Sharon, W. D. Archbold; Bloomfield and Bristol, John McLean; Western Reserve Seminary, James Greer, Principal. Erie District, Josiah Flower, presiding elder; Erie, First Church, John Peate; Simpson Church, W. P. Bignell; Wesleyville, S. L. Wilkinson, R. R. Roberts; North East, I. O. Fisher; Quincy, David Mizener; Mina, C. R. Chapman; Edinboro, Samuel Hollen; Waterford, J. H. Vance, Milton Black; McKean, James Gilfillan, one to be supplied; Fairview, J. W. Wilson; Girard, L. W. Ely; Union, R. F. Keeler; Wattsburg, B. S. Hill, Major Colegrove; Clymer, John Robinson. Meadville District, Niram Norton, presiding elder; Meadville, Thomas Stubbs, John Bain; Saegertown, Isaiah Lane; Steuben, G. M. Eberman; Cochranton, N. C. Brown; Sunville, S. S. Stuntz, J. M. DeWoody; Franklin, D. M. Rogers; Greenville, Jonathan Whitely; New Lebanon, J. C. Sullivan; Salem, A. H. Bowers; Sheakleyville, J. B. Orwig; Evansburg, Isaac Scofield, John Wrigglesworth; Conneautville, J. H. Tagg, W. H. Mossman; Rockville, P. W. Sherwood, W. A. Clark; Espyville, A. L. Miller, John Abbott; Jamestown, A. J. Merchant; Allegheny College, L. D. Williams, Professor. New Castle District, George W. Clarke, presiding elder; New Castle, D. C. Osborne; East New Castle and Croton, R. W. Scott; Mt. Jackson, J. T. Boyle; Moravia, John McComb; Wilmington, W. N. Reno; Shenango, S. K. Paden; Harrisville, C. R. Pattee; Mer-

cer, E. S. Gillette; Hendersonville, R. B. Boyd, Ebenezer Bennett; Washington and Clintonville, W. R. Johnson, C. W. Bear; Poland, G. B. Hawkins; Clarksville, J. G. Thompson; Middlesex, J. M. Greene; Delaware Grove, S. S. Nye; Pine Grove, S. A. Milroy; Poland Female College, G. B. Hawkins, President. Clarion District, R. A. Caruthers, presiding elder; Clarion, T. P. Warner; Brookville, D. S. Steadman; Curllsville, Thomas Graham, A. D. Davis; West Freedom, S. S. Burton; Shippenville, Robert Beatty, J. F. Perry; Brady's Bend, Gabriel Dunmire; State Road, Jared Howe; Washington, Adam Height, J. J. Bentley; Tionesta, David Eason; Troy and Corsica, George Moore, C. M. Heard; Punxsutawney, Benjamin Marsteller, J. L. Hayes; Warsaw, J. W. Weldon; Luthersburg, Frederick Vernon, Samuel Coon; New Bethlehem, N. G. Luke; Ridgway, O. G. McEntire. Jamestown District J. W. Lowe, presiding elder; Jamestown, Joseph Leslie; Ashville, J. F. Stocker; Sugar Grove, E. A. Anderson; Frewsburg, Robert Gray; Pine Grove, J. C. Scofield; Kinzua, F. W. Smith; Sheffield, Jephtha Marsh; Panama, John Crum; Columbus, S. N. Warner; Youngsville, G. F. Reeser; Warren, J. S. Lytle; Pleasantville, J. K. Mendenhall, John Elliott; Riceville, William Hayes, Warner Bush; Sherman, E. M. Nowlen; Ellery, Edwin Hull; Pleasant Valley, J. H. Starrett; Jamestown and Sugar Grove Swedish Mission, S. B. Newman. Fredonia District, D. M. Stever, presiding elder; Fredonia, E. A. Johnson; Dunkirk, A. C. Tibbetts; Portland, T. D. Blinn; Westfield, R. M. Warren; Mayville, O. L. Mead; Delanti, Rufus Pratt; Sinclairville, N. M. Shurick; Ellington, W. W. Warner, W. W. Case; Leon, Peter Burroughs, G. W. Gray; Perrysburg, Joseph Allen; Villenovia, John Akers; Forestville and Sheridan, J. R. Lyon; Silver Creek, E. H. Yingling; Randolph, L. W. Day; Little Valley, Alexander Barris.

John Hilt Starrett.

John Hilt Starrett was born in Maine, September 10, 1835. His father's name was Cyrus Baldwin Starrett. He was of Scotch-Irish descent, but born in America. His mother was Phoebe Philbrook Starrett, also American born. When John was four years of age his parents came to Warren county, Pa., and settled near Warren. His educational advantages were such as the public schools afforded. Having a great thirst for knowledge, his spare time was largely spent in reading, and for this many books must needs have been borrowed. Through the assistance of a tutor he gained such knowledge of the Greek language that he was able to read the New Testament in the original.

He was converted at Jackson Run school house in 1853 under the labors of H. H. Moore, then pastor at Warren.

His call to the ministry was one of the most conscious of all his religious experiences, but he never gave the church an expression of his convictions in this matter until one day he was met by the pastor, D. C. Osborne,

who asked him if he did not think God had called him to preach the gospel. He replied in the affirmative, though at this time being in poor health as the result of hard work, he doubted the propriety of taking that work, and also felt deeply his lack of intellectual preparation. He was licensed to preach in 1859 and received on trial by the Erie Conference in 1860.

In 1859 he was sent as a supply to the Pleasant Valley Charge in the southwestern part of Warren county, and received for several months' services a salary of $46.00. His salary the next year was $126.00, and the following year $198.00.

He was united in marriage with Miss Phoebe Horton Mead in 1863.

When on the Callensburg charge, and at Brookville in 1865-'68, there were the most remarkable meetings of his ministry. At Callensburg there were about sixty-five additions to the church, but the peculiar manifestations were of special note. Often there were from four to twenty persons that would be helpless, some unconscious, from one-half hour to twenty-four hours, for the four weeks of the revival meetings. The subjects usually returned to consciousness with shouts of praise. The meetings at Brookville began with a two weeks' meeting at the Rice appointment which resulted in twelve conversions. At Brookville there were held four weeks of cottage prayer meetings four nights in a week, and two weeks of prayer meetings four nights in the week in the church lecture room, and then preaching for sixteen weeks every night in the week in the audience room of the church. There were one hundred and fifty-five additions to the church; and the year following forty-five members were added to the Rice appointment and sixty-five to Brookville.*

*J. H. Starrett—Licensed to preach, 1859; admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; became a member of the East Ohio Conference at its organization, 1876. Appointments—1860, Pleasant Valley; 1861-'62, Ridgway; 1863-'64, Warsaw; 1865-'66, Callensburg and Freedom; 1867-'68, Brookville,; 1869, Niles; 1870,Dunkirk; 1871-'72, Ashville, 1873-'75, Kent; 1876, Newton Falls; 1877-'79, Girard and Liberty; 1880-'81, Cortland; 1882-'83, West Farmington; 1884-'85, Bethel; 1886, Jewett; 1887-'89, Carrollton; 1890-'93, McConnellsville; 1894, Ashtabula Harbor; 1895-'97, Kingsville; 1898-1900, Caldwell; 1901-'02, Orangeville.

George W. Gray.

"George W. Gray was born in Dorset, Vt., May 17, 1832. His parents soon after moved to Chautauqua county, N. Y., where he was raised to manhood's years, receiving such educational advantages as were then afforded, but being mainly self-educated and self-made. However, being a young man of more than average ability, and resourceful in his efforts to prepare himself for life's work, he laid good and substantial foundations. He was thoroughly converted in this formative period, joined the church, and soon felt himself called to the ministry, and began preparation to this end with great energy, as was characteristic of his nature. Having been licensed to preach in 1859, he was admitted on trial to the Erie Conference in 1860, and in full connection in 1862, at which time he was ordained deacon, and elder two years later. At the organization of the East Ohio Conference in 1876 he became a member of that body, where he continued in effective service until 1896, when his health failed and he retired to private life in Geneva, O., where he spent the rest of his life until June 16, 1901, when he peacefully fell asleep. He took rank early as one of the strongest men of his conference, and maintained this position through life. He was possessed of a marked personality and a high degree of judicial mind. He was conscientious, self-reliant, independent, manly, with the special gift of being able to adapt himself to whatever conditions surrounded him, so that his life was, to a degree, a smoothly-flowing current. He held to a high standard of moral purity, spirituality, Christian honor and integrity. His demeanor was that of a high-toned Christian gentleman, never degrading ministerial manhood by anything small or undignified. During his ministry he had experience of all phases of the work, and was successful everywhere. Up to the very last charge he served before his health finally failed him, this success continued. Doctor Gray was trusted by his conference with all the honorable recognition in its gift. He received the degree of Doctor of Divinity from Scio College, was a member of the General Conference of 1884, and wherever confidence was reposed in him he proved that it was not misplaced. He thus bore faithfully all the responsibilities committed to his charge, brought them back

and yielded them up untarnished, acquitted himself with honor, and has answered unto God."*—*(Minutes of the East Ohio Conference, 1901, p. 71.)*

Rufus Pratt.

Rufus Pratt owed his first religious instruction to his paternal grandmother, who was among the earliest members of the Methodist Episcopal Church at Cambridge, N. Y., where Rufus was born, May 7, 1807. He worked at shoemaking and farming much of the time until thirty years of age. He improved such opportunity for an education as the public schools afforded, and taught several terms. He was converted when sixteen years of age under the labors of Samuel Draper and J. Lovejoy. Mr. Pratt says: "Rev. J. Lovejoy called at my father's, conversed personally with each member of the family, offered prayer and invited all to attend meeting that evening at Father King's house. The visit of that faithful minister deeply impressed my youthful mind. I went to meeting that evening and with others bowed at the altar, and found peace in believing; but the witness of the Spirit to my acceptance became clearer from day to day."—*(Manuscript Autobiography.)* Mr. Pratt felt his call to the ministry, and became earnest in Christian work. After a few years he lost his religious enjoyment and wandered far from God, but always cherished a secret desire to return at some convenient season. The death of his first-born child was his call, and with true penitence he again sought the Lord and was soundly converted. His wife was also converted, and from thenceforth was to him a "helpmeet," indeed. His call to preach now became more imperative. He says: "I even had a *desire* to preach, if it was God's will, but did not dare to think it possible for *me*, even if called of God. I became more active in church work, and greater earnestness in the

*G. W. Gray—Licensed to preach, 1859; admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Geneva, O., June 16, 1901. Appointments—1860-'61, Leon; 1862-'64, Delanti; 1865-'67, Portland; 1868-'69, Silver Creek; 1870-'71, Cleveland, Scoville Avenue; 1872-'73, Ravenna; 1874-'76, Cuyahoga Falls; 1877-'78, Steubenville, Hamline Chapel; 1879-'82, Barnesville District; 1883-'85, Warren; 1886-'87, Ashtabula; 1888-'91, Geneva, First Church; 1892, Cadiz; 1893-'94, New Lisbon; 1895, Chardon; 1896-1900, superannuated.

cause of God was the result. My former zeal was rekindled, and brethren would say, 'You are neglecting duty. You ought to be preaching.' I now began to ask the Lord to make duty plain. I sought direction from the Bible, read the lives of successful ministers, and carefully considering their impressions when called to the ministry. Sometimes I asked myself, 'Can I preach?' The word came to me, 'See that ye fall not out by the way.' "—*(Manuscript Autobiography.)* Mr. Pratt at last yielded, and at a camp meeting preached his first sermon from the text: "I will arise and go to my father." He was licensed to preach in 1844 by the Quarterly Conference on Easton Circuit, J. M. Weaver, presiding elder. He labored three years as a supply and joined the Troy Conference in 1848. He moved to Chautauqua county in 1856, and was transferred to the Erie Conference in 1860. It is owing to his duties to his family and his impaired health that his name appears so often in the supernumerary and superannuated lists. He supplied charges two years, and preached as often as his strength would permit. Brother Pratt was a faithful preacher, and possessed a peculiarly friendly spirit, which at once won the hearts of the people, and held their affection. He was called from labor to reward in Chautauqua county, N. Y., August 31, 1883.*

Jairus J. Bentley.

Jairus Jerome Bentley was born to Arnold and Lydia Bentley on a farm in Ellington township, Chautauqua county, N. Y., December 28, 1839. He attended the district school until his fourteenth year, and then Ellington Academy two terms each year, working on the farm the rest of the year. During the three following years he taught during the winter, getting a term

*Rufus Pratt—Licensed to preach, 1844; admitted on trial, Troy Conference, 1848; full connection, 1850; deacon, 1850, Morris; elder, 1852, Janes; transferred to Erie Conference, 1860; deceased, Chautauqua, N. Y., Aug. 31, 1883. Appointments—1848-'49, East Hebron, N. Y.; 1850, Brunswick, N. Y.; 1851, Raymertown, N. Y.; 1852-'53, New Lebanon, N. Y.; 1854-'55, Nassau, N. Y.; 1856-'59, superannuated; 1860, Delanti; 1861-'62, Ashville; 1863-'64, Sinclairville; 1865-'67, supernumerary; 1868, Frewsburg; 1869, superannuated; 1870-'71, North Harmony and Summit; 1872, supernumerary; 1873, North Harmony and Ebenezer; 1874-'80, supernumerary; 1881-'82, superannuated.

each year in the academy, and about five months on the farm. He was converted and joined the Methodist Episcopal Church in 1857 during a revival meeting held in Ellington by T. D. Blinn. His license to preach bears the signature of J. H. Whallon, and was granted at a quarterly meeting held at Cherry Creek, September 10, 1859. When twenty years of age he was admitted on trial in the "traveling connection" by the Erie Conference at its session in Erie, Pa., in 1860. Near the close of the Conference the presiding elder said to him: "You will go in, but you will have to mount a sheepskin and ride behind." He was transferred to the Missouri and Arkansas Conference in 1865, arriving in Missouri the fifth of June, the day before the adoption of the free state constitution.

Since leaving the Erie Conference he has been seventeen years in the pastorate, twenty years in the presiding eldership, one year he was field agent for Lewis College, and he is now (1905) in his third year as corresponding secretary of the Deaconess' Home and Hospital Association of the Missouri Conference. The degree of M. A. was conferred upon him by McKendree College in 1869, and the degree of D. D. by Lewis College in 1884. He has been a delegate to four General Conferences, and in 1892 he was the representative of the Eleventh District on the General Missionary Committee.*

Stephen S. Sears.

Stephen S. Sears was born in Columbus, Warren county, Pa., July 19, 1827, and died in Willoughby, O., November 12, 1861. "At the early age of fifteen he com-

*J. J. Bentley—Licensed to preach, 1859; admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; transferred to Missouri and Arkansas Conference, 1865; became a member of the St. Louis Conference at its organization, 1869; transferred to Missouri Conference, 1879. Appointments—1860, Washington; 1861-'62, Clarion; 1863-'64, Rimersburg; 1865-'66, Ozark, Mo.; 1867-'68, Springfield, Mo.; 1869-'70, Jefferson City, Mo.; 1871, Sedalia, Ohio Street; 1872, St. Louis, Central; 1873-'76, Springfield District; 1877-'78, Springfield, First Church; 1879, Glasgow, Mo.; 1880-'81, Kirksville, Mo.; 1882-'83, Kirksville District; 1884-'85, St. Joseph; 1886-'91, St. Joseph District; 1892-'93, Cameron, Mo.; 1894-'97, Maryville District, 1898-1902, St. Joseph District; 1903-'05, Corresponding Secretary of the Deaconess' Home and Hospital Association of the Missouri Conference.

menced his career as a teacher, to which profession he devoted himself, but with brief intervals, until prostrated by the disease which terminated his active labors and life. Brother Sears was blessed with faithful, Christian parents, one of whom, his mother, lives to bless his children by her pious example and rich counsels (1862). While attending Allegheny College in the year 1849, young Sears, in the strength of divine grace, consecrated himself to the service of God and was made a 'new creature in Christ Jesus.' He united with the Methodist Episcopal Church, of which he remained a member until his transfer to the church triumphant. After graduating in 1852 he took charge of Waterford Academy, where he remained until elected county superintendent of schools, which office he filled for nearly three years, after which he had charge of Edinboro Normal school until 1859, when he was elected principal of Willoughby Collegiate Institute, where he labored with great acceptability until prostrated by disease. In 1856 Brother Sears received license to preach, and in 1860 was received on trial by the Erie Conference. He was richly endowed in intellect and heart; a bold, vigorous thinker, with sympathies the most genial and generous. In his chosen profession he was enthusiastic and thorough, his quick perception of character enabling him to adapt his course to the peculiarities of his pupils, he possessed in an eminent degree the power of controlling them and winning their affection. In his death the cause of education has lost a zealous and efficient laborer, the community an excellent citizen, and the church a faithful member and an able minister. Brother Sears' illness was protracted, but comparatively free from suffering; indeed, so little were his sufferings that he was slow to believe that disease had made any considerable progress until long after his friends saw that consumption was surely doing its work of death. When it became evident to Professor Sears that he could not recover, there was no perturbation of soul; he was calm and trustful in God, expressing the most implicit trust in Christ as his personal Savior. He would gladly have lived longer to accomplish more for the cause of God and himself, and especially that he might train up his little children for usefulness and heaven; yet he had no murmurings against Providence, no com-

plainings that he was hardly dealt with in being cut down in the prime of manhood, and in the midst of usefulness; but he did reproach himself for having been too prodigal of his life energies, attributing to his own lack of prudence in his labors, and not to an 'inscrutable Providence,' his approaching premature death, which would leave his companion a widow, and his four loved children orphans. Doubtless he labored more than he ought, and thus exhausted those forces which nature intended as a reserve to ward off disease. His error, however, was that of a noble nature, and while we mourn his loss, we cannot but admire the zeal which consumed his life. On the 12th of November, the day on which the fall term of the 'Institute' opened, and as the bell was ringing to call his beloved pupils together, his toil and disease-worn body fell sweetly asleep in Jesus. 'He rests from his labors and his works do follow him.' "*

James F. Stocker, Leland W. Day.

The parents of James F. Stocker were of German descent. He was born in the town of Murray, Orleans county, N. Y., August 9, 1830. When three months old he came with his parents to Chautauqua county. They settled near Panama. His mother died while he was in his third year. After her death James lived with an aunt for a few years, and then found a home with Justin Dewey, near Meadville, Pa. From the age of fourteen years he worked his own way. His education was confined to what the common schools could furnish. He was converted about 1856, and was licensed to preach by Joseph Leslie in 1857. He was employed by J. W. Lowe, presiding elder, to fill out the year at Perrysburg—the health of the pastor, S. N. Warner, not permitting him to perform the work of the charge. He was received on trial in the Erie Conference in 1860. He was supernumerary in 1871-'72, and superannuated in 1900. He exchanged labor for reward in Leon, N. Y., September 25, 1902.

Brother Stocker was twice married. He was united in marriage with Miss Henrietta Bogardus, of Clymer,

*S. S. Sears—Licensed to preach, 1856; admitted on trial, 1860; deceased, Willoughby, O., November 12, 1861. Appointment—1860-'61, Principal, Willoughby Collegiate Institute.

N. Y., in 1850. His second marriage was to Miss Rose A. Caneen, of Leon, N. Y., in 1889.*

Leland W. Day was received on trial in the Erie Conference in 1860, and became a member of the East Ohio Conference at its organization. In the State of New York he served Randolph, Ellington, Mayville and Sherman, and in Pennsylvania, Mercer and Sharon. In the East Ohio Conference he did very successful work on the Youngstown District and several prominent charges. Mr. Day was born at Greenfield, N. Y., November 27, 1827, and died at Ashtabula, O., May 10, 1890. "As a preacher and impromptu speaker he was always ready and attractive. As a pastor he was tender, thoughtful, and diligent, scattering sunshine everywhere he went. He was loyal to Methodism and the Church, able in counsel, apt to teach, a winner of souls, an earnest worker to the end, and a conqueror in death."†

Benjamin Joiner Kennedy.

Benjamin Joiner Kennedy was born in Bolton, Chittendon county, Vt., August 16, 1808. He was converted in 1842, and served the church faithfully in various relations for many years. He was united in holy wedlock with Miss Eveline Humphrey, October 1, 1838. He was received on trial in the Erie Conference in 1860. He fell with his armor on and his face to the foe, victorious in death. He was one of God's noblemen, beloved by all who knew him. In disposition he was cheerful; his soul

*J. F. Stocker—Licensed to preach, 1857; admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; deceased, Leon, N. Y., September 25, 1902. Appointments—1860, Ashville; 1861-'62, Pleasantville; 1863-'64, Sherman; 1865-'66, Sugar Grove; 1867-'68, East Randolph; 1869-'70, Rouseville; 1871-'72, supernumerary; 1873, St. Petersburg; 1874-'75, Frewsburg; 1876-'78, Mayville; 1879, Delanti; 1880-'82, Waterford; 1883, Linesville; 1884-'86, Ashville; 1887, Cherry Creek; 1888, Columbus and North Corry; 1889, Columbus; 1890-'94, Chautauqua; 1895-1902, Asbury.

†L. W. Day—Admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; became a member of the East Ohio Conference at its organization, 1876; deceased, Ashtabula, O., May 10, 1890. Appointments—1860-'61, Randolph; 1862-'63, Ellington; 1864-'66, Mayville; 1867-'68, Sherman; 1869-'71, Mercer; 1872-'73, Sharon; 1874-'75, Ashtabula; 1876-'79, Youngstown District; 1880, Alliance; 1881-'82, Painesville; 1883-'85, East Liverpool; 1886-'88, Cleveland, Superior Street; 1889, supernumerary.

was ever filled with gladness; and he seemed to possess the power to lift all about him into the same happy frame. "Religion was to him a source of unspeakable happiness, and the genial, kind pastor had many and warmly attached friends. The little children loved him, and he will have many as stars in the crown of his rejoicing." He entered into rest at Hudson, O., November 30, 1869.

The following account of an interview with Mr. Kennedy refers to his call to the ministry: "In the autumn of 1866, as I was attending a camp meeting in northern Ohio, my eye was attracted to a stranger on the stand who was evidently captivating his numerous auditors by his peculiar power of song. Upon inquiry we found the stranger to be Rev. B. J. Kennedy, who, although advanced in life, had but recently commenced his ministerial career. I retired to my berth, but could not sleep. Thoughts of responsibility and eternity were stealing over me. I arose and went into the forest to give myself up to reflection and prayer; when by the light of a moonbeam that was gliding gently in between the sleeping leaves, I beheld the huge figure of a man. Upon recognition I approached—although an entire stranger—and abruptly said: 'Brother Kennedy, how in the world did you make up your mind to preach at your advanced age?' The response came as sudden and impromptu as the question: 'My dear brother, for years after God converted my soul I felt a strange drawing toward the sacred duty of the ministry, but a strong sense of my utter unfitness prevented me from entertaining the thought that the call was divine. After wading for years through sorrows, backslidings and afflictions, in the bitterness of my soul I told the good Lord that if He would give me peace I would do anything He would command. He then told me to go across the lot and pray with that family yonder—I went and found relief. And so by obedience to the divine impressions, I was soon led to my present happy position in the church of Christ.'"—*(R. D. Norris, in Pittsburg Christian Advocate, March 12, 1870.)*

Rev. Moses Hill, D.D., says of him: "In one particular he excelled any man I ever knew, and that was in religious *singing*. Not that he would be called the most

accomplished singer, or the sweetest singer, or the finest singer. There are others that for some style, or kinds of singing would largely excel him. But take him all in all, and every day, in the class meeting, love feast, or at home, at the bed of the sick and the dying, at the camp-meeting or the conference, I have never seen or heard another such man."—*(Pittsburg Christian Advocate, July 16, 1870.)*

The conduct of Mr. Kennedy was pure. His conversation was pure. He had a deep religious experience. His leading theme was Jesus and His saving power. He was free from envy or pride, and the graces of the Spirit grew and matured in his great heart. He was eminently kind—a kind husband and a very tender father—kind to his neighbors—kind to the poor. He always had a word of encouragement for the aged, and the sick, and words of love and cheer for all the children of his flock. He was cheerful—looking on the bright side—full of hope and confidence, his heart seemed always joyful. To the low-spirited and the disconsolate he was as the angel of God.*

William A. Clark.

William A. Clark was born in Cherry Valley, Ashtabula county, O., April 11, 1836. He was converted at the John Lupher camp meeting, near Hannahsville, Venango county, Pa., and united with the Methodist Episcopal Church at the Reynolds appointment, on the Hendersonville Circuit, now Polk Circuit. He was licensed to preach in 1859 by Hiram Kinsley, and served Rockville as a supply from November until the session of the Erie Conference the following July, when he was received on trial and returned to the same work.

The Clarks were of the number of Puritans who fled from England to Holland, and came to the "Jersey shore" in the good ship "Caledonia." There were three brothers, and Abram Clark, a son of one of these, was a signer of the Declaration of Independence. Mr. Clark's grandfather, Dr. W. A. Clark, was a local preacher, and

*B. J. Kennedy—Admited on trial, 1860; full connection, 1862; deacon, 1859, Simpson; elder, 1864, Morris; deceased, Hudson, O., November 30, 1869. Appointments—1860-'61, Bainbridge; 1862-'63, Mayfield; 1864-'65, Thompson; 1866-'67, Bedford and Northfield; 1868, Twinsburg; 1869, Hudson.

his mother's father was a class leader. His father, Alonzo Clark, and his mother, Anna Beals Clark, united with the church after his own conversion.

Mr. Clark was twice married. His first wife was Phoebe Troy, sister of the late McVey Troy, of the Erie Conference. She died in January, 1861. In July, 1863, he was united in marriage with Emily Stuntz, sister of Revs. George H. and Homer C. Stuntz.

His ministry was successful, and several marked revivals blessed his labors.*

Methodism in Titusville.

In 1860 the "Lincoln Wigwam" was erected in Titusville, Pa., on the site of the old church. This was a temporary board structure, octagonal in form, with an immense flagstaff towering from the center. It was without floor, and the seats, rough boards nailed to posts driven in the ground. There was a platform opposite the door on which was a board bench. An old oil barrel served for a pulpit. During services an old hog, with a family of young, frequently fed around the door or came inside the door under the sill and grunted her satisfaction. Titusville appointment was assessed about $50 a year, but not much of it was ever paid. An old class book has been found in which the first date is "Jany. 20th, 1837. John Chandler, P. E., and J. E. Chapin and Lewis Janny, Circuit Prs. Isaac Folwell, L." The next entry reads: "This class organized Wednesday, July 5th, 1843. Hiram Luce, P. E., and A. L. Miller, A. S. Ransom Sillamon—L." The next entry reads: "Spring Creek Mission, Titusville class, Re-organized Jan. 15th,

*W. A. Clark—Licensed to preach, 1859; admitted on trial, 1860; full connection, 1862; deacon, 1862, Ames; elder, 1864, Morris; became a member of the East Ohio Conference at its organization, 1876; transferred to Erie Conference, 1892; present residence, Meadville, Pa. Appointments—1859, Rockville (supply); 1860, Rockville; 1861, Sunville; 1862, Cochranton; 1863, North Washington; 1864, Jamestown, Pa.; 1865, Williamsfield; 1866-'67, Green and Mecca; 1868-'69, Jefferson; 1870, Girard and Liberty; 1871, Waterford; 1872, Fairview; 1873, Springfield; 1874-'75, Perry; 1876, Mentor; 1877, Newton Falls; 1878, Kelloggsville; 1879, Orangeville and Burghill; 1880, Burghill Circuit; 1881, Vienna and Fowler; 1882, Damascoville; 1883-'84, Marlborough; 1885-'87, New Franklin; 1888, North Jackson; 1889-'90, Geneva, Second Church; 1891, Elkton; 1892-1900, supernumerary; 1901-'06, superannuated.

M. E. Church, Titusville, Pa.

1850. B. O. Plimpton, P. E.; S. N. Forest and Alva Wilder, Ct. Prs., Samuel Sillamon, Class Leader."

Examining this old class book we find that there was a fair attendance for some time after a revival of religion, then a gradual falling off and finally apparent death. One of the old settlers said that they would generally get converted in the fall or winter, and in the spring when they ran their lumber down the river their religion would go down with them, but did not seem to return promptly.

Rev. A. S. Dobbs and James H. Davis began work on a parsonage the same year. A class of eleven members, but two of which were males, was formed at the house of Samuel Silliman by Rev. William Hayes. James H. Davis was appointed leader and received a class book, in the margin of which was written: "Br. Davis—Many members are coming in here from all parts; try to search them out and get them to unite. I cannot possibly be with you as much as is desirable. You must act in my stead, take on persons on probation, receive letters, etc. The great Shepherd Himself bless you and help you to take charge of this flock and keep your heart full of religion. Wm. Hayes."

The class meetings and prayer meetings were held in Mr. Davis' house, while he begged money for the erection of a parsonage and a church edifice. While Mr. Davis was working at the parsonage he was called upon by a German to secure his order for lime with which to make the plaster. Mr. Davis asked him, "Will you take the same kind of pay that I take for my work?" "Vhat ish dat?" "Well, I take my pay in Methodist preaching." He gave a prolonged "Ach!" and replied, "Dat ish pad stoff!" and left. In 1861 Titusville Circuit included Titusville, Bethel and Hydetown. The membership had increased to 40. After a long financial struggle the new church was dedicated November 24, 1864, by Bishop Matthew Simpson. His text was 1 John v:4, "This is the victory that overcometh the world, even your faith." The cost was $11,855, and the cost of the parsonage, also completed, was $1,277. During the high tide of the oil excitement in Titusville money became abundant and in 1865 Rev. Thomas Stubbs received a donation of $1,875 in cash, besides goods. Rev. E. J. L.

Baker once said: "This part of the conference used to be called the *colt pasture* to which they sent the boys of the conference, but after 1863 old war horses were sent to fatten."

Erie Conference in 1861.

The Erie Conference met in annual session at Warren, Pa., July 17, 1861, Bishop Thomas A. Morris presiding, and W. F. Day, Secretary. Doubtless the existence of the great Civil War explains the fact that there were no candidates for admission into the conference this year. Adam Height, F. W. Smith, John Elliott, W. A. P. Eberman and Milton Black, located; and announcement was made that J. W. Aikin had died during the year.

Appointments for 1861: Cleveland District, Moses Hill, presiding elder; Cleveland—St. Clair Street, W. P. Bigneil; Erie Street, D. C. Wright; Scoville Avenue and City Mission, E. B. Lane, R. H. Hurlburt; East Cleveland, Thomas Guy; Newburg, Samuel Gregg; Bedford and Warrensville, Michael Williams; Mayfield, Cyril Wilson; Willoughby, G. W. Chesbro; Mentor, E. R. Knapp; Chardon, H. N. Stearns; Burton, J. B. Grover; Troy, H. D. Cole; Mantua, Hiram Kellogg; Bainbridge, B. J. Kennedy; Chagrin Falls and Solon, Dillon Prosser; Twinsburg, C. T. Kingsbury; Willoughby Collegiate Institute, S. S. Sears; editor Western Christian Advocate, Calvin Kingsley. Painesville District, James E. Chapin, presiding elder; Painesville, John Tribby; Thompson, H. M. Chamberlain; Perry, A. M. Brown; Geneva and Saybrook, J. H. Whallon; Ashtabula, Darius Smith; Jefferson, Samuel Hollen; Morgan, R. W. Crane; Grand River, Samuel Wilkinson; Kingsville, Albina Hall; Richmond, A. L. Miller; Conneaut, Alvin Burgess; Springfield, Allen Fouts; Albion, J. W. Wilson, E. M. Nowlen; Montville, Albert Norton; Claridon, Washington Hollister; Agent, American Colonization Society, B. O. Plimpton. Ravenna District, William F. Wilson, presiding elder; Ravenna, W. F. Day; Akron, J. D. Norton; Tallmadge, Lewis Clark; Cuyahoga Falls, E. S. Gillette; Franklin and Hudson, J. B. Hammond; Northampton, J. F. Brown; Charlestown, Thomas Radcliff; Windham, W. H. Wilson; Nelson, T. B. Tait; Rootstown, E. C. Latimer; Braceville, H. P. Henderson; Edinburg and Atwater, A. R. Hammond; Deerfield, Stephen Heard; Jackson, Stephen Hubbard; Ellsworth, B. C. Warner; Canfield, Valorus Lake. Warren District, Hiram Kinsley, presiding elder; Warren, Benjamin Excell; Vienna, C. W. Reeves; Niles and Liberty, Ezra Wade; Youngstown, G. W. Maltby; Hartford and Orangeville, S. S. Nye; Williamsfield, C. W. Bear; Gustavus, W. M. Bear; Green and Mecca, G. H. Brown; Windsor, John McLean; West Farmington, John Graham; Southington, Frederick Vernon; Bloomfield and Bristol, C. R. Pattee; Clarksville, T. G. McCreary; Jamestown, S. A. Milroy; Western Reserve Seminary, W. D. Archbold, Principal. Erie District, Josiah Flower, presiding elder; Erie, First Church, John Peate; Simpson Chapel, R. M. Warren; Wesleyville, S. L. Wilkinson, R. R. Roberts; North East, B. S. Hill; Quincy, John Akers; Waterford, J. K. Hallock; McKean and Edinboro, James

Gilfillan, L. E. Beardsley; Fairview, J. H. Vance; Girard, L. W. Ely; Union, R. F. Keeler, George Staples; Wattsburg and Mina, John Crum, Alexander Barris; Clymer, John Robinson. Meadville District, Niram Norton, presiding elder; Meadville, Thomas Stubbs; Saegertown, P. W. Sherwood; Steuben, G. M. Eberman; Cochranton, J. C. Sullivan; Sunville, S. S. Stuntz, W. A. Clark; Franklin, Jonathan Whitely; Greenville, D. M. Rogers; Salem, J. W. Hill; Sheakleyville, J. B. Orwig; Evansburg, Isaac Scofield; Conneautville, J. H. Tagg; Harmonsburg, John Bain; Rockville, John Wrigglesworth; Espyville, A. J. Merchant; Linesville, W. H. Mossman; New Lebanon, N. C. Brown; Delaware Grove, A. H. Bowers; Allegheny College, L. D. Williams, Professor. New Castle District, George W. Clarke, presiding elder; New Castle, D. C. Osborne; Mt. Jackson, J. T. Boyle; Moravia, Z. W. Shadduck; Wilmington, W. N. Reno; Shenango and Eastbrook, R. M. Bear; Harrisville, J. G. Thompson; Mercer, James Greer; Hendersonville, Robert Beatty, Ebenezer Bennett; Washington and Clintonville, R. B. Boyd, S. K. Paden; Poland, G. B. Hawkins; Middlesex, P. P. Pinney; Pine Grove, John Abbott; Sharon and Brookfield, T. P. Warner; Hubbard, David King; Chaplain in Tenth Regiment, P. V., J. M. Greene. Clarion District, Richard A. Caruthers, presiding elder; Clarion, J. J. Bentley; Brookville, D. S. Steadman, David Eason; Curllsville, A. D. Davis; Rimersburg, Thomas Graham; West Freedom, S. S. Burton; Shippenville, John McComb, J. F. Perry; Brady's Bend, Gabriel Dunmire; Washington, James Shields, Benjamin Marsteller; Tionesta, N. W. Jones; Troy and Corsica, George Moore; Punxsutawney, C. M. Heard; Warsaw, Samuel Coon; Luthersburg, J. W. Weldon; Brockwayville, O. G. McEntire; Ridgway, J. H. Starrett; New Bethlehem, N. G. Luke; President, Jared Howe. Jamestown District, James W. Lowe, presiding elder; Jamestown, Joseph Leslie; Ashville, Rufus Pratt; Sugar Grove, Jephtha Marsh; Frewsburg, Robert Gray; Pine Grove, S. N. Warner; Kinzua, Warner Bush; Sheffield, Peter Burroughs; Panama, E. J. L. Baker; Columbus, G. F. Reeser; Youngsville, David Mizener; Warren, J. S. Lytle; Pleasantville, William Hayes, J. F. Stocker; Riceville, J. K. Mendenhall; Titusville, J. C. Scofield; Sherman, T. D. Blinn; Ellery, Edwin Hull; Pleasant Valley, Major Colegrove; Jamestown Swedish Mission, S. B. Newman; Chaplain to Kansas Volunteers, H. H. Moore. Fredonia District, D. M. Stever, presiding elder; Fredonia, E. A. Johnson; Dunkirk, R. W. Scott; Portland, A. C. Tibbetts; Westfield, A. D. Morton; Mayville, O. L. Mead; Delanti, N. M. Shurick; Sinclairville, C. R. Chapman; Ellington, W. W. Warner; Leon, G. W. Gray, W. W. Case; Perrysburg, Joseph Allen; Villenovia, J. R. Lyon; Forestville and Sheridan, I. O. Fisher; Silver Creek, E. H. Yingling; Randolph, L. W. Day; Little Valley, E. A. Anderson; Missionary to India, Samuel Knowles.

Progress of the Work. The War Spirit.

There is good news from the Northampton Circuit. "At Hudson souls have been converted and sanctified, and are doing well. At Chittenden's Corners the class has been nearly doubled. At Steel's Corners we have received some mercy drops and a number have been added to the church. A heavy debt has been on the

church at Northampton Center since its dedication in 1856. Last month we resolved to make an effort for its liquidation, and in less than two weeks succeeded in securing nine hundred and sixty dollars, and paid off the entire indebtedness, and now the house of the Lord in this place is free from all incumbrance. At Peninsula—situate on the canal—a place considered by many as one of the hardest, where we had not one member when I came here, nor had there been any for the past fifteen or twenty years, God has been pleased in His mercy to pour out His spirit, and we have labored there some five weeks, with the efficient aid of Brothers S. W. Harrington and G. J. Bliss, local preachers, and the result is —we suppose—about fifty have been converted, and these are mostly heads of families."—*(J. F. Brown, in the Pittsburg Christian Advocate, March 26, 1861.)*

John Tribby writes from Painesville, Ohio: "The war excitement with us is unbounded. Even ministers of the gospel are offering their services. We have appointed a daily morning prayer meeting in the lecture room of the M. E. Church to implore God's blessing on our young men who have volunteered for the defense of their country and for the triumph of our cause."

Thomas Graham writes from Rimersburg, Pa.: "Our country here is all excitement. They are forming volunteer companies as fast as possible, and many of them will soon be on their way to the fields of strife and carnage. Dark and ominous threats are made against any who have the temerity to say one word in favor of the South. I am apprehensive that there will be bad work even here among ourselves, for every disloyal man expressing himself in favor of the South—for there are a few of them here—is in danger of losing his life."—*(Pittsburg Christian Advocate, April 30, 1861.)*

R. A. Caruthers preached a notable patriotic sermon before the Clarion District Preachers' Association, closing with these words: "A soldier from the North has fallen in the defense of our common country. That man was my representative; his blood was my blood, and the blood of my children. Our blood—the blood of the nation—has in him baptized the earth, and craven and dastardly must he be—unfit to mingle with free men—who would not give his own warm heart's blood that the flag

which he defended might wave undisturbed over the place where he fell. Our fathers bled upon the field of battle, that the sacred inheritance of freedom might descend to their children and their children's children forever. May the last dollar be expended and the last man of this generation fall, rather than our children's heritage should perish in our hands. With the flag of our country upon the Bible, and our hands upon both together, let us, kneeling upon the blood-baptized earth, pledge eternal opposition to American slavery, nor tire in our efforts until it is buried in an oblivion deep, dark and relentless as the grave."—*(Pittsburg Christian Advocate, June 25, 1861.)*

The venerable Joshua Monroe writes: "As to the Southern rebellion, I believe it to be one of the foulest and most unjustifiable that has ever been perpetrated since Lucifer rebelled against the government of Jehovah; and, like him, the leaders of this rebellion have drawn many others into their treacherous schemes who are likely to share in the fearful retributions which will be visited upon them by a government which they have despised, and whose just wrath they have awakened. As to the war itself on the part of the Federal Government, it is a righteous war; not waged for gain, nor for the glory of conquest, but simply to put down rebellion, and to sustain and perpetuate the government of these United States—the best ever devised by human reason—a government under which we have been the most prosperous and happy nation on the earth. A rebellion which seeks to overthrow such a government ought to be suppressed —a rebellion aggravated as it is by perfidy, treason and robbery."—*(Pittsburg Christian Advocate, July 16, 1861.)*

Erection of Churches.

Mr. Greene writes again: "There have been quite a number of very fine church edifices completed and dedicated within the bounds of the New Castle District within the last two months. The first one of the number opened for religious services is at Greenwood, in the bounds of the Moravia Circuit. The opening services were conducted by Prof. G. W. Clarke, the popular presiding elder of the district. The services throughout were of the

most interesting character, and made a fine impression in the community. The services were protracted, and a fine revival of religion followed.

"The second house dedicated is at Centerville, on the Harrisville Circuit. Rev. D. P. Mitchell, of the Pittsburg Conference, officiated on the occasion. Perhaps there are but few places in the country where Methodism has been met with more decided opposition than at Centerville. The Calvinistic element in the community being in the preponderance, the idea seemed to prevail that Methodism was not needed, and hence a desperate effort was made to crush it. We have served the charge one year, and having labored in a revival of religion at Centerville for five weeks, we speak from experience in relation to the matter. The first individual that presented himself at the altar as a seeker of religion was a man in a state of intoxication, prepared for that purpose, it was believed, by the liquor faction of the village. But in this, as in many other instances, the devil overshot the mark. The revival resulted so gloriously that the erection of a new church was resolved upon, and in this the brethren have succeeded beyond their most sanguine expectations when commencing.

"As an item of history I may be allowed to say that the first Methodist sermon preached in Centerville was in a *bar-room* by Rev. John Chandler, then of the Pittsburg Conference, now in the west. At least, so have we been informed by those who were acquainted with the facts. Father Summerville followed him on the circuit and formed the first class in the place.

"The third church dedicated is at Nazareth, on Pine Grove Circuit. Of this house we cannot speak particularly, not having seen it, but understand that it is a very comfortable country church.

"The fourth and last is at Mt. Pleasant, on the same circuit as the last mentioned. This is one of the finest churches we have ever seen. It is really a model, and does great credit to the society that erected it. On the day of the dedication there was an indebtedness on the church of over $200; this was promptly met, and the house was presented to the Lord free of debt."—*(Pittsburg Christian Advocate, January 1, 1861.)*

"The society at West Ellery completed a new and

beautiful meeting house in 1860. It was thirty-three feet in front and forty-five feet back, and had a steeple and gallery in front. The whole cost was about $1,450. It was dedicated to the worship of Almighty God by James W. Lowe, presiding elder, November 28, 1860, and had a good subscription, sufficient in amount, to meet all demands. The dedicatory services were signalized by several sound conversions. The first quarterly meeting was held with the Oregon Society, and resulted in several conversions. So wrote Edwin Hull, the circuit preacher."—*(Pittsburg Christian Advocate, January 1, 1861.)*

In Callensburg, Pa., in the years 1861 and 1862, under the labors of S. S. Burton a great revival of religion was experienced in the church. The power of the Holy Spirit was manifest. Many times it was impossible to close the meeting for the night. Souls were seeking and would not leave the altar until converted. At other times those under strong conviction and seeking the light would follow the pastor home and with him pray on into the night until light came. One instance is recalled of Mr. Hileman, who had thus spent hours in prayer with pastor and friends at the parsonage, when finally late at night he was urged to go home, though yet unsatisfied. On the way, in company with a brother, as they were about to cross a bridge over the Allegheny river his friend said: "Now, Brother Hileman, you can just as well be converted right here on this bridge." Immediately he grasped the promise and his ringing shout of "glory" rang out in the still night air. Brother Burton, who had followed to the gate and was anxiously listening to his cries of mercy, all at once caught the sounds of rejoicing. He went into the house and said to his wife: "Hileman is saved." "How do you know?" she replied. "Why," said he, "I heard his shout of victory." Thus the work went on until over two hundred souls were saved and added to the church.

Delanti, Middlesex, Emlenton.

On the first page of the record of Delanti Circuit we find the following record:

"The Delanti Society, or M. E. Church now (May 2, 1861,) existing, was organized the 13th day of December, 1857, by Rev. R. Roberts, junior preacher on Sin-

clairville Circuit, done by order of J. H. Whallon, presiding elder of Fredonia District, Erie Conference, Rev. E. M. Nowlen being preacher-in-charge on said circuit. The society remained in the above connection until the next session of the conference, when it was severed from Sinclairville and formed for two conference years a part of Ellery Circuit, at which time (July, 1860,) Delanti (now Stockton) and Chautauqua Hill Societies were made a separate charge called Delanti. Signed, Rufus Pratt, Pr. in Charge."

"The church at Stockton was built under the supervision of Ralph Roberts in the spring of 1858." The year previous there had been a great revival. "New Oregon, now Centralia, was taken on as an appointment in the sixties, and it now, with Stockton, forms the charge. Chautauqua Hill appointment was abandoned years ago. 'Blodgett's' in Pomfret was organized as an appointment in the eighties, but was discontinued during the pastorate of Williams. The charge has two churches in good repair and a parsonage on the lot adjoining the church at Stockton."

"Methodism is an element of strength in Middlesex. A few years ago it was despised and rejected of men, a byword, and a reproach among the people; and when a few noble-hearted brethren, that labored by faith and not by sight, made an effort to erect a house of worship a sober elder of a 'sister' denomination, when the frame of a building was up, offered to buy it for a blacksmith shop. Then it was one preaching place on a large circuit; now it is a station of over two hundred members, and supports all the institutions of the church with a liberality worthy of imitation. And in the place of the small house of worship erected in the infancy of Methodism in this community, by another autumn will be seen a fine brick building, the cost of which will be about five thousand dollars.

"I would speak in conclusion of a revival of religion that has been in progress in the bounds of the station since the first of September. There are a great many miners employed at the coal works in the neighborhood of our village, representing about as many different nations as were present on the day of Pentecost. Their prejudices and habits were such that we found it impos-

sible to reach them by the ordinary means of grace. They never attended our regular services on the Sabbath. It was finally resolved that we would pitch a tent convenient to their dwellings and endeavor to bring them in contact with the gospel. The effort was a glorious success, and though we were not within consecrated walls, yet while we worshiped in nature's grand and blue-arched temple, the power of the Holy Ghost fell upon his people as at the beginning, while the strong men bowed at Jesus' feet and cried aloud for mercy. Such displays of saving power it was never before our privilege to witness. The number converted through the instrumentality of the meeting we reckon at not much under a hundred."—*(J. M. Greene, in the Pittsburg Christian Advocate, December 11,1860.)*

The following preamble and resolutions were adopted by the quarterly conference of Clarion station:

"When in the course of human events great interests are at stake, and great questions are being discussed, it becomes those occupying influential positions to speak decidedly; therefore, be it

"Resolved, That, although our delegates to the General Conference have infirmities common to our humanity, yet we have sufficient confidence in them to prompt us to believe that they can transact business pertaining to the interest of the Church as well without our instructions as with them;

"Resolved, That, if after the General Conference shall have convened for the transaction of business, it should find itself particularly embarrassed on account of not having been instructed by us, and will suspend business until it can get word from us, we will give it such instructions as the emergencies of the case may require.

"Resolved, That if the General Conference acts without our instruction we will not secede.

"J. E. CHAPIN, *President.*

"E. ALBERSON, *Secretary.*"

—*(Pittsburg Christian Advocate, April 3, 1860.)*

The Methodist Episcopal Church in Emlenton was organized in 1860. The first class was composed of Mrs. James Bennett, Mrs. J. C. Boyce, William Hunter and wife, Mrs. John Hunter, Armstrong Hunter, Mrs. Peter King, Joseph G. Smith and wife, Joseph Sloan and wife,

and Mr. Donaldson. Another authority makes the following list: The wives of William Hunter and Joseph G. Smith, Joseph Sloan and wife, Armstrong Hunter, and Mr. Donaldson; but gives also the names of Peter King, Robert Teitsworth, John Hunter and Samuel Livingston, and adds that John Boney was the first class leader.

The first minister was Robert Beatty, and the first meeting was held in the "Town Hall" or school house, which had been built by subscription. Although it was understood that the school house was to be open to any denomination which desired it for religious purposes, Methodists met with much opposition before they were permitted peacefully to enjoy the privileges accorded without hesitancy to all others. The present church edifice, on the corner of Fourth and Hill streets, was erected in 1872. The trustees at the time of building were John Boney, Chauncey Hamilton, Joseph G. Smith, Peter King and W. R. Karnes. The parsonage occupies an adjoining lot.

At first this was a preaching point on Shippenville Circuit, and afterwards on Rockland Circuit. "The first resident pastor was Rev. Fry in 1872"—he must have been a local preacher employed as a supply.—*(History of Venango County, Brown, Runk & Co., 1890, p. 523.)*

Swedish Mission at Jamestown, N. Y.

R. A. Caruthers writes of an important church enterprise in Jamestown, N. Y., but he is deficient in dates. He says: "Some two years and a half ago the Swedes in and about Jamestown, Chautauqua county, N. Y.,—on whose behalf the Swedish Mission, under the care of the Erie Conference, was instituted—undertook the erection of a church enterprise. On account of the poverty of those interested, the work went on slowly; numerous discouragements almost crushed out all hopes of success. The building stood a mere shell till within the last three months, when, through the efficient labors of Brother Lytle, stationed at Jamestown, and Pastor Newman, resident missionary, who together became responsible for the expenses involved, the work has been completed, and the house dedicated to Almighty God on

the last Friday of the old year. Pastor Newman dedicated the church in the morning in the Swedish tongue, at which time the Swedes themselves pledged $140 to meet the claims against the property. In the evening our presiding elder, J. W. Lowe, preached an appropriate sermon in English, and some fifty dollars more were secured. These sums, together with $240 collected from abroad by Brother Newman, will meet the entire claim against the church.

"The edifice is a substantial frame, 35 by 45 feet, front gallery, also a prayer meeting room attached in the rear. Whole cost of building, exclusive of prayer room, $1,200. The audience room is plainly but neatly furnished with carpets, lamps, clock, blinds, etc., constituting an exceedingly comfortable place of worship."—*(Pittsburg Christian Advocate, January 31, 1860.)*

Reporting the Jamestown District Camp meeting, a worker says: "And the people prayed, waxed valiant in faith, they did not sponge over the blessed promises of God with a worldly, philosophic exegesis, to bring them down to a stunted, paralyzed faith; but pluming their spirits with confidence and hope, they grasped hold of these promises in their fulness and power, as though they expected by them to become 'partakers of the divine nature.' They performed knee-work as though they knew how it was done, and where their treasure was.

"The results, of course, cannot now be known, and will not be 'made manifest' until all things are revealed; but we have no doubt but that hundreds in the resurrection morning will arise, and pointing to their white robes and glittering crowns, and towering mansions, and thrones of life, to the deepening glory that spreads away to the Mount of God, ascribe their possession of all this priceless inheritance under God to the camp meeting that commenced at Blockville on the thirteenth of August and closed on the fifth of September, 1860. The number of conversions I have not yet ascertained. On the last evening of the meeting, as near as I could ascertain—for the throng was immense—about forty were in the altar seeking the pardon of their sins, with strong cries and tears. Several joined the church before retiring to their homes, and on some of the charges contiguous and remote from the place of meeting, the revival fire is burn-

ing briskly."—*(E. A. Anderson, in the Pittsburg Christian Advocate, October 16, 1860.)*

Session of 1862.

The Erie Conference met for its session of 1862 at Youngstown, O., on the sixteenth of July, Bishop Edward R. Ames presiding, and W. F. Day, Secretary. A. N. Coons and E. A. Ludwick were admitted on trial, and J. M. Greene and C. W. Reeves, located. During the year the conference had lost by death John Scott, Wareham French and W. R. Gehr. E. A. Anderson withdrew under charges.

Appointments for 1862: Cleveland District, William F. Wilson, presiding elder; Cleveland—St. Clair Street, W. P. Bignell; Erie Street, E. A. Johnson; Scoville Avenue, W. H. Wilson; City Mission, to be supplied; East Cleveland, Samuel Gregg; Willoughby, G. W. Chesbro; Mentor, A. M. Brown; Mayfield, B. J. Kennedy; Chagrin Falls, Thomas Stubbs; Bainbridge, H. D. Cole; Troy, Hiram Kellogg; Mantua, to be supplied; Montville, H. M. Chamberlain; Claridon, Albert Norton; Chardon, E. C. Latimer; Thompson, E. R. Knapp; Painesville, G. W. Maltby; Perry, Darius Smith; Geneva and Saybrook, John Graham; Grand River, S. L. Wilkinson; Agent, American Colonization Society, B. O. Plimpton; editor Western Christian Advocate, Calvin Kingsley. Ravenna District, Moses Hill, presiding elder; Ravenna, W. F. Day; Akron, John Peate; Tallmadge, Cyril Wilson; Cuyahoga Falls, E. S. Gillette; Franklin and Hudson, J. B. Hammond; Twinsburg, C. T. Kingsbury; Bedford, Michael Williams; Warrensville, to be supplied; Newburg, Dillon Prosser; Northampton, S. S. Nye; Charlestown, B. C. Warner; Windham, to be supplied; Rootstown, Major Colegrove; Braceville, H. P. Henderson; Edinburg and Atwater, J. F. Brown; Deerfield, Lewis Clark; Jackson, J. B. Grover; Ellsworth, A. R. Hammond; Chaplain in the Army, D. C. Wright. Warren District, Hiram Kinsley, presiding elder; Warren, Benjamin Excell; Vienna, John McLean; Niles, J. T. Boyle; Youngstown, R. H. Hurlburt; Hartford and Orangeville, T. P. Warner; Williamsfield, S. A. Milroy; Gustavus, W. M. Bear; Greene and Mecca, James Gilfillan; Windsor, G. H. Brown, Frederick Vernon; West Farmington, L. W. Ely; Southington and Nelson, Stephen Hubbard; Bloomfield and Bristol, C. R. Pattee; Jamestown, Isaac Scofield; Girard and Liberty, Ezra Wade; Morgan, Stephen Heard; Jefferson, Allen Fouts; Richmond, A. L. Miller; Western Reserve Seminary, W. D. Archbold, Principal; Chaplain in the Army, G. B. Hawkins. Erie District, J. H. Whallon, presiding elder; Erie, First Church, D. C. Osborne; Simpson Chapel, R. M. Warren; Wesleyville, T. B. Tait, L. E. Beardsley; North East, Joseph Leslie; Waterford, J. K. Hallock; McKean, S. S. Burton; Edinboro, J. W. Wilson; Fairview, J. H. Vance; Girard, John Robinson; Union, Washington Hollister, G. W. Staples; Wattsburg and Mina, John Crum, Alexander Barris; Kingsville, Alvin Burgess; Conneaut, J. H. Tagg; Springfield, Albina Hall, L. D. Prosser; Albion, E. M. Nowlen, Samuel Wilkinson; Ashtabula, Thomas Guy; Clymer, R. F. Keeler. Meadville District, Niram

Norton, presiding elder; Meadville, J. E. Chapin; Saegertown P. W. Sherwood; Steuben, Robert Gray; Cochranton, J. C. Sullivan, W. A. Clark; Sunville, G. M. Eberman; Franklin, Jonathan Whitely; Greenville, A. J. Merchant; Salem, J. W. Hill; Sheakleyville, S. S. Stuntz; Evansburg, Samuel Hollen; Conneautville, D. M. Rodgers; Harmonsburg, John Bain; Rockville, John Wrigglesworth; Espyville, Josiah Flower; Linesville, W. H. Mossman; New Lebanon, N. C. Brown; Delaware Grove A. H. Bowers; Chaplain in the Army, L. D. Williams. New Castle District, George W. Clarke, presiding elder; New Castle, J. D. Norton; Mt. Jackson, Thomas Radcliff; Greenwood, Benjamin Marsteller, Z. W. Shadduck; Wilmington, J. B. Orwig; Shenango, N. M. Shurick; Harrisville, J. G. Thompson; Mercer, James Greer; Hendersonville, Robert Beatty, S. K. Paden; Washington and Clintonville, R. B. Boyd, Ebenezer Bennett; Poland, John Tribby; Middlesex, E. B. Lane; Pine Grove, John Abbott; Hubbard, Willliam Hayes; Sharon and Brookfield, P. P. Pinney; Clarksville, T. G. McCreary; Canfield, Valorus Lake; Chaplain to U. S. Hospital at Pittsburg, R. M. Bear. Clarion District, Richard A. Caruthers, presiding elder; Clarion, J. J. Bentley; Brookville, A. N. Coons; Curllsville, J. F. Perry; Rimersburg, A. D. Davis; West Freedom, O. G. McEntire; Shippenville, Jared Howe; Rockland, C. W. Bear; Washington, James Shields; Tionesta, R. R. Roberts; Troy and Corsica, Gabriel Dunmire; Punxsutawney, C. M. Heard; Warsaw, Samuel Coon; Luthersburg, J. W. Weldon; Brockwayville, George Moore; New Bethlehem, Thomas Graham; President, John McComb; Perrysville, to be supplied; Ridgway, J. H. Starrett; Brady's Bend, to be supplied. Jamestown District, James W. Lowe, presiding elder; Jamestown, N. G. Luke; Ashville, Richard Pratt; Sugar Grove, Jephtha Marsh; Frewsburg, H. H. Moore; Pine Grove, Peter Burroughs; Kinzua, J. K. Mendenhall; Sheffield, Warner Bush; Panama, E. J. L. Baker; Columbus, G. F. Reeser; Youngsville, David Mizener; Warren, O. L. Mead; Pleasantville, J. F. Stocker, N. W. Jones; Riceville, Edwin Hull; Titusville, J. C. Scofield; Sherman, T. D. Blinn; Ellery, Joseph Allen; Pleasant Valley, to be supplied; Jamestown Swedish Mission, S. B. Newman; Chaplain in the Army, J. S. Lytle. Fredonia District, I. O. Fisher, presiding elder; Fredonia, R. W. Crane; Dunkirk, E. H. Yingling; Portland, A. C. Tibbetts; Mayville, D. M. Stever; Delanti, G. W. Gray; Sinclairville, C. R. Chapman; Ellington, L. W. Day; Leon, S. M. Warner; Perrysburg, W. W. Warner; Villenovia, J. R. Lyon; Forestville and Sheridan, E. A. Ludwick; Silver Creek, W N. Reno; Randolph, R. W. Scott; Little Valley, W. W. Case; Quincy, John Akers.

Ephraim A. Ludwick.

Ephraim A. Ludwick was born near Pittsburg, Pa., April 8, 1836. His father was of German extraction, his mother of Scotch. Both died before he had attained the age of fourteen. At the age of eighteen he engaged in teaching. He graduated from Allegheny College in 1862, and the same year was received on trial in Erie Conference, his first appointment being Forestville, N. Y. In August of the same year he raised a company of

volunteers and entered the army as captain. He served three years, and was promoted to the rank of colonel of his regiment. He lost his right arm in battle while in command of his regiment at New Market Heights, Va., September 29, 1864. After the war he entered again upon his chosen work, serving Dunkirk, N. Y., two years. He was two years colonel and aide-de-camp on the staff of Governor Reuben E. Fenton, and superintendent of the State Soldiers' Home, New York, during which time he graduated from the University of Albany. He was for a time deputy governor of the United States Soldiers' Home at Augusta, Me., and for three years chaplain of a similar home in Milwaukee, Wis. For two years he traveled extensively in Europe, Egypt, Morocco, Asia Minor, Palestine, India, China and Japan. He was transferred to the California Conference in 1875, and preached at intervals in San Rafael and San Francisco. For several years he was chaplain of the Sailors' Home in San Francisco. He died at the Soldiers' Home, San Francisco, Cal., September 27, 1887, and was buried in the National Cemetery at the Presidio.

"Rev. Ephraim A. Ludwick, of the Erie Conference, who has attended the conference, is just returning homeward from Europe and Asia, having been on a tour of travel for the past two years. Brother Ludwick was a young man who, when the war broke out, entered the service as a captain. For gallant services he was promoted, first to the rank of major and then to that of colonel. He fought bravely and left an arm on the field of conflict. When we had, with some difficulty, succeeded in 'interviewing' him, he said with emphasis, that the entire treasury of the nation could not have purchased his right arm, yet the life of the nation was so dear to him that he had no regrets for having gone into the service and braved its perils."—*(California Christian Advocate, 1875.)*

Brother Ludwick was compelled to retire from the pastoral charge at Dunkirk to obtain surgical treatment in New York City, for injuries received in battle. He was appointed by Governor R. E. Fenton an aide-de-camp and assigned a post in that city as assistant quartermaster general of the state.

"His gentlemanly courtesy, the breadth of his culture,

and the variety of his intellectual attainments were obvious even to slight acquaintance; but to those who knew him best there were revealed the virtues of a noble manhood. Quick and sensitive, and gentle as a woman, he possessed also the courage and determination of a hero. If he was quick as lightning, he was also true as steel. Loyalty seems to have been his pole-star in his voyage of life. He manifested his loyalty to his country by his devotion and bravery in the late Civil War, and his loyalty to God by the conscientious discharge of ministerial duties. The loss of a right arm in battle left him a nervous sufferer for life, and made a constant warfare necessary to a tolerable existence. Right bravely did he struggle, always with a pleasant smile and a word of good cheer to all he met. Although living on the verge of the grave, he had no gloomy apprehensions, but a cheerful faith in the mercy of the divine Savior."*—*(Dr. J. H. Wythe, San Francisco Christian Advocate, 1887.)*

Andrew Nelson Coons was born March 20, 1825, and died May 31, 1866. He was of Lutheran parentage, but upon being converted in early manhood united with the Methodist Episcopal Church. He did efficient work as a local preacher for several years and was received on trial in the Erie Conference in 1862. Failing health compelled him to take a supernumerary relation in 1865. Hoping that a residence in the west might be beneficial to his health he removed to Illinois and entered upon the work of an evangelist. He was soon obliged to desist and went to Oak Ridge, Mo., where he lingered a little longer and then passed to his reward.

Brother Coons was a man of more than ordinary ability and above all of deep piety. His memory is still cherished by many to whom he was greatly endeared.†

*E. A. Ludwick—Admitted on trial, 1862; full connection, 1866; deacon, 1866, Ames; elder, 1868, Kingsley; transferred to California Conference, 1875; located, 1876; deceased, Soldiers' Home San Francisco, Cal., September 27, 1887. Appointments—1862-'63, Forestville and Sheridan; 1864-'66, Dunkirk; 1867-'70, supernumerary; 1871-'74, Chaplain, Soldier's Home, Milwaukee, Wis.; 1875, San Rafael, Cal.

†A. N. Coons—Admitted on trial, 1862; full connection, 1864; deacon 1861, Morris; deceased, Oak Ridge, Mo., May 31, 1866. Appointments—1862, Brookville; 1863-'64, Luthersburg; 1865, supernumerary.

The Erie Conference Session in 1863.

The next session of the Erie Conference was held at Ashtabula, O., July 15, 1863, Bishop Matthew Simpson presiding; W. F. Day, Secretary.

George J. Bliss, Cornelius N. Grant, Charles W. Reeves, Milton Smith, Abraham H. Domer, Austin L. Kellogg, Benjamin F. Wade, Reuben K. Deem, Edgar A. Squier, Frank Brown, Anthony J. Lindsey, Edwin B. Cummings, John O'Neal, Francis H. Beck, Robert N. Stubbs, Abraham Bashline, Charles E. Woodworth, Reuben C. Smith, Benjamin F. Delo and James Marvin were admitted on trial, while John W. Stogdill and Joseph F. Hill were re-admitted.

D. C. Wright, located.

Announcement was made of the death during the year of Isaiah Lane, Potter Sullivan and G. B. Hawkins.

Appointments for 1863: Cleveland District, William F. Wilson presiding elder; Cleveland—St. Clair Street, Jonathan Whitely; Erie Street, J. S. Lytle; Scoville Avenue, to be supplied; City Mission, Dillon Prosser; East Cleveland, Samuel Gregg; Mayfield, B. J. Kennedy; Willoughby, E. C. Latimer; Mentor, A. M. Brown; Painesville, James Greer; Perry, Darius Smith; Geneva and Saybrook, John Graham; Chagrin Falls, Thomas Stubbs; Bainbridge, H D. Cole; Troy, Hiram Kellogg; Thompson, E. R. Knapp; Grand River, S. L. Wilkinson; Montville, H. M. Chamberlain; Claridon, J. H. Vance; Chardon, W. H. Wilson; Kirtland and Chester, to be supplied; Mantua, G. J. Bliss; editor Western Christian Advocate, Calvin Kingsley; Agent, American Colonization Society, B. O. Plimpton; Agent, American Bible Society, Albert Norton. Ravenna District, Moses Hill, presiding elder; Ravenna, E. S. Gillette; Akron, John Peate; Tallmadge, Cyril Wilson; Mogadore, C. W Reeves; Cuyahoga Falls, J. E. Chapin; Franklin, H. P. Henderson; Hudson C. N. Grant; Twinsburg, Michael Williams; Bedford, C. T. Kingsbury; Warrensville, J. K. Mendenhall; Solon, B. C. Warner; Newburg, R. M. Warren; Northampton, Ira Eddy; Charlestown, J. B. Hammond; Windham, J. F Brown; Rootstown and Randolph, John O'Neal; Braceville, J. B. Grover; Edinburg, D. M. Rodgers; Deerfield, J. W. Stogdill; Jackson, S. S. Nye; Ellsworth, A. R. Hammond. Warren District, Benjamin Excell, presiding elder; Warren, E. A. Johnson; Richmond, T. B. Tait; Williamsfield, Valorus Lake; Jamestown, Isaac Scofield; Jefferson, Allen Fouts; Morgan, Stephen Heard; Windsor, G H. Brown; Bloomfield and Bristol, John Wrigglesworth; West Farmington and Agent Western Reserve Seminary, C. R. Pattee; Southington and Nelson, Stephen Hubbard; Niles, J. T. Boyle; Girard and Liberty, Frederick Vernon; Green and Mecca, John McLean; Vienna, James Gilfillan; Youngstown, R. H. Hurlburt; Hartford and Orangeville T. P. Warner; Gustavus, L. W. Ely. Erie District, James H. Whallon, presiding elder; Erie, First Church, D. C. Osborne; Simpson Chapel, A. C. Tibbetts; Wesleyville, N. W. Jones, E A. Squier; North East, W. P. Bignell; Waterford, Alexander Barris; McKean, S. S. Burton; Edinboro,

J. W. Wilson; Wells Corners, G. W. Staples; Fairview, R. F. Keeler; Girard, John Robinson; Union, Washington Hollister; Wattsburg and Mina, L. E. Beardsley, A. L. Kellogg; Kingsville, Alvin Burgess; Conneaut, J. H. Tagg; Springfield, Albina Hall; Albion, Samuel Wilkinson, R. K. Deem; Ashtabula, Thomas Guy; Clymer, John Akers. Meadville District, James W. Lowe, presiding elder; Meadville, W. F. Day; Saegertown, Niram Norton, L. D. Williams; Townville, Robert Gray; Cochranton, J. W. Hill; Sunville, G. M. Eberman, one to be supplied; Franklin John Bain; Greenville, A. J. Merchant; Salem, W. H. Mossman; Sheakleyville, S. S. Stuntz; Evansburg, Samuel Hollen; Conneautville, J. C. Sullivan; Harmonsburg, N. C. Brown; Rockville, Ezra Wade; Espyville, Josiah Flower; Linesville, Hiram Kinsley; New Lebanon, P W. Sherwood, R. C. Smith; Delaware Grove, Frank Brown; Oil City, Milton Smith; Professor in Allegheny College, James Marvin. New Castle District, George W. Clarke, presiding elder; New Castle, J. D. Norton; Mt. Jackson, Thomas Radcliff; New Wilmington, J. B. Orwig; Shenango, N. M. Shurick; Harrisville, R. B. Boyd; Hendersonville, John Abbott, B. F. Wade; North Washington, W. A. Clark, Ebenezer Bennett; Poland, John Tribby; Middlesex, E. B. Lane; Pine Grove, Benjamin Marsteller; Sharon and Brookfield, P. P Pinney; Mercer, G. W. Chesbro; Hubbard, William Hayes; Clarksville, W. M. Bear; Canfield, T. G. McCreary; Greenwood, J. G. Thompson; Chaplain in the Army, R. M. Bear. Clarion District, Richard A. Caruthers, presiding elder; Clarion, Thomas Graham; Brookville, J. C. Scofield; Curllsville, J. F. Perry; Rimersburg, J. J. Bentley; Callensburg, O. G. McEntire; Shippenville, James Shields; Rockland, C. W. Bear, one to be supplied; Washington, Samuel Coon, Abraham Bashline; Tionesta, R. R Roberts; Troy, Gabriel Dunmire; Corsica, Jared Howe; Punxsutawney, A. D. Davis; Perrysville, J. F. Hill; Warsaw, J. H. Starrett; Luthersburg, A. N. Coons; Brockwayville, George Moore; Putneyville, J. W. Weldon; President, John McComb; Ridgway, F. H. Beck; Brady's Bend, C. M. Heard. Jamestown District, George W. Maltby, presiding elder; Jamestown, N. G Luke; Ashville, Jephtha Marsh; Sugar Grove, David Mizener; Frewsburg, A. J. Lindsey; Pine Grove, Peter Burroughs; Kinzua, B. F. Delo; Sheffield, G. F. Reeser; Panama, J. R. Lyon; Columbus, J. K. Hallock; Youngsville, A. H. Domer; Warren, O. L. Mead; Pleasantville, John Crum, Z. W. Shadduck; Riceville, A. L Miller; Titusville, D. M. Stever; Ellery, Joseph Allen; Pleasant Valley, Warner Bush; Petroleum Centre, Robert Beatty; Jamestown and Sugar Grove Swedish Mission, S. B. Newman; Chaplain in the Army, H. H. Moore. Fredonia District, Isaac O. Fisher, presiding elder; Fredonia, R. W. Crane; Dunkirk, E. H. Yingling; Mayville, A. D. Morton; Portland, Joseph Leslie; Delanti, G. W. Gray; Sinclairville, Rufus Pratt; Ellington, L. W. Day, R. N. Stubbs; Zion, S. N. Warner; Cattaraugus, E. B. Cummings;; Perrysburg, W. W. Warner; Villenovia, C. R. Chapman, C. W. Woodworth; Forestville and Sheridan, D. S. Steadman, E. A. Ludwick; Silver Creek, W. N. Reno; Randolph, R. W Scott; Little Valley, W. W. Case; Westfield, E. J. L. Baker; Quincy, T. D. Blinn; Sherman, J. F. Stocker.

Edwin B. Cummings, Charles E. Woodworth.

Edwin B. Cummings, son of Dr. Thomas and Mary Moore Cummings, was born in Leesburg, Carroll county,

O., July 9, 1840. He was converted in 1852, and immediately united with the Methodist Episcopal Church. He attended Poland Academy, Poland College and Ohio Wesleyan University, but graduated from Allegheny College in 1862. Mr. Cummings enlisted in the "College Company" in 1861, but was rejected because of physical disability; as was the case twice thereafter. During the fiercest of the excitement in "war times," Judge Chamberlain threatened to close the doors of the Methodist Episcopal Church at Little Valley against the preaching of Mr. Cummings on account of the politics in his sermons.

Mr. Cummings was licensed to preach and recommended to the Erie Conference for admission on trial in 1862. Twenty candidates were recommended that year, but all save two were "turned down by Bishop Ames on account of the war." Mr. Cummings served as a supply on the Villenovia Circuit until the year following, when he was duly received. He was a member of the first session of the Legislature of South Dakota in 1890, and the same year edited the "Dakota Revivalist." He edited the "Non-Conformist," Indianapolis, from 1891 to 1893.

He was twice married; in 1862 to Mies Thalia E. Logan, of Poland, O., who died in 1865; and in 1867 to Miss Carrie S. Titus, of Perrysburg, N. Y. He superannuated in 1889, and now in the ripeness of a happy Christian experience, awaits the glory and splendor of the sunset.*

Charles E. Woodworth had not completed the seventh year of his itinerant labors when he was called to his heavenly home. He was among the most promising young men of the conference. He was born in the town of Conewango in 1841, converted at a camp meeting held in Napoli in 1858, licensed to preach in 1860, and admitted on trial in the Erie Conference in 1862. He

*E. B. Cummings—Admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes; transferred to Wisconsin Conference, 1870. Appointments—1863, Cattaraugus; 1864-'65, Little Valley; 1866-'67, Cattaraugus; 1868-'69, Portland; 1870-'71, Clinton, Wis.; 1872-'73, Watertown, Wis.; 1874-'82, superannuated; 1883-'87 Missionary to Black Hills; 1883, Deadwood, Dak.; 1884, Minnesota, Dak.; 1885-'86, Minnesela, Dak.; 1887, Spearfish and Minnesela, Dak.; 1888, superannuated; 1889-1906, supernumerary; present residence, Indianapolis, Ind.

preached at Delanti, Sabbath morning, May 16, and proceeded to his appointment at Chautauqua Hill in the afternoon; he began the service, death struck him. He lingered until Saturday morning, May 22, when he fell asleep.*

Anthony J. Lindsey.

Anthony J. Lindsey was born in Warren county, Pa., in 1836. His parents, Joseph and Catherine Lindsey, were pioneer Methodists of that part of the country. Anthony was educated in the common schools of Warren county and taught several years. He attended academies at Randolph, Fredonia and Meadville, and gradu-

*C. E. Woodworth—Licensed to preach, 1860; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes; deceased Stockton, N. Y., May 16, 1869. Appointments—1863, Villenovia; 1864-'65, Leon; 1866-'68, Delanti.

A. L. Kellogg—Admitted on trial, 1863; full connection, 1865; deacon, 1863, Simpson; elder, 1867, Janes; located at his own request, 1880; has since resided at Santa Clara, Cal., where at present he fills and for considerable time has filled the office of school commissioner of the county in which he lives; postoffice address, Santa Clara, Cal. Appointments—1863-'64, Wattsburg and Mina; 1865-'67, Sinclairville; 1868-'70, Ashville; 1871-'73 East Randolph; 1874-'75, Petrolia; 1876, Brookville; 1877-'79, supernumerary.

E. A. Squier—Admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes; withdrew from ministry and membership of the Church, 1880, and united with the membership and ministry of the Congregational Church, serving pastorates in that denomination at Erie, Pa., Corry, Pa. Winooski, Vt., and Decatur, Ala.; received on his credentials into the South East Indiana Conference, 1888; transferred to Illinois Conference, 1888; transferred to St. Louis Conference, 1899. Appointments—1863, Wesleyville; 1864, Cattaraugus; 1865-'66, Petroleum Centre; 1867-'68, Pleasantville; 1869-'70, Tidioute; 1871-'73, Cuyahoga Falls; 1874, Dunkirk; 1875-'76, Edinboro; 1877, Erie Simpson Church; 1878, Karns City and Fairview; 1879, Ridgway; 1889, Atlanta, Ill.; 1890-'91, Taylorville, Ill.; 1892-'93, Havana, Ill.; 1894-'95, Sullivan, Ill.; 1896, Dawson, Ill.; 1897, Athens, Ill.; 1898, Raymond, Ill.; 1899-1900, West Plain, Mo.; 1901, supernumerary.

R. K. Deem—Admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; transferred to Cincinnati Conference, 1865; elder, 1867, Ames. Appointments—1863, Albion; 1864, Ridgway; 1865, Raysville; 1866, Old Town; 1867, Williamsburg; 1868-'69, Batavia; 1870-'71, Loveland and Mainville; 1872, Harrison; 1873-'74, Winton Place; 1875-'76, Bethany; 1877 Milford; 1878-'80, Seven Mile; 1881-'83, Centerville; 1884-'86, Port Union; 1887-'89, Waynesville; 1890-'92, Vienna and New Lexington; 1893-'94, Tremont City; 1895-'97, Yellow Springs; 1898-1900, New Burlington; 1901, Sabina.

ated from Allegheny College in 1863. The same year he was admitted on trial in the Erie Conference.

Anthony was converted in early life, but without joining the church, drifted for some years until, under the pastorate of E. A. Anderson, on the Pine Grove charge, he was led to a more complete consecration to the service of his Master. He always felt that it was his duty to preach the gospel. He was licensed to preach by J. W. Lowe, presiding elder, in 1860. His choice of a life profession was justified by its fruits. On his second charge at Busti, there was a notable revival and a large number were received into the Church. After forty years many still remained steadfast in the faith of the gospel.

Mr. Lindsey relates a bit of experience which is so similar to that of many other ministers, that it may be taken as a sample. He says: "Soon after we moved into the parsonage at Busti, one evening there came a rap at the door. Upon opening the door a man stood there, who asked: 'Can you do a little job for me?' I replied, 'That depends upon the nature of the job.' He said, 'There is a woman out here and we want to be married.' I bade them come in. I recognized the young lady. Her parents lived seven or eight miles from the parsonage. She said they had just come from home and would return presently. He represented himself as a wealthy gentleman from California, who had come east to buy cattle and thought he would take a wife back with him. He was a deacon in the Baptist Church, and when the pastor was absent, sometimes officiated in the pulpit. In a few weeks they started for their western home, and when they reached Cincinnati the gentleman was taken sick with a mysterious disease which, he told his wife, might be contagious, and in this case they would both be left sick among strangers. He advised her to return home and as soon as he recovered he would come for her. She never heard from him again. I learned afterwards that he had become acquainted with a man somewhere near Youngsville, professed to be a relative, induced him to sell his farm and go with him to California. He kindly offered to take the money received for the farm and exchange it for currency. He

never saw his money again, and I probably received some of it for the marriage fee."

"I never accounted myself to be much of a revivalist and was always sorry I could not do more; yet I have had some pretty good revivals for which I ought to be thankful. For instance, at Perry, O., I had in some respects, a very remarkable work. The physician of the place was converted and became a very influential church member. A very brilliant young man, a leader of the young people, was converted and stirred the meetings by his wonderful appeals. The hotelkeeper was soundly converted, gave up his liquor business and sold groceries instead.

"The largest revival I experienced was at Cambridge, Pa.,—now Cambridge Springs. I was engaged in revival work from the middle of December until late in April. Two hundred or more professed conversion on the charge, which, besides Cambridge, included Venango and Miller's Station. A large number were gathered into the church and the new converts took a prominent part in church work. One little incident, I think, may be worth recording. I called at a home one afternoon where the father and daughter had already professed conversion, but the mother was still unyielding. After some conversation I proposed a season of prayer and as we knelt, the mother shot out of the room like a flash. After the prayer she returned and addressing me in great anger said: 'You needn't come around here with your prayers. We want none of them.' She then gave me a regular tirade, as well as she knew how, and she seemed to understand the business thoroughly. I said but little, but suggested to her that if she did not want my prayers she would better commence praying for herself. A few days later, at the conclusion of the evening's service, she came forward, apologized, and requested the privilege of joining the church with her husband and daughter.

"During my ministry I have received into the church about one thousand persons.

"I wish to record that if I had my life to live over I would be a Methodist preacher. I have never regretted for a moment my choice of a lifework. When I reach the end of my earthy pilgrimage I would rather

know that I had done some good, that I had helped some one amid life's struggles, than to have the praises of men or the enconiums of the world."*

Joseph F. Hill.

Joseph F. Hill was born in Maryland, November 15, 1826. His parents were of Puritan lineage, and natives of Connecticut. His father and mother were both converted at the early age of seven or eight years, and the former served as class leader for forty years. Joseph was converted at the age of twelve, and the other children—there were six in all—at a still earlier age. He had a fair common school education. His call to the ministry was clear, and dated from the time of his conversion. He was licensed to preach by the Elderton Circuit Quarterly Conference of the Pittsburg Conference in 1853, the license bearing the signature of G. D. Kinnear, presiding elder. He was employed by the elder to travel Cambria Mission in 1854, R. Jorden being in charge, and was received on trial in the Pittsburg Conference in 1855. In 1862 he was superannuated, and in 1863 located and received into the Erie Conference on certificate of location. Brother Hill was effective twenty-five years, and superanmuated in 1881. In a letter to the author he says: "Up to the time I came away from dear old Erie Conference I received into the church four thousand members, lacking thirty-nine." He had moved to Kansas, where he continued to labor as he was able. More than seven hundred souls were converted through his instrumentality in evangelistic meetings which he held in different parts of the state.

Rev. R. S. Borland says: "He was one of those men who in that earlier day entered the ministry with but little in the way of scholastic attainments, and yet who by thorough consecration and great industry accomp-

*A. J. Lindsey—Licensed to preach, 1860; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867 Janes. Appointments—1863-'64, Frewsburg; 1865-'67, Ashville; 1868-'69, Sinclairville; 1870, Cattaraugus; 1871, Perry; 1872-'73, Pleasantville; 1874-'75, Ripley; 1876, Frewsburg; 1877-'78, Rouseville; 1879, Sheakleyville; 1880, Meadville, State Street; 1881, Linesville; 1882-'83, Evansburg; 1884, New Wilmington; 1885, supernumerary; 1886, Sugar Grove; 1887-'88, Sherman; 1889-'91, Cambridge; 1892-'93, Springboro; 1894-'96, East Randolph; 1897-'99, Spartansburg; 1900-'07, superannuated.

lished much in the Master's Kingdom. One of the marvels of the nineteenth century was the work which God wrought in raising up a great church, destined to be second to none in influence, and to stand among the best in culture, yet using therefor a vast multitude of men, the majority of whom would have been pronounced incompetent from a scholastic standpoint.

"Joseph F. Hill was of a genial and social disposition, an agreeable companion and a true and constant friend. Though he had been gone so many years from us, the testimony of his son is that he greatly appreciated and loved his brethren of the Erie Conference. He took pleasure and even pride in speaking of his connection with the conference, and kept the letters received from the secretaries and other brethren among his treasures."

His release from labor and suffering came Sunday morning, July 3, 1904, and it was "a moment of holy triumph."*

James Marvin.

James Marvin was born in Clinton county, N. Y., in 1820, and inherited the best traits of his sturdy, intelligent, God-fearing ancestors. In the intervals of rugged farm work he attended Keysville Academy, near his home, read books, talked with the wisest men he could find, and at twenty-two went to western New York and opened a new farm in the thick woods. Here he studied and taught school in winter time until thirst for learning led him to sell the farm and enter Alfred Academy, from whence he went to Allegheny College, from which he graduated in 1850.

He then became a teacher in Alfred Academy (now Alfred University), where he served five

*Joseph F. Hill—Licensed to preach, 1853; admitted on trial, Pittsburg Conference, 1855; full connection, 1857; deacon, 1857, Simpson; elder, 1859, Morris; located and received into the Erie Conference on certificate of location, 1863; deceased, July 3, 1904. Appointments—1854, Cambria Mission (supply); 1855, Georgeville; 1856-'57, Mt. Morris; 1858-'59, Youghiogheny; 1860, Chess Springs; 1861, Elderton; 1862, superannuated; 1863, Perrysville; 1864-'65, Curllsville; 1866-'67, Mt. Jackson; 1868, Greensburg; 1869, Gustavus and Johnson; 1870, Portland; 1871, Pine Grove and Farmington; 1872-'73, Youngsville; 1874, Clymer; 1875, Wheatland and New Virginia; 1876, Lockport; 1877-'78, Hydetown; 1879, Enterprise; 1880, Tionesta; 1881-1904, superannuated.

years; then city superintendent of schools in Warren, O., where he remained eight years, and then professor of mathematics in Allegheny College for eleven years. In each of these positions his period of service marked an epoch of great advancement for the institution concerned, and he gave himself personally in life and heart to the multitudes who came under the influence of his example and fellowship. This was notably so in Allegheny College, a host of whose earlier students gratefully confess the personal debt they owe to Professor Marvin.

But the greatest work of his life was the habilitation of Kansas University, and its entrenchment in the confidence and affection of the State. To do this was a problem of great and peculiar difficulties. The institution had but local prestige, was scarcely more than an academy, was oppressed with debt, had no adequate equipment or resources, or effective sympathy in any quarter. The State was new and poor, the legislatures composed of men elected upon purely political grounds, and having far other objects in view than the advancement of learning.

Dr. Marvin met all these and many other difficulties with consummate success. By masterful planning, tactful effort, perennial enthusiasm, great and ever growing personal influence among all classes of men and, we may well believe, by prevailing prayer, he made the university an object of affectionate pride to the entire State, and of real interest and appreciation to the whole country. The lines of policy he marked out are still followed in the administration of the university, and his influence, like a pervasive spirit, abides in the atmosphere of the institution. He did this work in the nine years from 1874 to 1883.

His remarkable versatility as an educator was further illustrated when he was chosen to organize Haskell Indian Institute under the patronage of the Federal Government. The problem of Indian education was wholly new to Dr. Marvin, but his acute and disciplined judgment and his instinctive sense of what was fitting in the case led him to methods of procedure and measures of policy which are being vindicated to this day by the conclusive test of continued use.

In 1885 he became pastor of First Church, Lawrence, and left an imperishable record there of his devotion and power. Besides faithful attention to every duty of his office, he led his people in the erection of one of the most commodious houses of worship in the west. The success of this great enterprise must be attributed, under God, to the devotion, the business sagacity and personal influence of Dr. Marvin. But better than all else he built himself into the veneration and love of all the people who came into contact with him.

With the opening of the new church he retired to private life, and for five years lived among the people he had known so long, in the sweet serenity of an evening whose sun sinks slowly westward in a cloudless sky. Then came two years of physical helplessness in which he lay like a little child dozing in its nurse's arms, and then the end. On the 11th of July he was carried to his grave "like a shock of ripe corn coming in his season."

Dr. Marvin was converted in his boyhood and lived a saintly life all his days. He was admitted to Pittsburg Conference during his professorship at Allegheny College, was transferred to Kansas Conference in 1875, received his doctorate in divinity from Alfred University, and served in the General Conference.

He was married in 1850 to Miss Armina LeSeuer, whose piety, intelligence and wifely fidelity made his domestic life one long delight. Their only son is a professor in Kansas University, and their only daughter is the wife of Professor Wilcox, of the same institution. All that is mortal of James Marvin sleeps in Oak Hill cemetery, Lawrence, Kas. His record is in heaven.*

FRANK BROWN, JOHN W. STOGDILL, GEORGE J. BLISS.

Frank Brown was born in Warren county, Pa., Jan. 30, 1838. He was converted at the age of fifteen. He taught in the university at Athens, O., four years; was

*James Marvin, D.D.—Admitted on trial, 1863; full connection, 1865; deacon, 1855, Morris; elder, 1863, Simpson; transferred to Kansas Conference, 1875; deceased, Lawrence, Kas., July 11, 1904. Appointments—1863-'75, Professor of Mathematics, Allegheny College; 1875-'83, Chancellor, University of Kansas, Lawrence, Kas.; 1884-'85, Superintendent, Haskell Indian Institute, Lawrence, Kas.; 1886-'89, Lawrence, Kas.; 1890-'94, supernumerary; 1895-1901, superannuated.

superintendent of schools in Allegheny City two years, and tutor in Allegheny College one year. He was united in marriage with Miss Delia A. Carley, of Athens, O., in 1861. He entered the Erie Conference as a probationer in 1863, and when the conference was divided he fell into the East Ohio. His last appointment was New Philadelphia. After serving this charge one year he was made supernumerary, which relation he maintained until his death, which took place at Chautauqua, N. Y., August 3, 1881. "Brother Brown was a good man. He lived a pure and blameless life. He was a noble specimen of Christian manhood. He approached the ideal as a minister of the gospel."*—*(Minutes of Conferences, Vol. XVIII., 1881, p. 319.)*

John W. Stogdill was born in Milford, Pa., in 1824, and died in Wichita, Kas., in 1873. He was converted in 1843, and received by the Rock River Conference on trial in 1850. He was transferred to the Minnesota Conference in 1856; located in 1861, and re-admitted to the Erie Conference in 1863. He was transferred to the Kansas Conference in 1870. He did a most noble work for the church, if the account we have of his last labors is an index to this work: "The wickedness of Wichita when Brother Stogdill was appointed there was without parallel between the Mississippi and the Rocky Mountains. There was a little band of the faithful there and God sent them the great-souled Stogdill to be their leader. When the story of the battle which followed shall be written the Christian heroism of this gifted man will stand out conspicuously in the history of moral struggles. By his great heart and his marvelous moral nerve, the Christians of the place were led steadily and unflinchingly forward. But when the inevitable reaction took place in his overtaxed physical being, he gathered the shafts of death into his own bosom and fell, like Winkelried, upon the

*Frank Brown—Admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes; became a member of the East Ohio Conference at its organization, 1876; deceased, Chautauqua, N. Y., August 3, 1881. Appointments—1863, Delaware Grove; 1864-'65, Sheakleyville; 1866-'67, Conneautville; 1868, Girard, Pa.; 1869-'70, Bloomfield and Bristol; 1871, supernumerary; 1872, Jefferson; 1873-'74, Tidioute; 1875-'76, Cleveland, Scoville Avenue; 1877, New Philadelphia; 1878-'80, supernumerary.

field of victory, a martyr, yet a conqueror."*—*(Central Christian Advocate, February 2, 1874.)*

George J. Bliss, who was admitted into the Erie Conference on trial in 1863, and became a member of the East Ohio Conference at its organization, performed twenty-seven years' effective work, meantime being five years supernumerary. Asbury was his last charge, and here he died. While walking along the street, December 15, 1892, he fell without a moment's warning. He was born in Springfield, Mass., in 1838. Mr. Bliss was of a genial and lovable disposition. "His everyday Christian life was an onflowing stream of gladness. He achieved the most lasting success—the conversion of souls. It is doubtful if he ever served a charge where he did not see many sinners converted, his last charge being in a continuous revival. Whatever the range of subjects discussed by him, his central theme was salvation through Jesus Christ."†—*(Minutes of Conferences, Vol. XXIV, 1893, pp. 415-416.)*

Francis H. Beck.

Francis H. Beck, son of William and Harriet Beck, was born in Gibbstown, N. J., August 2, 1840. He was educated in the public schools of Philadelphia, graduating from the High school in 1857. He was employed

*J. W. Stogdill—Admitted on trial, Rock River Conference, 1850; full connection, 1853; deacon, 1853, Scott; elder, 1855, Janes; transferred to the Minnesota Conference, 1856; located, 1861; re-admitted, Erie Conference, 1863; transferred to Kansas Conference, 1870; deceased, Wichita, Kas., 1873. Appointments—1850, Hennepin; 1851, La Salle Mission; 1852, Lockport; 1853, Rock Island; 1854-'55, Princeton; 1856-'57, Winona, Minn.; 1858, Red Wing, Minn.; 1859, Northfield, Minn.; 1860, Shakopee, Minn; 1863-'64, Deerfield; 1865, Middlesex; 1866-'67, Poland; 1868-'69, West Farmington; 1870, Wathena, Kas.; 1871-'72, Burlingame, Kas.; 1873, Wichita, Kas.

†G. J. Bliss—Licensed to preach, 1861; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes; became a member of East Ohio Conference at its organization, 1876; deceased, Cleveland, O., December 15, 1892. Appointments—1863, Mantua; 1864, Claridon; 1865, Twinsburg; 1866, Twinsburg and Aurora; 1867, Mayfield; 1868, Chagrin Falls; 1869-'70, Cleveland, Waring Street; 1871-'73, supernumerary; 1874, Asbury; 1875-'76, supernumerary; 1877, Lowell and Coitsville; 1878, Conneaut; 1879, Saybrook; 1880, Saybrook and North Geneva; 1881, Nottingham; 1882, Madison and North Madison; 1883-'84, Madison; 1885-'86, Gustavus; 1887, Orwell; 1888, Youngstown, Wesley Chapel and Hazelton; 1889, Youngstown, Wesley Chapel and Hazelton; 1890, Nelson; 1891-'92, Cleveland, Asbury.

two years in the Farmers and Mechanics Bank, and taught four years in the schools of the city. He was licensed to preach in 1860, and admitted to the traveling connection in Erie Conference in 1863. In 1864 he married Miss Elizabeth Meeks, of Philadephia. After a continuous service of thirty-six years he fell asleep at DuBois, Pa., November 9, 1899. The remains were conveyed to Conneautville for interment.

Brother Beck was a ripe scholar. He had a large library of the best works on theology and general literature, and knew how to use it so as to become familiar with its contents. His sermons showed great thought, and were well constructed. He was unassuming, modest and retiring. He was a member of the General Conference of 1892, and one of the assistant secretaries. He was secretary of the Erie Conference seven years, and his work was of such accuracy that no correction was needed during the whole period of his service. He was presiding elder ten years on the Meadville and Clarion Districts.

Rev. W. P. Bignell says of him: "Nature endowed him with a keen logical intellect, and by constant study he became a ripe scholar and a good linguist. Books were his delight and everyday companions. He received the degrees of Master of Arts and Doctor of Divinity, and worthily earned and wore them. His sermons were well constructed and carefully written before delivery. He brought beaten oil into the sanctuary; there was no uncertain sound in the message. The doctrines he preached were sound and scriptural. Modest, retiring, unassuming in manner, yet valiant for truth, uncompromising when principle was involved, careless of popular favor, he was a giant for righteousness, attacking fearlessly all forms of social and political error so prevalent to-day."*

*F. H. Beck—Licensed to preach, 1860; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes; deceased, DuBois, Pa., November 9, 1899. Appointments—1863, Ridgway; 1864, Albion; 1865-'66, Waterford; 1867, Edinboro; 1868, Erie, Simpson Chapel; 1869, Cleveland, Scoville Avenue; 1870-'72, Geneva, O.; 1873-'75, Mercer; 1876-'77, Union City; 1878, Greenville; 1879-'82, Meadville District; 1883-'84, Conneautville; 1885-'87, DuBois; 1888-'89, East Brady; 1890-'95, Clarion District; 1896, Brookville; 1897, Mayville; 1898, Randolph; 1899, superannuated.

Cornelius N. Grant, Benjamin F. Wade.

Cornelius N. Grant was born in Hartsgrove, Ashtabula county, O., in 1837, and died in Cleveland, July 29, 1876. His parents were members of the Methodist Episcopal Church, and Cornelius was early converted. He soon felt himself called to the office and work of the ministry, and, after a great struggle of heart, yielded to the divine call. In 1862 he was employed by the presiding elder, and appointed to Windham, where he at once gave evidence of great pulpit power. In 1863 he was received into the Erie Conference. He was two years a member of the North Ohio Conference, and a member of the East Ohio Conference from the time of the division of the Erie Conference. After preaching at Hudson, Tallmadge and Chardon, he was brought to Cleveland and did most excellent work at Scoville Avenue, First Church, Broadway, and Franklin Street. He was made supernumerary in 1875. "His ministry was comparatively short but successful. He was a bright and shining light. He was a man of sweet and gentle spirit, and deeply devoted to God and his work. He was modest and retiring in his disposition, and eminently agreeable and winning in his manners, a man greatly beloved by the people; but his great strength as a minister was in the pulpit. Though naturally timid, in the pulpit he seemed bold as a lion; everything about him united to adapt him to this work. His figure and style of dress were faultless; his gestures easy, natural and perfect. He had a voice of great compass, clear and distinct, and under complete control. In language he was master, never repeating, never at a loss for a word, but with almost unparalleled skill selecting the right word for the right place. He was thoroughly evangelical and mighty in the scriptures. From the Bible he proved his position and brought his illustrations. A divine unction attended his preaching, and all who heard him once desired to hear him again. He suffered severely from poor health, perhaps never seeing a well day during his ministry. His end was peaceful, even triumphant, and he passed away, greatly beloved and deeply mourned."*—*(Minutes of Conferences, Vol. XVI., 1876, p. 124.)*

*C. N. Grant—Admitted on trial, 1863; full connection, 1865;

Benjamin F. Wade was born in the town of Bristol, Trumbull county, O., June 28, 1835. His father was a native of New York, and his mother of Virginia. His early life was spent on a farm, and he was educated in the public schools and higher seminaries of learning in his native county. He spent some time teaching, commenced the study of law, tried merchandizing, but found no rest until, at the age of twenty-six he entered the gospel ministry. He was converted at the age of fifteen at a meeting held in a log school house by J. W. Clock and J. D. Norton. He was united in marriage with Miss Harriet A. Clark in 1857. He was licensed to preach in 1861, and the same year employed by Hiram Kinsley to travel the Windsor Circuit, and in 1862, under W. F. Wilson, presiding elder, he traveled the Claridon Circuit. He was admitted on trial in the Erie Conference in 1863, and did effective service for thirty-six years.*

R. N. Stubbs, Milton Smith, John O'Neal.

Robert N. Stubbs is another graduate from a Methodist parsonage. He is the son of Rev. Thomas and Mary Stubbs, and was born in Poland, O., January 19, 1840. He had good school advantages, and, he says, "occasionally improved them by running away." He attended the grammar and high schools of Cleveland, O., and graduated from Allegheny College in 1863, "when Lee's invasion scattered the students before commencement." The substance of his religious training was, "Leal homage

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deacon, 1865, Baker; elder, 1867, Janes; transferred to North Ohio Conference, 1873; transferred to Erie Conference, 1875; became a member of the East Ohio Conference in 1876, but died prior to its organization; deceased, Glenville, Ohio, July 29, 1876. Appointments—1863, Hudson; 1864, Tallmadge; 1865, Tallmadge and Middlebury; 1866, Chardon; 1867-'68, Cleveland, Scoville Avenue; 1869-71, Cleveland, First Church; 1872, Cleveland, Broadway; 1873-'74, Cleveland, Franklin Street; 1875, supernumerary

*B. F. Wade—Licensed to preach, 1861; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes. Appointments—1863, Hendersonville; 1864, Hudson; 1865-'66, Charlestown; 1867-'68, Tallmadge; 1869, Edinburg; 1870-'72, Bedford and Northfield; 1873-'74, Edinboro; 1875-'76, Waterford; 1877-'79, Randolph; 1880-'82, Little Valley; 1883, Mayville; 1884-'86, Portland; 1887, Millerstown; 1888-'90, Evansburg; 1891-'93, Mill Village; 1894-'95, Girard; 1896-'98, Portland; 1899-1907, superannuated.

to Christ." He was converted at the age of sixteen, since which time he has known nothing but work in the church. He was licensed to preach in 1862, and at the time of his reception into the Erie Conference, in 1863, he was a member of the Pennsylvania State militia, which delayed his entering upon his work. He was presiding elder on the New Castle and Erie Districts seven years. His life motto has always been: "Love for Christ, thought for Christ, action for Christ."*

Milton Smith was born near Greenville, Pa., December 31, 1838. His Methodist ancestry extended back to the days of Asbury and Whatcoat. His early life was spent in study, teaching and farming. In October, 1853, in a revival meeting held by H. M. Chamberlain, he was awakened and after three years of earnest pleading with God for pardon, while listening to a sermon, a great calm suddenly rested upon his spirit, and he felt like one who had emerged into a new world, and from that moment every word of the sermon seemed worthy to be written in letters of gold. He united with the Methodist Episcopal Church, and immediately entered upon active Christian duties. In 1861 he was licensed to preach, his license bearing the signature of Niram Norton. The following year he was employed as a supply on the New Lebanon charge, N. C. Brown being preacher in charge. He was received on trial by the Erie Conference in 1863, and appointed to Oil City. During the year the first churches were built in Oil City and Rouseville, and the societies were strengthened by an increase of about seventy-five members. Upon entering the ministry he began the study of the Greek and Hebrew languages, and was able to read the sacred scriptures in their original tongues. He was six years presiding elder of the Franklin District.*

*R. N. Stubbs—Licensed to preach, 1862; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes. Appointments—1863, Ellington; 1864, Villenovia; 1865-'66, Clymer; 1867-'68, Randolph; 1869-'70, Pleasantville; 1871-'72, Erie, Simpson Church; 1873-'75, Parker City; 1876-'77, Petrolia; 1878-'80, Dunkirk; 1881-'83, Forestville; 1884-'86, Corry; 1887, Union City; 1888-'91, Silver Creek; 1892, Portland and Brocton; 1893, New Castle District; 1894-'99, Erie District; 1900-'02, Greenville; 1903-'05, Cambridge Springs; 1906-'07, Warren, Grace Church.

*Milton Smith—Licensed to preach, 1861; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867,

During the pastorate of Rev. Milton Smith in Oil City F. B. Jacobs and Daniel McLane formed a partnership under the firm name of "McLane & Jacobs," and opened a hardware store. Mr. Jacobs was a devout Christian, but Mr. McLane was a "free thinker." One day early in the week Mr. McLane said to his partner: "Our men will want their pay on Saturday, and I do not know how we are to get the money." Mr. Jacobs replied: "Trust Providence," and passed on to his work. Before pay day came an oil speculator who had dealings with the firm came down the creek, entered the store, and called for his bill, which was a large one. He paid the bill, took a receipt, and started up the street. Mr. McLane ran to the door and out upon the sidewalk and watched the vanishing form of his patron. Mr. Jacobs, supposing that something must be wrong, inquired in surprise: "What is the matter?" "Nothing," answered Mr. McLane, "only I wanted to get another square look at 'Providence.' "

John O'Neal was one of the most deeply pious ministers of our Methodism. His spirit was always serene, and his words full of trust and good cheer. He had an inappeasable longing for souls, and was most successful in winning them for Christ. He had experience in the deep things of God, and made this blessed life attractive to others. Mr. O'Neal was born in Frankport, Ross county, O., July 14, 1828, and died in Fredonia, N. Y., September 5, 1881. He was converted when quite young, and became a member of the Methodist Episcopal Church. He received license to exhort in 1846 or 1847, and about the same time united with the American Wesleyan Church, by which he was licensed to preach. In 1848 he enlisted in the itinerant ranks, and labored fifteen years, rising to a position of commanding influence among them. In the spring of 1863 he withdrew, and after serving as a supply on the Rootstown charge for a few months, was received in the Erie Conference and re-

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Janes. Appointments—1863, Oil City; 1864-'65, Townville; 1866-'67, Sheakleyville; 1868-'69, Fairview; 1870-'71, Sherman; 1872-'74, Delanti; 1875-'76, Silver Creek; 1877-'79, Ellington; 1880-'82, Mayville; 1883-'85, Erie, Simpson Church; 1886, North East; 1887-'92, Franklin District; 1893, Portland and Brocton; 1894-'95, Portland; 1896-'97, Conneautville; 1898-1902, Saegertown; 1903-'06, Springboro.

mained effective fifteen years, meantime holding a supernumerary relation three years to recruit his failing health. In 1850 he married Miss Maria Saint, who became a saint indeed to all who knew her. Mr. O'Neal possessed a naturally vigorous intellect which he disciplined by close study, and furnished by judicious reading. Among his last words were: "I know that I have built on a sure foundation."*

Dr. W. P. Bignell, writing of the revival at Greenville under the pastorate of Brother O'Neal, says: "Taken all in all, the greatest revival of which I have any knowledge within the bounds of the Erie Conference was that under Brother John O'Neal at Greenville. I spent some time there in assisting by preaching, etc., and still have no reason to change my mind. In far-reaching extent, character of the converts, influence in the town and adjacent communities, I doubt if it has been equalled. So great was its power that all kinds of amusements were suspended, and the theatrical, minstrel and other worldly entertainments gave the town the go by, saying, 'No use to stop there; the whole town is getting religion.' Many of the staunchest members of the Methodist Episcopal Church to-day, besides many who have gone over, and others who have moved to other places, were converted in this meeting. It would seem on the point of stopping when it would break out among persons in a new neighborhood who had come to see, and so continued for a long time."—*(Letter to the Author.)*

Abram Bashline, Benjamin F. Delo.

Abram Bashline was born in Clarion county, Pa., April 27, 1832. He was converted at a meeting held at

*John O'Neal—Licensed to preach, 1846; admitted on trial, Miami Conference, Wesleyan Methodist Church, 1848. In due time, in this Church, graduated into full connection and received orders as deacon and elder; eventually withdrew and was admitted on trial into the Erie Conference, 1863, his orders being recognized; full connection, 1865; deceased, Fredonia, N. Y., September 5, 1881. Appointments—1848, Lafayette, Ind.; 1849-50, Greensboro, Ind.; 1851-'52, Troy, O.; 1853-'56, Felicity, O.; 1857, Carthage, Ind; 1858, Chagrin Falls, O.; 1859, Milton, Ind.; 1860, Felicity, O.; 1861-'62, Chagrin Falls, O.; 1863-'64, Rootstown and Randolph; 1865-'66, Sharon; 1867, Chagrin Falls; 1868-'70, Greenville; 1871-'72, Oil City; 1873, Rootstown and Randolph; 1874-'76, supernumerary; 1877-'79, Brookville; 1880, Fredonia, N. Y.

Polk Furnace by John Whippo, February 5, 1852. He felt a call to the ministry when but a child, and his early impressions never left him. He was licensed to preach by a quarterly conference held on the camp ground near Matildaville, Clarion county, September 16, 1861, R. A. Caruthers, presiding elder, signing his license. In 1862 he labored as a supply on Washington Circuit. The next year he was admitted to the Erie Conference on trial, and appointed to the same work. After laboring faithfully for thirty-eight years he was promoted to the superannuate relation in 1901, and moved to Knoxdale, Pa., from which he writes, November 22, 1905: "I am now a confirmed invalid, confined to my room and bed, waiting to be transferred. It will not be long. Pray that I may have patience. The Master does all things well. I do not complain."*

Mr. Delo writes: "In the fall of 1856 I entered on my first experience of an itinerant preacher on the Pleasantville Circuit. The several appointments for preaching were Pleasantville, Pithole, Holman's, Tionesta, Hickory, Fleming Hill, Scott's school house, Funk's Mill, Pleasant Valley, Gregory's school house on the Spring creek road —a circuit of one hundred and twenty-five miles round. Besides we had several week-day and evening appointments. The Rev. James Gilfillan was my senior. In 1860 I undertook the organization of a circuit on Oil creek, between Titusville and the mouth of Oil creek—no city then, and without a church building. I established preaching places under appointment of the Rev. J. W. Lowe, presiding elder, of Jamestown District; organized societies at Watson's Flats, Poor's school house (Shamburg), Funk Flat (McElhany farm), Plumer, Buchanan farm (Rouseville), Shaw farm and Henry's Bend. For the first year the preachers on Sunville Circuit having claimed Buchanan farm, I preached alternate Sundays only at that place." In 1873 he was

*Abram Bashline—Licensed to preach, 1862; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1868, Kingsley. Appointments—1863, Washington; 1864, Paradise; 1865-'66, Warsaw; 1867-'68, Perrysville; 1869-'70, Kinzua; 1871-'72, Irvington and Deerfield; 1873-'74, Greenfield and Mina; 1875-'76, McKean; 1877-'78, Green; 1879-'80, Volusia; 1881-'82, Fairview; 1883-'85, Dayton; 1886, Fagundus; 1887-'88, Pleasantville; 1889-'92, Rimersburg; 1893-'94, Cranberry; 1895-'97, Sigel; 1898-1900, Brockport; 1901-'06, superannuated.

appointed to Greece City. "When I came to Greece City I found it was already beginning to tear down and move to the front. On a Sunday afternoon I went to Modock, stood on the stoop of the Sutton log house, and after singing up a congregation preached, and gave appointment for the following Sabbath. In the winter I preached first in a tank shop, then in a hired hall, and the summer following a dancing platform was tendered by its owners. The collections for service amounted to eight dollars and fifty cents on an average. I also added Buena Vista (Peachville), where I preached during the winter in a billiard room."—*(Pittsburg Christian Advocate, October 14 and 21, 1897.)*

Benjamin Franklin Delo, son of Daniel and Christina Delo, was born in Beaver township, Clarion (then Venango) county, Pa., April 16, 1832. He was of Huguenot lineage on his father's side, on his mother's, German. His father was honored in the county in which he lived, and was elected to several offices of trust. Brought up on a farm, Benjamin attended the common schools until twelve years of age, when he was apprenticed to learn the art of printing. At the age of seventeen he went to Clarion, and studied in the academy of that place. He spent some time in the profession of teaching. His parents, because of changes of residence, belonged at different times to the Reformed, Lutheran and Presbyterian Churches, and his religious training was, as he expresses it, "eclectic." He attended the private school of a Lutheran minister, and was for some time a student in Allegheny College. His early religious impressions were received in childhood, and in 1849 he entered upon a more definite religious experience.

He received local preacher's license by authority of the Shippenville Quarterly Conference by the hand of Moses Hill in 1855. He supplied Pleasantville in 1855-'56. He was united in marriage with Phoebe Ann Fleming in 1857. This year he moved to Meadville, Pa., and engaged in his trade of typesetting, and during all the time did much supply work. He now engaged in lumbering. In 1860 he again entered upon supply work—in 1860, Riceville and Titusville Circuit; in 1860-'61, Plumer Mission; in 1862, Pleasant Valley. In 1863 he was received on trial in the Erie Conference. He has

been effective thirty-three years, four years having been presiding elder of the Brookville and Clarion Districts. He was supernumerary in 1889, and was promoted to a superannuate relation in 1897.*

B. F. Delo sends the following reminiscences:

"Too late the heirs of a forgotten past seek the story of battles fought and victories won by men of knightly courage, who in toil and hunger a century ago went forth seeking the lost in the wilds of a virgin forest where yet the red man claimed his hunting grounds in northwestern Pennsylvania. Tradition at times affords a ray of light here and there in which names are read, and some long forgotten memory of their deeds is awakened and gives inspiration to the grey-haired sire, as he tells the story of his youth. The log cabin, the log school house and the forest, were the scenes, altars and temples in which the gospel of free grace and redeeming love were proclaimed to men. The location of many of these cannot now be identified.

"A few years ago an old man 93 years of age, John Over, related to me a story of his attendance at a camp meeting with Reuben Fowles in the summer of 1822. It was held two miles south of Strattonville. They made the journey through the forest on foot from their homes near Callensburg. At that time Methodists went great distances to attend camp meetings. There were in attendance at this meeting, probably, representatives from Brookville, Summerville, Punxsutawney, Lazure Run, Stoner's, Lawson's, Red Bank, Lawrenceburg (now Parker's Landing), and Myers' Mill on the Clarion. It is probable that Glezen Fillmore, presiding elder of the Erie District, had charge of this meeting. Elijah Coleman, a local preacher of Punxsutawney, and the Yankee local preacher, B. B. Clark, from Lawson's, were surely there.

*B. F. Delo—Licensed to preach, 1855; admitted on trial, 1863; full connection, 1865; deacon, 1863, Simpson; elder, 1866, Clark. Appointments—1855, Pleasantville (supply); 1859, Titusville and Riceville (supply); 1860-'61, Plumer Mission (supply); 1863, Pleasant Valley (supply); 1863-'65, Kinzua; 1866, Frewsburg; 1867-'68, Cochranton; 1869-'70, Youngsville; 1871, Wheatland; 1872, Brookville; 1873, Greece City; 1874-'75, St. Petersburg; 1876, Brookville District; 1877-'79, Clarion District; 1880-'81, Callensburg; 1882-'83, Edenburg (Clarion District); 1884, Financial Agent, Carrier Seminary; 1885-'87, Clarion; 1888, Corsica; 1889, supernumerary; 1890-'94, Clarion Junction; 1895, Manor; 1896, Knox; 1897-1907, superannuated; present residence, Clarion, Pa.

One person with whom I was acquainted, Mrs. Nancy Myers, was converted at this meeting and joined the Armstrong class, near Knox, Pa.

"I was present at a camp meeting on the Thompson farm, near Edenburg, in 1832. Father and mother went on horseback and mother carried me in her arms. Zerah H. Coston had charge of the meeting. Camp meetings were held in that neighborhood for a number of years.

"In 1842 John Bain, during the first year of his presiding eldership on the Meadville District held a camp meeting at Edenburg. Ralph Clapp was present and preached a most remarkable sermon, at which the whole multitude was strangely moved. Mr. Bain knew that he could not compete with Ralph Clapp. He introduced his discourse by saying: 'If I had a flower garden I would as soon have an elephant in it as Brother Clapp; what he has not plucked he has trampled down.'

"In 1850 a camp meeting was held about a mile south of Tylersburg, R. A. Caruthers in charge. There were perhaps more than the usual number of roughs at this meeting. One of their number stood near where there were several Methodist ministers and was heard to boast: 'I can whip any Methodist preacher on the ground.' James Gilfillan, then a local preacher, standing by said: 'John, you had better be careful. I am a Methodist preacher.' At once the drunken, boasting fellow seized a club and 'went for' the preacher. Mr. Gilfillan straightened his right arm from the shoulder and sent the bully about ten feet under the fire stand. This was followed by the arrest of Mr. Gilfillan. The difficulty was settled, as the young man was the son of the local preacher.

"I attended camp meeting at the Home farm, near West Freedom, in 1851, a very successful meeting at which there were many converts. A very fine singer, Abiel Drake, just at the dawn of day on the last morning of the camp meeting took his station before the door of the tent of John H. Boggs and sang:

'When the last trumpet shall sound,
And the earth shake around,
And the saints shall arise
And ascend to the skies,
There to meet Him who died,
With His glorious bride,
There to praise Him forever, by Immanuel's side.

Chorus.

'Hallelujah to Jesus, amen and amen,
We will praise Him forever again and again,
To the Lamb that was slain and liveth again,
Hallelujah, Hallelujah, Amen and Amen.'

"The singing awakened the people and preachers as a trumpet call. W. F. Day said 'It seemed to me as though the resurrection morn had come.' Brother Drake gave me the words of this trumpet song and taught me the tune then and there. Subsequently I sent the song and music to Hiram Matson for the 'First Revivalist,' published about 1859 or 1860.

"In 1853 I attended a camp meeting at Edenburg, at which Ralph Clapp preached one of his wonderful sermons. By way of introduction he said: 'Little did I expect to address you this morning, but in the order of God's providence and the economy of the church, the lot has fallen upon me. We bespeak your careful attention, as we desire to clear our skirts of the blood of immortal souls. It may be the last time. In a few months this voice will sound in different climes. These tones may rot 'neath the sods of the Pacific shore.' Mr. Clapp expected at that time to go to California. Then came a discourse of wonderful power and eloquence.

"Moses Hill, the presiding elder, preached a sermon in which he replied to a book against the Methodists published by the Rev. William McMichael. Mr. McMichael in this book said: 'Even their women speak in public.' To this Mr. Hill replied: 'I might possibly give a reason for this man's horror at Methodist women speaking. I heard of a certain William McMichael, Carmichael, or some other Michael, who became enamored of a Methodist preacher's daughter. I will not say that it was the same man; but this certain William McMichael, Carmichael, or some other Michael, when the parents refused to give consent to his suit, persisted in pursuing the young lady. When the family were on board the steamboat at Franklin starting for the wilds of Indiana, this certain William McMichael, Carmichael, or some other Michael, was determined to go with the family, and had to be ejected from the boat. Some time subsequently, when this certain William McMichael, Carmichael, or some other Michael, received a fine letter of dismissal from the young lady, he fell from his chair in a swoon

at his home in Mercer county. I will not say that he was the same man, but if the same man, we have sufficient reason for his fear of the speech of the Methodist women.'

"Clarion District finally had only one camp ground, Cherry Run, which has been regularly used for this purpose for about forty-five years. It belongs to the Callensburg, Rimersburg and Sligo Circuits.

"I attended a camp meeting at Chautauqua in 1870. Three presiding elders—D. M. Stever, R. A. Caruthers and Joseph Leslie—were present and a great number of other preachers. On the morning of July 1st it was very cold—ice had formed on the window panes. All the corn in Chautauqua and Erie counties was frozen. On the morning of the Fourth of July rain fell in torrents. I have no remembrance of another so great fall of rain. The ground was flooded—wood, boards, timber debris of every kind floated down into the lake; our tents collapsed and became uninhabitable. The people began to hurry to the boats at the wharf and were carried to Mayville for shelter. The boarding house was used for services and the camp meeting continued. When the flood subsided the tenters returned and gathered up the *wreck*.

"The first preaching places in Clarion county were Lawson's, Lazure Run, Young's, Harold's, or Armstrong's, Stoner's, near Curllsville, and Sullinger's, near Salem. In 1821 a quarterly meeting was held at Clover's stone house, two miles southeast of Clarion. The earliest Clarion Methodist family names were: Harold, Myers, Clark, Wilson, Clover, Stoner, Lawson, Jones, Conser, Levins, Latshaw, Thompson, Richardson, Whitehill and Young. The Young family came to a place between Clarion and Strattonville in 1801, where Thomas Young, the first male child in Clarion county, was born under a tree still standing.

"Mr. Harold, one of the early Methodists, owned a distillery, but there was little drinking among Methodists. One of the questions at quarterly examinations in those days was 'Do you drink drams?' Few Methodist ministers drank drams, but many of them used tobacco. Ralph Clapp used a pipe and smoked plug tobacco. Moses Hill and D. M. Stever used the best of

cigars. I know for I tested them when a young man. Bishop Thomas A. Morris, when asked why he used tobacco, answered, 'Because I like it.' '

Reuben C. Smith.

Reuben Smith moved from Massachusetts about 1820, and at about the same time Rhoda S. Jones moved from Plattsburg, N. Y., and both settled in Crawford county, Pa. This couple married and of them was born Reuben C. Smith, August 7, 1838. They were members of the old Randolph Church at Guy's Mills, which Reuben also joined. He was converted in 1848, and was deeply impressed with the conviction that he ought to preach the gospel. He was licensed to preach in 1861 by J. Whitely. The next year he supplied the Sunville charge. He preached his first sermon at Pine Grove, six miles from Meadville, June 29, 1859, having at that time a license to exhort. His first sermon on his charge was at the Bogardus appointment. There were twelve appointments, and his salary was fixed at $125, of which he received $97. He says: "Hay was $20 per ton, corn $1 per bushel, and muslin 75 cents per yard, and yet only $97 for my year's work, and out of this to keep my horse, buy my books, and procure board. Weeks at a time I had not money enough to pay the postage on a letter. This was a little like frontier work, and tried my faith a little."

Brother Smith was two years agent of Carrier Seminary, six years presiding elder of the Clarion District, and a delegate to the General Conference of 1896. He was united in marriage with Miss Caroline Muse, of New Lebanon, in 1866.

Reuben C. Smith writes: "After fifty-three years in the Church and forty in the ministry there may be a few things which have come under my observation with which the young men are not familiar. I gave myself to the Lord just fifty-three years ago last evening, March 3, 1901, at a prayer meeting held by some young boys of my own age in a log house near Guy's Mills. I complete forty years in the ministry the second Sunday of next July. I have been sick only one Sunday during my ministerial life. My first charge, in 1862, was Sunville, which I served as junior preacher with Rev. G. M. Eber-

man. This charge was a large circuit of twelve appointments. I received $97 of my 'claim' of $125, when hay was $20 per ton, corn $2 per bushel, and muslin 75 cents per yard.

"The Shermanville Church, now a part of Conneaut Lake charge, was built in the spring of 1866 while I was pastor at Linesville. The cost was about $2,200, and it was dedicated by G. W. Maltby, presiding elder. There were seventeen members. Steamburg church, in Crawford county, was started in this wise. While visiting this neighborhood in the fall of 1866 to officiate at a wedding and a funeral, Mr. Uriah Gillard, who was not a member of the church, invited me to come up and give them a sermon, and I left an appointment and preached once in two weeks in the school house. In March of the next spring I held a protracted meeting which resulted in a goodly number of conversions. I was able to form a class of twenty-two members. Mr. George Potter, a very good man, then came to me and said that if I expected any remuneration for my services I would probably be disappointed, since the people of that community would not support preaching and that was the reason why they had no church. I replied that I did not come for pay but only to see if some good might be done. The meeting had been in progress then about one week. One evening I sent an invitation to Mr. Gilland, who lived some two miles away, inviting him to church. The next evening he and his wife were there. After service I spoke to her and saw she was greatly wrought upon by the Spirit. They invited me down to see them, and I accompanied them home. In conversation I found them both under conviction. Mr. Gilland said he had been a Universalist all his life, but was not satisfied. I prayed with them and invited them back to meeting. The next evening they attended and were gloriously converted. Mr. Gilland has been a class leader for many years, and is still living. At this same meeting the Maxwell family of six members were all converted. One of the sons, James, who was a sickly boy, regained his health, worked his way through Allegheny College, married a Miss Blackmar, of Erie county, went to India, where he had charge of our publishing house, and died of cholera in Cawnpore in 1870. His wife is author of the popular

work, 'Conversion of the Bishop.' After the close of the meeting they made us a donation of $117, and started a subscription for a church, which was built in 1870, and dedicated with no money to raise at the dedication.

"Bethel Church is now an appointment on the Steamburg charge. When I was at Conneautville I went out west about three miles to the Pettit school house, where there had been a Sunday school for a number of years, and held a protracted meeting, at which nearly all the older scholars were converted. This was in 1887. Mr. Grillet Cray was the superintendent of the Sunday school, but had not been converted. Near the close of the meeting I spoke to him about taking a stand for Christ, joining the Church, and setting a good example to the young people under his care. He seemed to be offended, and I closed the conversation by saying: 'I will pray for you from this time till to-morrow evening,' and bade him 'good night!' He told me afterward that from the moment I said I would pray for him he had no peace and slept but little that night. The next day he could not work, and at the evening service he was converted. Mr. F. M. Hewitt started a subscription for a new church which was built in the spring of 1888 at a cost of $1,700. One of the oldest members, who was not able to get to meeting, sent for one of the trustees and said to him: 'I am poor and have no money, but here is a quilt; sell it, and put the money into the new church.' On the day when the cornerstone was laid the quilt was sold at auction and given back to the church three times successively till it brought $36, when it was given to the pastor's wife. This devoted old lady was Mrs. Gifford, aged ninety years.

"At an early date there was a church built at Guy's Mills, which was the first in all that section of country. It has never been mentioned in history, and yet from that center Methodism spread over the eastern part of Crawford county. This church was built in 1822. Among the first members were Joel Jones and wife, John Smith and wife, Reuben Smith and wife, David Hawks and wife, and William Waid and wife. It seems to have belonged to the French Creek Circuit. Job Wilson, an early pastor, died in the neighborhood in 1844.

The building was about 50x60 feet, and lined and ceiled with pine boards, the ceiling being supported by four pillars about twelve inches in diameter. The pulpit was one of the old-fashioned high kind, at least five feet above the floor; where the preacher stood, he was boxed in and the door, at one end, closed so he would not fall out. This old church was abandoned in 1859, and the Mount Hope and Pisgah churches were formed from its membership. The Mount Hope Church was built in the spring of 1859 under the pastorate of N. C. Brown. The Pisgah Church had been built five years previous—Delos Crouch, Daniel Hunt and Luther Wilder and their wives being among the first members. Pine Grove Church was erected in 1859.

"In the winter of 1884-'85 I held a meeting on the East Side, in a school house, in DuBois, Pa., and received twelve converts on probation. This was followed by a revival meeting in DuBois, at which two hundred and sixty came out for Christ, and one hundred and sixty joined on probation. In 1891-'92 I held a revival meeting in Grace Church, Oil City, Pa., and two hundred were converted. There were two meetings of great power. The first was on the first day of February. That evening there had been four persons at the altar. Three of them had been converted, but one young lady was still seeking, unwilling to leave the church until she was satisfied. I dismissed the congregation at the usual time and said to those near by that we would have another season of prayer after the people had gone out. Quite a number remained for the after-meeting. At the close of the first season of prayer I noticed two ladies back in the congregation with their heads bowed. I went back and asked them: 'Are you Christians?' They answered, 'No, but we feel we should be.' I said: 'Come forward,' and they immediately accepted the invitation. They were followed by others until twenty-one came to Jesus and were converted. On the fourth of February there was another meeting that continued until nearly midnight. Major Maitland led that meeting, and I think it was the greatest meeting of my life.

"This great revival did not come without preparation. I had set apart a week of prayer. I went into my study and prayed. The burden of my prayer was for a re-

vival and a new church. Such a week! God only knows the struggle I passed through. I prayed and wept. At last there came to me while on my knees the answer, 'It will be done.' It came unexpectedly, but so clear was the answer that I could not doubt. No man knows what a struggle like this means unless he has had a similar experience. It was surely all of God. There immediately followed the revival and the new church."*

ABRAHAM H. DOMER.

Matthias Domer and Martha Lusher, the parents of Abraham Domer, were born about the beginning of the nineteenth century in Maryland. Their families removed to Blair county, Pa., where Matthias and Martha were married, and then came to Rockland, Venango county, Pa. Four of their six sons became ministers of the gospel. Abraham was born on the old homestead at Rockland, January 1, 1837. His parents were poor, but blessed with a large family, and his educational advantages were limited. His father dying when Abraham was ten years of age, he was left to his own resources. Besides the common school of his neighborhood he attended a select school, and afterward the academy at Franklin, where he fitted himself for college, earning his way by day labor and teaching, which he began before he was seventeen years of age. He was converted at a camp meeting, August 21, 1854, and united with the Methodist Episcopal Church. He graduated from Allegheny College in 1861; teaching during the winters and engaging in some manual labor in his vacations. He was licensed to preach in 1860, and was employed two years as a supply. On July 24, 1862, he was united in marriage with Kate Kephart, of Franklin. He was received on trial by the Erie Conference in 1863, and became a member of the East Ohio Conference at its organization.

*R. C. Smith—Licensed to preach, 1861; admitted on trial, 1863; full connection, 1865; deacon, 1865, Baker; elder, 1867, Janes. Appointments—1862, Sunville (supply); 1863-'64, New Lebanon; 1865-'67, Linesville; 1868-'70, Sheakleyville; 1871-'73, Rockville; 1874-'76, Cochranton; 1877-'78, Shippenville; 1879, Salem, Clarion Co.; 1880-'81, Financial Agent, Carrier Seminary; 1882-'84, DuBois; 1885-'88, Conneautville; 1889-'93, Oil City, Grace Church; 1894-'95, Corry; 1896-1901, Clarion District; 1902-'05, Erie, Tenth Street; 1906, Girard.

Mr. Domer continued to labor without interruption from sickness or any other cause until 1899, when he took a superannuate relation and moved to Geneva, O., where he has since resided, spending the evening of his life in a cheerful and contented retirement. He received the degree of Doctor of Divinity from Allegheny College in 1885, and he has for many years been a member of the Board of Control of that institution.

The whole ministerial life of Brother Domer has been pleasant and successful. He has to an unusual degree the faculty of adapting himself to people and circumstances, so that he has had for the most part peaceful pastorates. He never found difficulties in his churches which he could not amicably adjust, enemies and quarrels he could not conciliate, nor violations of church discipline or other misdemeanors he could not quietly settle, and hence he never had a church trial. While he shared all the honors his conference had to bestow, and had experience in all phases of ministerial work, he was too modest to crowd himself to the front or scramble for position or make demands for preferment.*

Hazen Charge.

The territory now embraced in the Hazen Charge was formerly, in part at least, included in the Luthersburg Mission. The first preaching place was the dwelling house of William Weeks, located near the present site of Hazen, Pa., and the first Methodist sermon, so far as is known, was preached by Elijah Coleman, a local preacher, about 1838. It was about the same time that a class was formed which was called the "Barrens Class." This has existed, under various names up to the present day, and is now the Hazen Methodist Episcopal Church. In 1847 this territory was transferred to the

*A. H. Domer—Licensed to preach, 1860; admitted on trial, 1863; full connection, 1865; deacon, 1864, Morris; elder, 1867, Janes; became a member of the East Ohio Conference at its organization, 1876. Appointments—1861, Troy and Corsica (supply); 1862, Brady's Bend (supply); 1863, Youngsville; 1864, Tidioute; 1865-'66, North Washington and Clintonville; 1867-'68, Centerville (New Castle District); 1869-'71, Clarksville; 1872-'73, Randolph; 1874-'76, West Farmington; 1877-'78, Chagrin Falls; 1879-'80, Poland; 1881-'82, Niles; 1883-'85, Youngstown, Henrietta Street; 1886-'88, New Philadelphia District; 1889-'90, Willoughby; 1891-'95, Madison; 1896-'98, Saybrook; 1899-1907, superannuated.

Brookville Mission. In 1848 a class was formed at Hetrick's, now Zion Methodist Episcopal Church, and in 1849 or 1850 a class was organized at Richardsville. In 1854 the territory was organized into a mission called Warsaw Mission, attached to Brookville charge, on the Franklin District. The next year Warsaw Mission became a separate charge, J. K. Mendenhall, pastor. Clarion District was organized at this time. The Hazen Methodist Episcopal Church—then called Mayville—was commenced this year, and dedicated the year following under the pastorate of George W. Moore. In 1858 the first parsonage was built at Hetrick's, now Munderf. In 1858 the charge became self-supporting.

In 1863, during the pastorate of Samuel Coon, steps were taken toward the building of the Zion Methodist Episcopal Church at Munderf, but it was not ready for dedication until the pastorate of Abraham Bashline in 1865. In 1873 a church edifice was dedicated in Richardsville, which two years later became the name of the charge.

The charge had formerly extended to the Clarion river and included two appointments—Raught's Mills and Irwin's Mills—in the bounds of what is now Arroyo charge. These appointments were dropped in 1885. The next year a new parsonage was built at Hazen. The name of the charge was changed to Hazen in 1889. In 1887 W. B. Holt established a preaching place at Allen's Mills, and organized a class of fifteen members; and in 1893, under the pastorate of H. F. Miller, a good frame church was erected. In 1889 C. W. Darrow began to preach in a school house on Sugar Hill, and the next year a class was organized by W. H. Robinson, then an exhorter, with twenty-seven members. In 1892 a neat and substantial little church was erected; and in 1893 this was added to the Hazen Church, thus completing the present five appointments—Hazen, Richardsville, Zion, Allen's Mills and Sugar Hill.

When, at the session of the Erie Conference of 1838, a volunteer was called for to go to the Barrens, Mr. Coleman, already a patriarch in the service, who lived across the line in the Pittsburg Conference, offered himself. He had already assisted in the establishment of a number of churches on untilled territory. He said he

had a good farm on the Mahoning and could get his living from the farm, and he would preach to the people and take what they could give. "So he came and organized a class, preaching to the people on Sabbath and working on his farm week days—traveling a distance of seventy miles, round trip, on horseback to and from his work. Then, in 1842, he was appointed as a supply on Luthersburg Mission, and included the Barrens as one of his appointments. This was the beginning of Methodism at Hazen. The first members of the class were Peter Chamberlin, Mary Chamberlin, George Frederick, Mary Ann Frederick, Matthew Medcalf, Lydia Medcalf, William Weeks, Lovina Weeks, Eli B. Irvin, Darius Ingraham, Mendel Medcalf, Lucy Medcalf, and Mrs. Whitney. Peter Chamberlin was the first class leader. He was afterwards licensed to exhort." Philo Bowdish, a local preacher of considerable ability, moved into the community in 1842. "This little class held services for a time in private dwelling houses, principally in the dwelling house of William Weeks. Later services were held in the Temple school house, a mile and a quarter east of Hazen; then in the Bower school house, a mile west of Hazen, until 1856, when a church was built in Hazen, called at that time Mayville."

The Leon Circuit had ten appointments in 1863—two in the town of Leon, one in Dayton, one in Persia, three in New Albion, one in Napoli, and two in Conewango. "It had the largest number of members and paid the largest amount of missionary money of any circuit on the Fredonia District." This year the circuit was divided, and the Cattaraugus Circuit formed from its fairest part.—*(S. H. Warner, in the Pittsburg Christian Advocate, November 14, 1863.)*

Gathering the Fruits.

A. D. Davis reports glorious meetings on the Rimersburg charge: "We are happy to report that we are enjoying peace and prosperity on Rimersburg charge. A general revival influence prevails throughout the circuit. We have held five protracted meetings on the work. Numbers have been converted, backsliders reclaimed, the church quickened, and my heart has bounded with joy. This has been the happiest year of my ministerial life.

The Lord has done great things for us, whereof we are glad. We have just closed a protracted meeting at Pike Furnace, which resulted in about forty conversions and thirty-six accessions. To God be all the glory! The conversions at all our meetings have been very bright. As soon as converted they usually commenced to pray in public for the conversion of their unconverted friends. We have had some powerful manifestations of God's power. Our meetings have been attended with a good deal of shouting. Numbers have fallen and remained for hours as stiff as they will be in death, without the sign of life about them. One sister remained for fifty hours in this condition. We have received since conference one hundred and thirty-four on probation and six by letter. A number of brethren have professed perfect love, and many more are praying for a 'clean heart.' Our members are seeking the old paths of vital holiness, consecrating themselves anew to God, and learning to become like Him who hath loved us and given Himself for us. Our brethren here are of that class of Methodists that kneel when they pray, shout when they get happy, and go to heaven when they die."—*(Pittsburg Christian Advocate, February 7, 1863.)*

The Sherrod Hill class was formed in 1863, and the appointment was attached to the Edinboro Circuit. A church edifice was erected in 1864. The work was connected with the Edinboro, or Lockport Circuit, until 1903, when a new circuit was formed of Sherrod, Waldo and Pennside appointments. The Waldo class was formed in 1888, and attached to the Edinboro Circuit. Afterward it became a part of the Woodcock Circuit, but was again placed on the Edinboro Circuit, where it remained until 1903. The Pennside class was formed by D. E. S. Perry, of the Albion Circuit, and a church edifice erected and dedicated by Dr. I. C. Pershing, of the Pittsburg Conference. It was served for some years by supplies, then attached to the Springboro Circuit, and then left without a pastor until 1902, when it was served by students from Allegheny College for one year. In 1903 it became a part of the "Sherrod and Waldo" Circuit.

"Silas Rawson was born June 7, 1813, in western New York, and was brought by his parents in early child-

hood to Indiana. He was self-educated, entering Allegheny College in his seventeenth year. While there he was soundly converted and joined the Methodist Episcopal Church. His health failing before he finished his college course, he left with an honorable report, and soon after, while still very young, joined the Erie Conference on trial, in which he remained two years. Returning to Indiana in 1837 he joined the Indiana Conference and was appointed to Lawrenceburg Circuit." He died April 18, 1880. He was a man of strong faith in Christ, of great purity and simplicity of manners, strong in his friendships and charity, without hypocrisy, and without partiality; cheerful without levity, of good understanding though not brilliant, having strong convictions and a steady will, a most devoted husband, father and friend: in a word, a man to be loved and trusted."—*(Minutes of Conferences, Vol. XVIII, 1880, pp. 257-258.)*

Erie Conference in 1864.

The Erie Conference session of 1864 was held at West Greenville, Pa., July 20, Bishops Thomas A. Morris and Calvin Kingsley presiding, and W. F. Day, Secretary.

The following were admitted on trial: George W. Patterson, John R. Shearer, Archibald S. Goodrich, David Latshaw, Platt W. Scofield, John M. Greene, and Abram S. Dobbs.*

S. A. Milroy, M. H. Bettes, James Gilfillan and E. B. Lane were announced as deceased.

Appointments for 1864: Cleveland District, W. F. Wilson, presiding elder; Cleveland—St. Clair Street, E. S. Gillette; Erie Street, J. S. Lytle; City Mission, Dillon Prosser; East Cleveland, Darius Smith; Mayfield, E. C. Latimer; Willoughby, Thomas Guy; Mentor, A. M. Brown; Painesville, J. D. Norton; Madison and Perry, E. R. Knapp; Geneva and Saybrook, A. C. Tibbetts; Chagrin Falls, John Graham; Bainbridge, Hiram Kellogg; Troy, H. M. Chamberlain; Thompson, B. J. Kennedy; Grand River,

*G. W. Patterson—Admitted on trial, 1864; deacon, 1865, Baker; discontinued at his own request, 1867. Appointments—1864, Riceville; 1865, Villenovia; 1866, Madison and Perry.

J. R. Shearer—Admitted on trial, Pittsburg Conference, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; located, 1851; re-admitted, Erie Conference, 1864; located, 1876. Appointments—1845, Brownsville; 1846, Salem; 1847, New Brighton; 1848, Knoxville; 1849, Carrollton; 1850, Clarington; 1864-'65, Perrysburg; 1866, East Randolph; 1867, Hartford and Orangeville; 1868, Gustavus; 1869, Edinboro; 1870, McKean; 1871-'75, superannuated.

Ezra Wade; Montville, H. D. Cole; Claridon, G. J. Bliss; Chardon, W. H. Wilson; Kirtland and Chester, Ira Eddy; Mantua, S. L. Wilkinson; Agent, American Colonization Society, B. O. Plimpton; Agent, American Bible Society, Albert Norton; Chaplain in the Army, J. D. Norton. Ravenna District, Moses Hill, presiding elder; Ravenna, John Tribby; Akron, E A. Johnson; Tallmadge, C. N. Grant; Mogadore, Frederick Vernon; Cuyahoga Falls, J. E. Chapin; Franklin, H. P. Henderson; Twinsburg, Michael Williams; Bedford, C. T. Kingsbury; Warrensville, J. K. Mendenhall; Newburg, R. M. Warren; Charlestown, J. B. Hammond; Windham, S. S. Nye; Rootstown and Randolph, John O'Neal; Braceville, J. B. Grover; Edenburg, D. M. Rodgers; Deerfield, J. W. Stogdill; Canfield and Ellsworth, G. H. Brown; Jackson, John McLean; Solon, B. C. Warner; Hudson, B. F. Wade; Bible Agent, C. W. Reeves. Warren District, Benjamin Excell, presiding elder; Warren, John Peate; Richmond, T. B. Tait; Williamsfield, Valorus Lake; Jamestown, W. A. Clark; Jefferson, J. K. Hallock; Morgan, John Wrigglesworth; Windsor and Hartsgrove, Alvin Burgess; Bloomfield and Bristol, T. P. Warner; West Farmington, C. R. Pattee; Southington and Nelson, Thomas Radcliff; Niles, J. T. Boyle; Girard and Liberty, William Hayes; Green and Mecca, C. R. Chapman; Vienna, J. H. Vance; Youngstown, G. W. Clarke; Hartford and Orangeville, Josiah Flower; Gustavus, L. W. Ely. Erie District, J. H. Whallon, presiding elder; Erie, First Church, D C. Osborne; Simpson Chapel, J. H. Tagg; Wesleyville, N. W. Jones; Green, Samuel Wilkinson; North East, W. P. Bignell; Waterford, Alexander Barris; McKean, E. M. Nowlen; Edinboro, W. M. Bear; Fairview, R. F. Keeler; Girard, Washington Hollister; Union, O. L. Mead; Wattsburg and Mina, L. E. Beardsley, A. L. Kellogg; Kingsville, W. N. Reno; Conneaut, John Robinson; Springfield, Stephen Heard; Albion, S. S. Burton, F. H. Beck; Ashtabula, D. M. Stever. Meadville District, J. W. Lowe, presiding elder; Meadville, W. F. Day; Saegertown, G. M. Eberman; Townville, Milton Smith; Cochranton, P. W. Sherwood; Sunville, Peter Burroughs, J. B. Orwig; Franklin, John Bain; Greenville, A. J. Merchant; Salem, W. H. Mossman; Sheakleyville, Frank Brown; Evansburg, J. W. Hill; Conneautville, J. C. Sullivan; Harmonsburg, N. C. Brown; Rockville, Samuel Hollen; Espyville, S. S. Stuntz; Linesville, Hiram Kinsley; New Lebanon, Robert Gray, R. C. Smith; Delaware Grove, Isaac Scofield; Oil City, Jonathan Whitely; President, J. W. Weldon; Professor, Allegheny College, James Marvin; Agent, Allegheny College, L. D. Williams. New Castle District, Richard A. Caruthers, presiding elder; New Castle, James Greer; Mt. Jackson and Shenango, J. G. Thompson; New Wilmington, Samuel Gregg; Harrisville and Centerville, R. B. Boyd; Mercer, G. W. Chesbro; Hendersonville, John Abbott, Jared Howe; North Washington and Clintonville, George Moore, Stephen Hubbard; Poland, N. G. Luke; Middlesex, Cyril Wilson; Pine Grove, Benjamin Marsteller; Sharon and Brookfield, Albina Hall; Clarksville, J. F. Perry; Greenwood, Ebenezer Bennett; Great Western, Allen Fouts; Hubbard, T. G. McCreary; Agent, American Bible Society, J. M. Greene. Clarion District, R. H. Hurlburt, presiding elder; Clarion, Thomas Graham; Brookville, J. C. Scofield; Curllsville, J. F. Hill; Rimersburg, J. J. Bentley; Callensburg and Freedom, O. G. McEntire; Shippenville, James Shields; Rockland, A. H. Bowers; Washington, John McComb; Tionesta, R. R. Roberts; Troy, C. W. Bear; Corsica, P. W. Scofield; Punxsutawney, A. D. Davis; Perrysville, Edwin

Hull; Warsaw, J. H. Starrett; Luthersburg, A. N. Coons; Brockwayville, David Latshaw; Putneyville, Gabriel Dunmire; Paradise, Abram Bashline. Jamestown District, G. W. Maltby, presiding elder; Jamestown, Niram Norton; Ashville, Jephtha Marsh; Sugar Grove and Pine Grove, David Mizener, Z. W. Shadduck; Frewsburg, A. J. Lindsey; Randolph, A. S. Dobbs; Kinzua, B. F. Delo; Sheffield, G. F. Reeser; Panama, J. R. Lyon; Columbus and Corry, J. W. Wilson, G. W Staples; Youngsville, C. M. Heard; Warren, P. P. Pinney; Pleasantville, John Crum; Tidioute, A. H. Domer; Riceville, Joseph Allen, G. W. Patterson; Titusville, Thomas Stubbs; Ellery, Warner Bush; Pleasant Valley, A. S. Goodrich; Petroleum Centre, Robert Beatty; Ridgway, R. K. Deem; Jamestown and Sugar Grove Swedish Mission, S. B. Newman; Chaplain in the Army, H. H Moore. Fredonia District, I. O. Fisher, presiding elder; Fredonia, R. W. Crane; Dunkirk, E. H. Yingling; Mayville, L. W. Day; Portland, Joseph Leslie; Delanti, G. W. Gray; Sinclairville, Rufus Pratt; Ellington, S. N. Warner; Leon, C. E. Woodworth; Cattaraugus, E. A. Squier; Perrysburg, J. R. Shearer; Villenovia, W. W. Warner, R. N. Stubbs; Forestville and Sheridan, D. S. Steadman, E. A. Ludwick; Little Valley, E. B. Cummings; Silver Creek, R. W. Scott; Westfield, E. J. L. Baker; Quincy, T. D. Blinn; Sherman, J. F. Stocker; Clymer, John Akers.

Ammi Bradford Hyde.

At the chapel exercises of the University of Denver on Thursday morning, March 13, 1902, the professors and students held a unique celebration. It was to note the seventy-sixth birthday of Professor Ammi Bradford Hyde. The entire student body came forward and covered the venerated teacher with roses and carnations and flowers of every variety. In connection with the exercises Chancellor Buchtel read the following sketch of Professor Hyde's remarkable career:

"Ammi Bradford Hyde was born March 13, 1826. He began to teach in 1837—the year Victoria was crowned Queen of England. In that year he and his brother and his sister were students at the Oxford Academy at Oxford, N. Y. Here he taught three classes in Latin, when only eleven years old, and in this way paid the tuition of himself, his brother and his sister. In 1846 he was graduated with the degree of Bachelor of Arts at the Wesleyan University at Middletown, Conn. Considering the number of its graduates it may be said that no college in the world has had so wide an influence for good among men. In the fall of 1846 the young graduate entered upon his duties as professor of languages at Cazenovia Seminary, Cazenovia, N. Y. He taught Latin, Greek, German and French at Cazenovia

Seminary for sixteen years—until 1862. Among Professor Hyde's students at Cazenovia were John P. Newman, afterwards known as Bishop Newman; Philip D. Armour, founder of the Armour Institute, Chicago; Leland Stanford, founder of the Leland Stanford University; Franklin H. Head, of Chicago; Charles S. Fairchild, Secretary of the Treasury under President Cleveland, and Charles Dudley Warner.

"In 1862 Professor Hyde took a pastorate for two years at Rushville, N. Y. In 1864 he was called to the professorship of Greek in Allegheny College at Meadville, Pa. He taught Greek there for sixteen years, at the same time teaching French and German privately. And for four years he was professor of English literature.

"In 1884 Professor Hyde accepted the invitation of the trustees of the University of Denver to become professor of languages. He is now known as the professor of Greek. But at the beginning he taught everything. Within these eighteen years here he has taught Greek, Latin, German, French, Spanish and Italian, with some incidental teaching of English. His literary fertility during all these years has been remarkable. His first article appeared in the Methodist Review, then the Methodist Quarterly Review, in 1848, on 'Dante and His Immortal Poem.' Professor Hyde was then twenty-two years old. Continuously from 1848 to 1902 he has contributed articles to that great magazine.

"In 1870 Professor Hyde began to write the weekly exposition of the International Sunday School Lessons for the Pittsburg Christian Advocate. From that time until now he has written an article every week for that paper. So for more than sixteen hundred and fifty weeks, without a single break, his contribution has appeared in the Pittsburg Christian Advocate.

"During Professor Hyde's entire life he has not been hindered from the discharge of his proper duties by any physical disability of any sort for half a day in a year. This phenomenal vigor is accounted for primarily by his personal attention to the laws of physical and mental health, and secondarily by the line of sound-hearted and sound-bodied people from whom he comes. Elder William Brewster came over in the 'Mayflower;' his son,

Truelove Brewster, came also in the 'Mayflower;' his son, William Brewster, is in the third generation; his son, William Brewster, is in the fourth generation; his son, Ichabod Brewster, is in the fifth generation; his daughter, Hopestill Brewster, is in the sixth generation; her daughter, Mary Osborne Hinckley, is in the seventh generation, and her son, Ammi Bradford Hyde, is in the eighth generation. In undiminished vigor, and in a reverent love of professors and students and citizens which is beautiful to behold, Professor Hyde continues to discharge his duties as professor of Greek, and as guide, philosopher and friend to many friends."—*(Central Christian Advocate, August 26, 1903.)*

In answer to a request made to Dr. Hyde for his personal biography, he sends this model of modesty:

"University Park, Col.,
"Saturday, June 30, 1906.

"Rev. & Dear Brother—My failure to write was due to my thinking that I had nothing worth writing. I venture to give some statistics:

"Ammi Bradford Hyde—Born, Oxford, Chenango county, N. Y., March 13, 1825.

"Converted at eleven years under the ministry of the Rev. George Harmon.

"Educated—Prepared at Oxford Academy, graduated at the Wesleyan University, 1846.

"Conference—1848-'62, Oneida; 1862-'64, East Genesee; 1864-'84, Erie; 1884-'06, Colorado.

"Pastor—1862-'64, Rushville, N. Y.; 1890-'98, University Park, Col.

"Teaching—Began at eleven, ended at eighty-one.

"Now—Librarian, University of Denver. (D.D., Syracuse University, 1868.)

"Beyond these I can think of nothing in my life worth printing."*

*A. B. Hyde—Licensed to preach, 1847; admitted on trial, Oneida Conference, 1848; full connection, 1851; deacon, 1851, Janes; elder, 1854, Janes; transferred to East Genesee Conference, 1862; transferred to Erie Conference, 1864; transferred to Colorado Conference, 1885. Appointments—1848-'61, Professor, Oneida Conference Seminary; 1862-'63, Rushville, N. Y.; 1864-'83, Professor, Allegheny College; 1884-1907, Professor, University of Denver.

Platt Wheeler Scofield.

On the writing desk of Platt Wheeler Scofield was found his last sermon, written but never delivered. It closed with an apostrophe to the prophet Daniel: "Fare thee well, grand prophet! Thou deservedst to see our day; and I saw it and was glad. Rest in thy resting place. God help us so to live that we stand in our lot, we may be accounted by thee as a brother. Farewell! God help us." These words we shout forth to our departed brother. Platt W. Scofield was born in Tompkins county, N. Y., December 29, 1830. When five years of age his parents moved to Blockville, Chautauqua county. He was educated in the common schools, having the advantage of higher schools but for a brief time. The old school library was a great blessing. It contained for his delight treasures in history, biography and travel. He read every volume and re-read many. His evenings were spent in reading and study. In this manner he supplemented his common school education with extensive reading. Books were his treasures, and he was ready to spend all his money for their purchase. He married Miss Jane Walradt in 1853; was converted at camp meeting near his own home in the twenty-eighth year of his age; licensed to preach in 1860; he labored as a supply during the conference year 1863-'64; was admitted to the Erie Conference on trial in 1864, and raised to the more abundant life at Forestville, June 19, 1889. One of his younger brethren says of him: "He was a true friend in the fullest meaning of the term. He never flattered, and words of commendation falling from his lips were like diamonds. When he criticised, it was always with the acuteness of a master's insight, but given as a father's counsel, with a brother's love. His friendship was of the kind that endures." His ministrations were wise and tender. He was a hard student, seeking knowledge that he might help others. He was an honest preacher, loyal to the church, to the truth, to his own conscience, and to his God.*

*P. W. Scofield—Licensed to preach, 1860; admitted on trial, 1864; full connection, 1866; deacon, 1864, Morris; elder, 1868, Kingsley; deceased, Forestville, N. Y., June 19, 1889. Appointments—1864-'65, Corsica; 1866-'67, Brockwayville; 1868-'69, Rimersburg; 1870-'71, Petroleum Centre; 1872-'74, Ellington; 1875-'77, Pleasantville; 1878-'79, Petrolia and Martinsburg; 1880-'82, St. Petersburg; 1883-'85, Brookville; 1886-'88, Forestville.

David Latshaw, Almon A. Horton.

David Latshaw was born in West Freedom, Clarion county, Pa., November 5, 1835, and died in Clarion, Pa., January 26, 1892. He was converted in his native place at the age of twenty-one. In 1859 he removed to Clarion and engaged in teaching. He was licensed to preach by the Clarion Quarterly Conference in 1861. From June 25, 1863, to January 21, 1864, he served in the army, holding the rank of second lieutenant. Upon his return he was employed in teaching in Shippenville, and began his itinerant ministry as a supply on the Shippenville Circuit. He was admitted to the Erie Conference as a probationer in 1864. He was effective twenty-eight years, and ten years presiding elder on the New Castle and Clarion Districts. He was a delegate to the General Conference of 1880, and a reserve delegate in 1888. In 1890 Grove City College conferred upon him the degree of Doctor of Divinity. He was for several years superintendent of instruction of Clarion Assembly. He was a good preacher, systematic, sympathetic, eloquent. Many souls were converted under his ministry. He was interested in all benevolent and reformatory movements, and contributed liberally to every worthy cause. He labored earnestly and intelligently for the prohibition of the liquor traffic. He was enthusiastic, intensely energetic, an excellent organizer, and well fitted for leadership. He was a warm and unchanging friend.

Clarion was his last charge and he had taken hold of the work with a vigorous hand; and had already made for himself a large place in the hearts of the people, when God called him home. In sweet submission to God's will, he sent loving messages to his brethren in the ministry, and went into death triumphantly. He was laid to rest in Greenwood cemetery, Elmira, N. Y.*

Almon A. Horton relates many incidents connected with his early religious experience. A few passages may

*David Latshaw—Licensed to preach, 1861; admitted on trial, 1864; full connection, 1866; deacon, 1866, Ames; elder, 1868, Kingsley; deceased, Clarion, Pa., January 26, 1892. Appointments—1863, Shippenville (supply); 1864-'65, Brockwayville; 1866-'68, Punxsutawney; 1869-'71, Brookville; 1872-'73, East Cleveland; 1874-'75, Sharon; 1876-'79, New Castle District; 1880, Sharon; 1881-'83, Franklin; 1884-'89, Clarion District; 1890, Greenville; 1891, Clarion.

be quoted: "I was," says he, "thoroughly trained in Calvinistic Baptist views. Converted when eight years old, I was driven away by the old church members, one of whom saying as I was rising to speak in meeting: 'Sit down, boy, you don't know anything about it.' At seventeen years of age I was awakened by my mother's prayers, when for a year I had denied God and religion, my whole nature rejecting such a God as Calvinism presented. My mother's prayers and the consistent life of a young companion convinced me of the truth of Christianity. For six months I groped in darkness and despair, sure that I had committed the unpardonable sin. I attended church and listened to some truth and much about decrees. In September, sitting on a rock in a deep gorge, I decided to be a Christian—arguing that if among the elect it must be that way, and if damned it could do no harm. Then God breathed into my heart words of comfort. I became a probationer in the Methodist Episcopal Church, though every effort was made to induce me to join with the Baptists. In due time I was received into full membership, received license to exhort, and appointed leader of the young people.

"I worked on a farm in the summer and taught school in the winter—studying evenings, and giving myself but four hours rest each night. The church renewed my exhorter's license annually, but I would not yield to the call to preach the gospel. In 1855 I was licensed to preach, my license bearing the signature of J. H. Whallon. One day he said to me, 'I want you.' I replied, 'Wait till September 15th, and I will decide.' He said, 'Go to Kinzua as supply.' I went. E. A. Anderson was the preacher in charge. He was not right, and I became discouraged. Nearly insane, I resolved to commit suicide, and climbed the rocks for that purpose, but tripped on a root and my life was saved. I went to my evening appointment and found the church praying for me. I had prayed that if God had a work for me He would show me that night; and he did. A large congregation gathered—the congregation had been usually small—and one soul was converted. In 1857 I married Miss V. C. Harris, and shortly afterward resolved to become an itinerant, if the way opened. In September I went to Wisconsin and was employed on the Heins-

terford Circuit, which had three appointments and six members. I reached the place after pawning my watch, but was eight dollars in debt. Thirty-five souls were converted. I was now received as a probationer in the conference."—*(Communication to the Author.)* Brother Horton was born in Boston, Erie Co., N. Y., March 17, 1835. He was transferred to the Erie Conference in 1864.*

A. S. Goodrich, W. A. Maltby.

Archibald Stewart Goodrich was born September 24, 1832, and died in Corry, Pa., August 22, 1893. His early life was spent near Meadville, and he was converted at the old State Road Church at the age of eighteen. He was united in marriage with Juline Chase in 1856. He was licensed to preach in 1860, and admitted on trial in the Erie Conference in 1864. On account of his aged mother he was unable to serve his first charge. The last year of his ministry he was appointed to the temperance evangelistic work in the conference.

"Brother Goodrich was a most systematic and careful man in all that he did. The temporal interests as well as the spiritual welfare of the charges he served were all carefully attended to. The church property was always left in better condition than he found it. Brother Goodrich had his peculiarities which were not always well understood by his brethren, nor correctly interpreted by the churches, but he had a good heart and strong love for the church. His last days were full of peace. He was honored in his death."†

*A. A. Horton—Licensed to preach, 1855; admitted on trial; Wisconsin Conference, 1858; full connection, "General Minutes" say 1859; deacon, 1860, Scott; elder, 1862, Janes; transferred to Erie Conference, 1864. Appointments—1858, Cambridge, Wis.; 1859-'60, Princeton, Wis.; 1861, Lamartine, Wis.; 1862, Chilton, Wis.; 1863, superannuated; 1865, Cattaraugus; 1866-'67, Perrysburg; 1868, Kinzua; 1869-'71, Sugar Grove; 1872-'73, Columbus and North Corry; 1874-'76, Ashville and Busti; 1877-'79, East Randolph; 1880-'82, Ellington; 1883-'85, Sheffield; 1886-'90, Waterford; 1891-'93, Girard; 1894-'96, Erie, Wayne Street; 1897-'98, Wattsburg; 1899-1907, Jamestown, Second Church, name changed to Brooklyn Heights in 1901.

†A. S. Goodrich—Licensed to preach, 1860; admitted on trial, 1864; full connection, 1866; deacon, 1864, Morris; elder, 1868, Kingsley; deceased, Corry, Pa., August 22, 1893. Appointments—1864, Pleasant Valley; 1865-'67, Sheffield; 1868-'69, Columbus; 1870-'71, New Lebanon; 1872-'73, Jamestown, Pa.; 1874-'76, East

William Austin Maltby was a young man of much promise. He consecrated all his powers to Christ and the work of the ministry. His heart glowed with an intense desire to save souls. For this he studied, fasted, wept, and prayed. "An independent thinker, ready in utterance, emotional, strong in faith, a heart all aglow with holy fervor, his efforts have been represented by those who have heard him, as frequently most brilliant and powerful." His sickness was brief. Two days confined to his bed with excruciating suffering, he ceased at once to work and live. The death scene was glorious. Filled with inexpressible joy his countenance shone with celestial light, and in the rapture of a full heart he shouted the praises of God. He was born in Ashtabula, O., November 3, 1838, and died in Albion, Erie Co., Pa., September 20, 1866. He was licensed to preach in 1862, and moved to Minnesota, and was there employed on the Newport Circuit. In the autumn he was received on trial in the Minnesota Conference. He was transferred to the Erie Conference in 1864. At an early hour his Master calls him from his beloved work—he may have been needed in the heavenly world.*

"The Lord has visited West Farmington appointment, C. R. Pattee, pastor, with a gracious revival. About seventy persons, a number of them heads of families, have been engaged in seeking religion. Forty-three have been received on probation up to March 6. About twenty-five of the converts were students of the Western Reserve Seminary."

George B. Eberman, of Sunville, writes: "The Methodist Episcopal Church at Wallaceville was dedicated to the worship of God on February 21. Dr. Loomis not being able to come, Rev. A. S. Dobbs, of Titusville, was invited and officiated on the occasion, preaching a very appropriate and stirring discourse. . . . We con-

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Randolph; 1877, Salamanca; 1878, Corry; 1879-'81, Youngsville; 1882-'84, Ridgway; 1885, Sheridan; 1886, Ellery; 1887, Garland and Grand Valley; 1888-'89, Clarendon; 1890-'91, Elgin and North Corry; 1892, Agent, Conference Temperance Society

*W. A. Maltby—Licensed to preach, 1862; admitted on trial, Minnesota Conference, 1862; full connection, 1864; deacon, 1864, Kingsley; transferred to Erie Conference, 1864; elder, 1866, Clark; deceased, Albion, Pa., September 20, 1866. Appointments—1862, Newport, Minn.; 1863, Shakopee, Minn.; 1864, Pleasant Valley; 1865, Frewsburg; 1866, Albion.

tinued to hold meetings several evenings, and eight or nine were hopefully converted to God."—*(Pittsburg Christian Advocate, March 19, 1864.)*

"The Lord is still favoring His people with showers of divine grace on Punxsutawney charge, A. D. Davis, pastor. A recent meeting at the Finley Mills appointment resulted in seventeen conversions and accessions to the church. Since conference eighty have been received on probation, and more than one hundred conversions. Some have professed the blessing of sanctification and others are seeking it."

Paradise Circuit was organized by R. A. Caruthers, presiding elder of Clarion District, in February, 1864, and A. N. Craft appointed to the new charge.—*(Pittsburg Christian Advocate, April 2, 1864.)*

The Methodist Episcopal Church at Kane.

As early as the year 1864 George F. Reeser, a pioneer Methodist minister, came to Kane, Pa., from Sheffield to proclaim the glad message of salvation. A little group of men and women, chiefly railroad employes, gathered for this first service in the home of Mr. Marsh. From that time the preaching of the Word was continued at intervals in the log school house and afterwards in the more dignified school building which has since been transformed into the Swedish Mission Church. A Mr. Doddington is said to have been the first resident member of Methodism. Among those who ministered to the people in that early period were A. S. Goodrich, J. K. Hallock, Alva Wilder and Major Colegrove. In 1871, during the pastorate of L. F. Merritt and M. V. Stone, a number of souls were led to accept Christ as their Savior and a church organization composed of twenty-four members was effected.

The history of McKean county gives the names of these original members: Neil McEwen, Lydia McEwen, Maggie McEwen, Katie McEwen, Mary A. Repine, Joseph Wegley, Eva Wegley, William Hubbard, Charles Everson, Elizabeth Everson, John A. Mell, Hettie Mell, Theodosia Mell, Robert Campbell, Sarah Campbell, Elizabeth S. James, Mary A. Blew, Laura Campbell, Lucetta Lafferty, Hannah Davis, Ebenezer Edwards, Helen Fisher, Orpha Campbell, Almysee Jane Cum-

mings.—*(History of McKean County, 1890, pp. 322-323.)*

Plans were then matured for the building of a place of worship and General Thomas L. Kane, generously donating the lot on Fraley street, which we now occupy, the work began the following year, with J. P. Hicks as pastor. A modest edifice was completed at a cost of $1,200. Here from time to time, under the ministry of His servants, God's Spirit was manifested, and the names of S. M. Clark, Miller Fording, L. O. Mead and others are still held in grateful remembrance by the people. Not, however, until the year 1885-'86 did a very great awakening take place. Then J. A. Parsons, assisted by Evangelists Moody and Hathaway, conducted a series of meetings which resulted in scores being born into the Kingdom. The ministry of J. Bell Neff was signalled by still greater accessions to the church, and this, together with the increasing population, made it necessary to enlarge the building until it contained a seating capacity of over three hundred and fifty. Under the able pastorate of H. G. Hall substantial progress was made in every department of church work. The first year of the pastorate of W. H. Bunce witnessed a large ingathering of souls. During the first year of the pastorate of D. E. S. Perry, the church was found to be too small to accommodate the increased congregations and was enlarged and remodeled at a cost of $13,000. This amount includes a fine pipe organ presented by the Ladies' Aid Society. The seating capacity of the church at present is six hundred and nineteen. The greatest awakening our town has ever known was witnessed in 1901-'02 under the leadership of Staff Captain March, of the Salvation Army, assisted by Brother Perry and others.

This church was destroyed by fire on the morning of April 8, 1905, and a magnificent new church, costing $57,500, was dedicated by Bishop Charles C. McCabe, July 1, 1906. It is English gothic in design, built of Hummelstown brown stone, with opalescent glass windows. The floor is of polished oak, and the pews of heavy golden oak. The church affords a seating capacity for 655 people.

In 1864 Wesleyville Circuit was divided. The northern portion retained the name of the old circuit, and the

southern was called "Green Circuit." In 1867 the work was again united under the name of "Wesleyville and Green Circuit." The next annual conference returned to the division of 1864—except that the quarterly meetings were to be separately held. In 1871 John Akers was appointed to Green charge, and a revival spirit prevailed over the circuit. At Asbury Chapel fifty-two joined the church on probation, twenty-nine were baptized and thirty-two received into full membership. There was also a good work at Phillipsville. Mr. Akers established preaching at Lowville, and March 2, 1873, organized a class consisting of ten members and twenty-two probationers. The circuit is now—1902—known as Phillipsville, and is composed of three appointments—Phillipsville, West Green, formerly Asbury Chapel, and Wales.

"A great many years ago William Weed and wife moved into this section. They were both loyal Methodists and raised a large family of children, all of whom were faithful to the cause of Christ. One son, William, Jr., is still living. He is growing old in years, but continues to be one of the most faithful members of the church, holding the offices of class leader and trustee. The senior Mrs. Weed died only two years ago at the advanced age of one hundred years. In their early life Brother and Sister Weed were so loyal that more than once they walked to quarterly meeting at Wesleyville, fourteen miles distant, carrying a child in their arms."—*(E. W. Robinson, Letter to the Author, dated August 8, 1902.)*

Erie Conference Session in 1865.

Erie Conference met for its annual session at Jamestown, N. Y., July 12, 1865, Bishop Osmond C. Baker presiding, and W. F. Day, Secretary.

The following were admitted on trial: Virgil C. Hart, Ira B. Goodrich, James G. Hawkins, Levi L. Luce, James M. Groves, Clinton L. Barnhart, Simeon L. Dimmick, James G. Townsend, Amos N. Craft, Orrin Babcock, Adoniram J. Bartlett, Francis A. Archibald, Cornelius C. Hunt, William H. Hover, John M. Leonard, and John B. Robinson.

James E. Wilson, J. K. Shaffer and Almon A. Horton were re-admitted.

W. D. Archbold, J. W. Weldon and S. N. Warner, located.

Virgil C. Hart became a missionary to China.

Announcement was made of the death during the year of Lorenzo D. Rodgers.*

Appointments for 1865: Cleveland District, William F. Wilson, presiding elder; Cleveland—First Church, E. S. Gillette; Erie Street, J. S. Lytle; City Mission, Dillon Prosser; East Cleveland, A. M. Brown; Mayfield, E. C. Latimer; Willoughby, Thomas Guy; Mentor, W. H. Wilson; Painesville, J. M. Greene; Madison

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*L. L. Luse—Licensed to preach and ordained deacon and elder in the Wesleyan Methodist Church; withdrew from Allegheny Conference, said Church, and admitted on trial, Erie Conference, Methodist Episcopal Church, 1865, his orders being recognized; full connection, 1867; transferred to Kansas Conference, 1873; transferred to Erie Conference, 1874; withdrew, 1878; has since devoted his time largely to editing newspapers in western Pennsylvania and Nebraska in the interest of the Greenback and Populist political parties. He was admitted on trial, Nebraska Conference, 1882; discontinued, 1883. Appointments—1865, Luthersburg; 1866, Troy, Pa.; 1867-'68, Delaware Grove; 1869, McKean; 1870, Waterford; 1871, Fairview, Erie Co.; 1872, Dunkirk; 1873, Seneca, Kas.; 1874, supernumerary; 1875, Spring; 1876-'77, Linesville; 1882, Wilber and DeWitt, Neb.

J. M. Leonard—Admitted on trial, 1865; transferred as a member on trial to the Delaware Conference, 1867; full connection, 1867; deacon, 1867, Janes; transferred to Erie Conference, 1867; located, 1888. Appointments—1865-'66, principal, Western Reserve Seminary; 1867-'87, supernumerary. The greater part of the time since 1867 he has spent in educational work in Cincinnati, O.

C. C. Hunt—Licensed to preach, 1863; admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames. Appointments—1865, Tallmadge and Middlebury; 1866-'67, Jackson; 1868, Kent; 1869, Braceville; 1870-'71, Clarion, 1872-'74, Curllsville; 1875-'76, Brockwayville; 1877-'78, supernumerary; 1879-'80, Curllsville; 1881-'82, Troy; 1883, Sunday School Agent; 1884-'86, Russell and North Warren; 1887-'88, Sheakleyville; 1889-'90, Superintendent Sunday School Work, the last half of the year serving DuBois as pastor; 1891-'93, Russell and North Warren; 1894, Kinzua; 1895-'97, Sinclairville; 1898, supernumerary, the last half of the year supplying Sinclairville; 1899-1903, Clymer; 1904-'06, superannuated.

J. G. Hawkins—Licensed to preach, 1865; admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames; became a member of the East Ohio Conference at its organization, 1876; located, 1877; has since been a book seller; present residence, North Bloomfield, O. Appointments—1865, Randolph; 1866, Delaware Grove; 1867, Cooperstown; 1868-'69, agent, American Bible Society; 1870-'71, Ellsworth and Berlin; 1872-'73, Mantua; 1874, Charleston; 1875-'76, supernumerary.

J. B. Robinson—Admitted on trial, 1865; full connection, 1867;

and Perry, E. R. Knapp; Geneva, A. C. Tibbetts; Saybrook, to be supplied; Chagrin Falls, H. N. Stearns; Bainbridge, Samuel Wilkinson; Troy, H. M. Chamberlain; Thompson, B. J. Kennedy; Grand River, Ezra Wade; Montville, H. D. Cole; Huntsburg and Claridon, J. B. Hammond; Chardon, J. D. Norton; Kirtland and Chester, I. B. Goodrich; Mantua, S. L. Wilkinson; Agents, Bible Society, B. O. Plimpton, Albert Norton; Agent, National Freedmen's Relief Association, A. D. Morton; Agent, Willoughby Collegiate Institute, D. M. Stever; Principal, Willoughby Collegiate Institute, J. B. Robinson. Ravenna District, Moses Hill, presiding elder; Ravenna, John Tribby; Akron, D. C. Osborne; Tallmadge and Middlebury, C. N. Grant, C. C. Hunt; Cuyahoga Falls, C. T. Kingsbury; Franklin, D. M. Rogers; Hudson, G. W. Chesbro; Twinsburg, G. J. Bliss; Bedford, Samuel Gregg; Solon, Frederick Vernon; Warrensville, B. C. Warner; Newburg, R. M. Warren; Charlestown, B. F. Wade; Windham, J. G. Townsend; Rootstown and Randolph, to be supplied by W. W. Wythe; Braceville, John Graham; Edinburg, Michael Williams; Deerfield, J. B. Grover; Canfield and Ellsworth, John McLean; Jackson, A. R. Hammond. Warren District, Benjamin Excell, presiding elder; Warren, John Peate; Richmond, W. H. Hover; Kelloggsville; Valorus Lake; Williamsfield, W. A. Clark; Jamestown, S. S. Burton; Jefferson, J. K. Hallock; Morgan, C. R. Chapman; Windsor and Hartsgrove, Josiah Flower; Bloomfield and Bristol, T. P. Warner; Farmington, C. R. Pattee, one to be supplied; Southington and Nelson, Alexander Barris; Niles, T. B. Tait; Girard and Liberty, William Hayes; Green and Mecca, Hiram Kellogg; Bazetta and Johnston, J. H. Vance; Vienna and Fowler, Ira Eddy; Youngstown, J. E. Wilson; Hartford and Orangeville, A. N. Craft; Gustavus, C. W. Reeves; Agent, Western Reserve Seminary, C. R. Pattee; Principal, Western Reserve Seminary, J. M. Leonard. Erie District, E. J. L. Baker; presiding elder; Erie, First Church, E. A. Johnson; Simpson Chapel, J. H. Tagg; Wesleyville, T. D. Blinn; Green, J. K. Mendenhall;

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deacon, unable to learn; elder, 1868, Kingsley; transferred to North Indiana Conference, 1869; transferred to New Hampshire Conference, 1872; transferred to Central Illinois Conference, 1878; transferred to Rock River Conference, 1884. Appointments —1865-'68, principal, Willoughby Collegiate Institute; 1869-'71, president, Fort Wayne College; 1872-'77, president, New Hampshire Conference Seminary and Female College; 1878-'83, president, Grand Prairie Seminary; 1884-'87, president, Jennings Seminary; 1887-'88, Sterling, Ill., Fourth Street; 1889-'91, Lemont, Ill.; 1892-'96, Lena, Ill.; 1897-'98, Rockford, Ill., Grace Church; 1899, Barrington, Ill.; 1900, Hebron, Ill.; 1901-'02, Libertyville, Ill.

S. L. Dimmick—Admitted on trial, 1865; discontinued, 1866. Appointment—1865, Lockport.

A. J. Bartlett—Admitted on trial, 1865; deacon, 1865, Baker; discontinued, 1867. Appointment—1865-'66, Perrysville.

Orrin Babcock—Licensed to preach, 1865; admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames; located, 1886. Appointments—1865-'66, New Lebanon; 1867-'68, Sunville; 1869, Linesville; 1870-'72, Waterloo; 1873-'75, Cooperstown; 1876-'77, Meadville, State Street; 1878-'79, Panama; 1880-'82, Salamanca; 1883, Cherry Creek; 1884-'85, supernumerary.

North East, A. J. Merchant; Waterford, F. H. Beck; Millville, C. L. Barnhart; McKean, N. W. Jones; Edinboro, S. W. Lloyd; Fairview, Albina Hall; Girard, Washington Hollister; Union, O. L. Mead; Wattsburg and Mina, W. M. Bear, Joseph Allen; Kingsville, W. N. Reno; Conneaut, John Robinson; Springfield, Stephen Heard; Albion, Alvin Burgess; Lockport, S. L. Dimmick; Ashtabula, I. O. Fisher. Meadville District, J. W. Lowe, presiding elder; Meadville, W. F. Day; Saegertown, G. M. Eberman; Townville, Milton Smith; Cochranton, Peter Burroughs; Sunville, to be supplied; Franklin, John Bain; Greenville, W. P. Bignell; Salem, G. H. Brown; Sheakleyville, Frank Brown; Evansburg, James Shields; Conneautville, J. C. Sullivan; Harmonsburg, Samuel Hollen; Rockville, J. W. Hill; Espyville, S. S. Stuntz; Linesville, R. C. Smith; New Lebanon, Robert Gray, Orrin Babcock; Delaware Grove, Isaac Scofield; Oil City, Jonathan Whitely; Rouseville, W. H. Mossman; Professor in Allegheny College, James Marvin; Agent, Allegheny College, L. D. Williams. New Castle District, Richard A. Caruthers, presiding elder; New Castle, James Greer; Mt. Jackson and Shenango, J. G. Thompson; New Wilmington, L. W. Ely; Eastbrook and Harlansburg, to be supplied; Harrisville and Centerville, Thomas Graham; Mercer, O. G. McEntire; Hendersonville, Cyril Wilson; Waterloo, R. M. Bear; North Washington, A. H. Domer, one to be supplied; Clintonville, to be supplied; Poland, N. G. Luke; Middlesex, J. W. Stogdill; Pine Grove, Robert Beatty; Sharon and Brookfield, John O'Neal; Clarksville, J. F. Perry; Greenwood, Ebenezer Bennett; Brady's Bend, George Moore; Hubbard and Coitsville, John Abbott. Clarion District, R. H. Hurlburt, presiding elder; Clarion, R. F. Keeler; Brookville, J. C. Scofield; Curllsville, J. F. Hill; Rimersburg, R. B. Boyd; Callensburg and Freedom, J. H. Starrett; Shippenville, Samuel Coon; Rockland, A. H. Bowers; Washington, John McComb, one to be supplied; Tionesta, J. K. Shaffer; Troy, C. W. Bear; Corisca, P. W. Scofield; Punxsutawney, A. D. Davis; Perrysville, A. J. Bartlett; Warsaw, Abram Bashline; Luthersburg, L. L. Luce; Brockwayville, David Latshaw; Putneyville, Gabriel Dunmire; Paradise, J. M. Groves; President, N. C. Brown; Agent, Pennsylvania Bible Society, Edwin Hull. Jamestown District, George W. Maltby, presiding elder; Jamestown, Niram Norton; Ashville, A. J. Lindsey; Sugar Grove, J. F. Stocker; Pine Grove, Z. W. Shadduck; Frewsburg, W. A. Maltby; Kinzua, B. F. Delo; Sheffield, A. S. Goodrich; Panama, J. R. Lyon; Columbus and Corry, J. W. Wilson, G. W. Staples; Youngsville, C. M. Heard; Warren, P. P. Pinney; Pleasantville, to be supplied; Tidioute, Darius Smith; Plumer and Pithole, D. S. Steadman; Petroleum Centre, E. A. Squier; Riceville, John Crum, one to be supplied; Titusville, Thomas Stubbs; Garland, Major Colegrove; Ellery, Warner Bush; Ridgway, F. A. Archibald; Jamestown and Sugar Grove Swedish Mission, S. B. Newman; Chaplain in the Army, H. H. Moore. Fredonia District, James E. Chapin, presiding elder; Fredonia, E. H. Yingling; Dunkirk, E. A. Ludwick; Mayville, L. W. Day; Portland, G. W. Gray; Delanti, David Mizener; Sinclairville, A. L. Kellogg; Ellington, Joseph Leslie; Leon, C. E. Woodworth; Cattaraugus, A. A. Horton; Perrysburg, J. R. Shearer; Villenovia, W. W. Warner, G. W. Patterson; Forestville and Sheridan, R. W. Crane; Little Valley, E. B. Cummings; Silver Creek, R. W. Scott; Westfield, G. W. Clarke; Quincy, L. E. Beardsley; Sherman, Jephtha Marsh; Clymer, R. N. Stubbs; East Randolph, A. S. Dobbs; Randolph, J. G. Hawkins.

Reports of Districts.

In 1865 the reports of the presiding elders are, for the first time, inserted in the minutes, and henceforth we have reliable historic matter. It will be profitable to present these first reports in full.

Cleveland District embraces all of Lake, Geauga, a large portion of Cuyahoga and fractions of Ashtabula and Portage counties. It stretches along the beautiful and fertile lake valley from Cleveland to Saybrook, and extends southward over the highlands from ten to twenty-five miles.

Cleveland, the most important city in the district and conference, is in the extreme northwest corner, and teems with a population of 60,000. A place of charming residences, nestling amid a forest of trees, "a thing of beauty and joy forever." The Methodist Episcopal Church has three English (and one German) stations within our bounds. The North Ohio Conference embraces Cleveland west side, having two English and one German station. The societies are slowly but permanently developing in strength and influence, and a prosperous and glorious future is anticipated. Painesville, the seat of our next session, is country-wide famed as a perfect gem of a town, filled with an enterprising and hospitable people, as the preachers will learn at our annual gathering.

Willoughby, less in size, but equally pleasant in location, is the seat of the Willoughby Collegiate Institute. This young and promising institution is rapidly rising in public esteem, and taking rank among the first and most promising seminaries of the land. The college building is of great architectural beauty, stands on a commanding eminence overlooking the Lake Shore railroad, and beyond it in the distance, "the blue expanse" of old Erie.

Chardon, "a city set on a hill;" Chagrin Falls, "low down in a beautiful valley;" Geneva, "white as the tents of Israel," are all delightful "villas" of charming residences. In all these places our societies are in a healthy and prosperous condition.

The Western Reserve was originally (after the Indians) inhabited by emigrants from New England, bring-

ing with them the doctrines of a limited atonement, and making themselves strong by establishing churches, schools and missions. The mental and moral soil thus preoccupied, it is a wonder, a miracle of grace, that Methodism has spread so widely and established itself so firmly among the people. It is now the most numerous, and ought to be (perhaps is) the most influential body of Christians within the bounds of the district.

We have nine stations and twelve circuits, composing the largest district in the conference. These several fields send up annually increasing contributions in support of the missionary, Bible, and other benevolent causes, although we lie quite outside the "charmed circle" of "oildom." Sixteen out of the twenty-one fields have parsonages, and others will be added this year.

There are forty-one churches, mostly in a state of good repair, some of which have been enlarged, improved and beautified last year. In Madison village, a place where we have had no society till within a year, a fine church is in the course of erection, under the supervision of the efficient pastor.

Some things among us are to be regretted, but, all in all, we have reason to thank God and take courage.

New Castle District extends from the Allegheny river along the south line of the conference about sixty miles, reaching into the State of Ohio just far enough to embrace one tier of townships. In breadth the district is about thirty miles, having Ravenna District on the west, Meadville on the north, and Clarion on the east. The territory embraced constitutes part of Lawrence, Mercer, Venango and Armstrong counties, including the county seats of Lawrence and Mercer. Within its limits also are Poland, Middlesex, Sharon, Hubbard and Clarksville on the west; New Wilmington, Pine Grove, Harrisville and Centerville in the middle; and Brady's Bend, on the Allegheny river. The eastern portion of the district is somewhat broken, but parts of it are fertile, the whole abounding with coal and iron. The middle and western portions watered by the Slippery Rock, Wolf, Neshannock, Shenango and Mahoning creeks, is a land of broad valleys, undulating high lands, productive soil, and is in a high state of cultivation. The whole country abounds with coal and iron. Vast quantities of coal are exported

by the Erie canal and railroad, and the lights of the fires of the iron furnaces may be seen all along the Shenango valley.

This country was originally settled by men of the Calvinistic order, and although Methodism has made great inroads upon the faith of the fathers, the Presbyterian churches are in many places yet in the ascendant. The Westminister College, under the supervision of the United Presbyterians, is located at New Wilmington.

This district contains fifteen charges, six of which are stations, three or four others having preaching every Sabbath morning, the balance are circuits, two of which employ two preachers each, affording regular service at the several appointments once in two weeks. Several year's experience, accompanied with close observation, has convinced me that the interest of our work demands such an arrangement as will employ but one person to a charge, with territory sufficient to support him, and just enough of work to supply his time.

Notwithstanding the influence of the war, which was in some respects deleterious, the cause of God has constantly advanced within the territory included within the district. Our finances will show an improvement, while our contributions for benevolent objects are greatly in advance of past years.

During the year now closing two new churches have been built, two or three others have been refitted, others are still in process of repair, and old church debts have generally been paid off.

Sabbath school interests have been sustained.

Preachers are all loyal to our country, and trusting in God, are disposed to bring into requisition the whole machinery of Methodism, and now that the war is over, we look for a great outpouring of the spirit of revival.

Fredonia District is in the northeast section of the conference territory, commencing, on the west of the state line, running along the lake shore on the north to the Cattaraugus creek, then up said creek and along the eastern boundary of the conference, across the Allegheny river southward to the Red House creek and settlement, to the Jamestown District appointments, by which it is bounded on the south. The points of more especial solicitude to the Church are Dunkirk and Salamanca, both

towns built in railroad interests; the former has grown into a very flourishing place of some 6,000 or more inhabitants. We have until now required an appropriation of missionary money. The latter is on the reservation, and is subject to change, but requires more labor than it has had in the past. Fredonia and Westfield, two pleasant and populous towns upon the shore of Lake Erie, give increased promise to the Church in the future. The best house of worship upon the district is at Forestville. On the whole, the Church is in prosperity upon the district; it has increased in membership during the four years past of war and trial; has furnished five ministers and about one hundred and seventy members for the army, and is decidedly loyal to God and duty; is ready to oppose all rebellion still, in the name of the Lord.

The ministry is an industrious God-fearing one, and will compare for talent with the conference.

It has been a time of health; the exceptions with the families of the ministers have been John Akers and J. R. Shearer. Brother Akers has had affliction in person and family during nearly the whole year, and has lately been bereft of his excellent companion, and does in his deep affliction challenge the sympathy of his brethren. Brother Shearer has put away in the grave, to await the resurrection morning, one of his babes.

We have not had extensive revivals of religion, but growth in grace is evidenced in the cheerfulness with which duty is done and burdens borne. The claims of the ministers have been increased full one-third. The missionary contributions raised from $393 in 1861 to $1,990 in 1865. All other benevolent collections increased, in addition to the heavy burdens imposed by the war.

Our Sunday schools are prospering. Most of them, under efficient officers, are at work for the missionary cause with success.

In its duty to the baptized children the Church is at fault. Although provided for in its discipline, but little has been done toward forming them into classes, or otherwise caring for them. This we very much regret.

The State of New York provides for the election of trustees, removing the responsibility somewhat from the quarterly conference and pastor. This, or some other

reason, has caused our conference to become too indifferent upon this subject. We have raised, and paid out upon church property, $7,000 this year. Our finances are in a good condition, and indeed the Church occupies advanced ground in its relations to other evangelical churches, aa well as to the communities generally, and is at peace within itself.

The Jamestown District embraced the past year twenty-one appointments, filled by twenty-five ministers, including the presiding elder, and one chaplain, making it the largest district in the conference. Seven of its appointments were in Chautauqua and Cattaraugus counties, New York. Six are now in Chautauqua county, one (Randolph) having been transferred to Fredonia District. Eight are in Warren county, Pa.; one, Columbus and Corry, lies in Warren and Erie counties; four in Crawford, and one each in Venango and Elk counties.

The membership of the district (about 2,500) is the smallest, save one, in the conference. Several of its appointments, lying in the "oil regions" of Pennsylvania, are new fields, and have but few in society. Some of the old and time-honored charges have lost their membership entire almost, they having sold their farms for large sums for "oil lands," and removed to other parts. The local preachers number some thirty, many of them ordained, and, as a body, are faithful, laborious and useful men.

The Sabbath schools number over fifty, with about ten thousand volumes in their libraries, and over twenty-five hundred children, all being carefully trained for the great and responsible duties of the Church and the country. Benevolent enterprises have been well attended to. The missionary cause will receive about one dollar per member, and other regular collections will not fall behind, but in many instances be in advance of former years, while extra collections, demanded by the exigencies of the times, such as sanitary and Christian commissions, Freedmen's Aid, Soldiers' and Families' Relief Societies, will bear the impress of Christian enlightenment and a noble patriotism.

Some of our prominent and most excellent members have fallen in battle, sealing with their blood their devotion to their country and its glorious cause, while others

are returning to take their places in the ranks of the soldiers of Christ—to do battle again with renewed zeal in the great conflict with the "powers of darkness."

We have twenty-five churches finished, one in a forward state of completion at Corry, which will cost some twelve thousand dollars; one at Jamestown now being rebuilt, enlarged and beautified, at an expense of some five or six thousand dollars, and fourteen parsonages, altogether representing a value of some ninety thousand dollars.

The religious condition of the district is, all things considered, very encouraging. Some good revivals have occurred, and much good seed has been sown all over the work, which will most certainly be reaped, although it may be by other hands than those who sowed. "In this we do, yes, and will rejoice," for undoubtedly "he who sows and he who reaps will receive wages," "and both gather fruit unto eternal life."

Financially, it is ahead of what it has ever been before. The salaries, ranging from twenty-five to one hundred per cent. in advance of the preceding year, were all paid, excepting in one or two instances. Almost all the preachers, not excepting the presiding elder, received fine donations, in addition to their salaries, of from fifty to five hundred dollars, and in one instance (Titusville) the magnificent sum of seventeen hundred and fifty dollars.

The regular quarterly collections will amount to between fourteen and fifteen hundred dollars.

The district is traversed by the Atlantic & Great Western railroad for thirty miles, by the Philadelphia & Erie for eighty miles, and the Oil Creek road its entire length of some forty miles. On these several roads are situated some of the most beautiful, stirring, enterprising little villages of western New York and Pennsylvania; Jamestown, the seat of the last conference, embowered in trees, just on the outlet of the beautiful "Chautauqua," famed for its palatial residences, embracing the state executive's, its public houses, fine business places, its large churches, and larger hearted, intelligent and refined citizens—Frewsburg, Ashville, Panama and Columbus, staid, sober, wealthy and growing villages.

Corry is at the junction of the three above named roads. Belligerent Corry is four years of age, waging

unconditional warfare with the woods with which it is invested. Victorious Corry! triumphing over the forest, and counting her six or eight thousand inhabitants. "Young Pennsylvania," Youngsville, on the "Little Brokenstraw," just stepping out boldly to stand all alone, and bound to be one of our best stations very soon. Warren, beautifully situated in the valley at the confluence of the Conewango and Allegheny rivers, manfully and successfully grappling the responsibilities of a first class station. Ridgway, shire town of Elk county, opened up to the world now, and awakening into new life by her railroad facilities and mineral developments. A number of little towns on the outskirts of "oildom" are traversed by the Oil Creek road. Spartansburg, Centerville, Tyronville and Hydetown, in the Riceville charge. Next, Titusville, christened the "Capital of Greece." Here Oil creek begins to be thickly perforated, and sends out its oleaginous streams to grease and gladdens its six thousand inhabitants, together with its thousands of interested visitors. Titusville! overflowing with strangers seeking fortunes in "oil wells," and all intent on either building, buying, selling, trafficking, speculation, gouging, hurrying, running or rushing after each other and oil. Thence down Oil creek proper, the "oildorado of the world," where the whole valley and parts of the adjoining ravines and bluffs are covered with derricks, wells, engines, tanks, barrels, teams, shanties, cabins and people, to Petroleum Centre, the present terminus of the road. Thence to Plumer, on Cherry run, famed of late for its greasy developments. Thence to Pithole, just now more famed than any of the "seven wonders of the world," containing five thousand "fortune hunters," having grown to its present dimensions in a few weeks, or at most months, where men count their fortunes by millions—"young America" daily eclipsing California in its palmiest days, in bustle and excitement. Then the River Allegheny and its tributaries, embracing Kinzua and Tidioute, the place that a profane resident said, "God had forgotten," now enriched and brought into notice, an important station, strong and liberal, together with many other inland villas, beautiful for situation, famed for their quietude and generous Christian enterprise.

This district, embracing so much of the "oil regions," and consequently so much wealth and enterprise, is very properly manned with many of the best preachers of the conference—young, zealous, educated and refined; and also some of the fathers, renowned for their life-long zeal and success, still young in their feelings and energy. All, all glowing with most earnest desire and Christian ambition, to wage successful and glorious warfare against the "powers of darkness." May abundant success attend all our efforts to "win souls to Christ," and spread scriptural holiness over these lands.

Warren District is composed of seventeen charges, and is situated on the Western Reserve, embracing parts of Trumbull and Ashtabula counties. It reports 2,731 members and 213 probationers, and twenty-four local preachers. It employed eighteen effective ministers, who, with the aid of the local ministry, were able to give the bread of life to the hungry souls of men in almost or quite every neighborhood in its bounds. The past year witnessed some success in the conversion of souls, and also in building and repairing churches. Two very good parsonages were purchased during the year, which makes in all fourteen, leaving but five charges without the indispensable auxiliary to the comfort of the minister's family. There are in the district forty-three churches of various grade, some in good taste and good repair, others not so good. We need a little more church enterprise; a few first class churches erected among us would greatly benefit the Church, and give us increased power in the communities where erected. In the line of benevolent contributions, it will compare favorably with other districts, though we are not favored with many rich members or adherents. The missionary contributions amount to $2,306.83, or an average of 84 cents per member, which is $418.09 in advance of last year. It paid for conference claimants $308.87, an average of 11 cents and a fraction per member. About $1,000 Bible money; tract, $70.16, and Sunday School Union, $64.77, while it did nobly in other enterprises involving the interests of our noble, self-sacrificing soldiers, and the supplying of the wants of the indigent Freedmen, etc. We have 49 Sunday schools, with upwards of 3,000 Sunday school scholars; 605 officers and teachers, and about

10,000 volumes in libraries. The area of the district contains a large field for Christian and philanthropic effort, and the field is whitening for the harvest; and now the public mind is in some degree relieved from such intense anxiety as to the safety of our beloved nation, and the complete triumph of our arms, it is to be hoped that the instruments employed by the great head of the Church for the world's conversion to God will be abundantly blessed in sowing the field with the good seed of the kingdom, and in reaping a glorious harvest of souls. What the district greatly needs is a baptism of fire, and how we are straitened until it is given and received! If this should be realized in answer to our fervent prayers, the whole machinery of the Church would be lubricated with the oil of Divine Grace and would receive such an increase of velocity as should greatly glorify God, comfort Zion, and lead poor sinners to the Savior. Then churches would rise as out of the dust, clothed with beautiful garments; the house of God would be built wherever needed, parsonages bought or built, our seminary at Farmington filled with earnest students, and general prosperity make us like the Garden of the Lord.

The Clarion District lies wholly east of the Allegheny river, embracing Clarion and Jefferson counties, with portions of Venango, Forest, Elk, Clearfield and Armstrong. The surface of the country is generally hilly, and along the water courses quite broken and mountainous. The vast forests of pine timber, with the almost inexhaustible mines of iron and bituminous coal, have given to this rough region a permanent source of wealth.

Although the soil and surface seem not so well adapted to agriculture, yet by patient and persevering industry the wilderness has been cleared away, and highly productive farms are seen stretching away over the hills and through the valleys.

With regard to the people, they are intelligent and solid, frank and genial. They are proverbial for their generous hospitality.

The Methodist Episcopal Church is a power in this locality, and is accomplishing well her part in the great work of moulding the religious character of the country. The revival fires still burn brightly upon her altars; believers are sanctified and sinners converted. The num-

ber of accessions to the Church throughout the district during the year just closed is probably not less than five hundred.

The preachers on their respective charges have labored faithfully and successfully. God, in His providence, has graciously preserved their health and lives. Their salaries have been fully paid, and liberal donations added almost without exception.

Indeed, all the benevolent institutions of the Church have been remembered, a fine increase in the contribution to the missionary cause is reported. Last year the district reported for missions $2,020, this year reports over $3,500, perhaps $3,600. The other collections also show a very gratifying and healthful advance.

The Church property is in a tolerably good condition, and free from debt, with some trifling exceptions. Two neat and commodious churches have been built, and two others completed which were in process of construction at the beginning of the year.

On the whole, the Clarion District may be regarded as in good condition, and, as she appears in the statistical and financial reports, will not suffer in comparison with her sister districts of the Erie Conference, though she be the youngest of them all.

This region has long been regarded as the "rough and tumble department" of the conference—greatly misunderstood generally, and by some greatly misrepresented. "Over the river" has been the dread and terror of many good brethren, whose souls would have feasted while preaching the gospel in these green pastures of Methodism.

May the Great Head of the Church make the coming year more prosperous than the preceding one.

Meadville District occupies a central position in the Erie Conference. It lies wholly in western Pennsylvania, embraced mainly in Crawford, Venango and Mercer counties, and taking in a fair proportion of the famous oil regions. It is a fertile and healthy portion of our country, abounding in hills and valleys and crystal streams, intersected with railroads, and dotted over with flourishing towns and villages.

Among its larger towns may be mentioned Meadville, from which the district takes its name, situated on French

creek, and capital of Crawford county. Here is located Allegheny College, which really constitutes it the Athens of the conference, and its most important station—for the reason that here young men from all parts of the land, assembling for the purpose of obtaining a liberal education, will receive their abiding impressions of Methodism. It is a central point from which radiate and must continue to flow out influences that will go far to mould the character of our institutions, not only within the bounds of our conference, but throughout the whole country. Allegheny College is assuming magnificent proportions. Long and nobly has she struggled with adverse influences; but the day of her redemption has come. She now has a full and efficient board of instructors, rich cabinets and extensive apparatus for the illustration of science; while her endowments, through the munificence of opulent friends, are placing her upon a foundation that cannot be shaken.

We may not omit to mention other important towns, which adorn and serve to give importance to the district. Franklin, surrounded and guarded by the everlasting hills, is a place of strength and enterprise; West Greenville is assuming importance, and was the generous entertainer of the conference during the session of 1864; while Conneautville and Harmonsburg are old and honored names; and lastly, though not least, Oil City, like Minerva, has sprung full armed from the head of her father—oildom.

The district has nineteen circuits and stations, employs twenty effective preachers, has forty-eight churches and seventeen parsonages. There is a church erected, or in process of erection, at every point where one is needed. The friends at Meadville and Franklin will this year put up houses of worship that will be a credit to our beloved Zion.

The writer is not prepared with the figures to give a statement of what the district has done in the matter of contribution for the various benevolent objects of the Church. But one thing he is assured of, and that is, that it is not one whit behind others. Its members are loyal to both Church and State, and pour out their liberality to sustain the one and uphold the other.

James M. Groves, William Windsor Wythe.

James M. Groves was born in Donegal county, near Londonderry, Ireland, in 1828. The family came to Philadelphia, Pa., in 1833, and in 1841 settled on the farm at Grove Summit, Jefferson county, where Brother Groves is now spending the years of his superannuation. His parents were Methodists, and in this faith James was trained. In 1854 G. F. Reeser held a protracted meeting in Beech Woods and the Groves family of seven children were converted. The class then formed still lives and bears witness to a Savior's love. Josiah Flower dedicated the first church building in 1857.

Mr. Groves attended Allegheny College for a brief period, and in 1862 was licensed to preach. He served as a supply with John McComb in 1863 on the President Circuit, and the year following on the Washington Circuit. He was admitted on trial in the Erie Conference in 1865. In the course of his ministry Mr. Groves enjoyed many gracious revivals, and was successful in building up the classes where he served.*

William Windsor Wythe was born in England, December 4, 1829, but gave his life to America.

After seventy-seven years of intense activity, the last few clouded by disease, he passed from Sinclairville, N. Y., to the higher realms beyond. His early education was in Philadelphia, graduating with distinction from the Philadelphia College of Medicine. He began business as a physician, but his early conversion contained a call that forced him into the ministry, joining the New Jersey Conference in 1852, and the Philadelphia Conference in 1858. When the war broke out he offered his services to his country, and made an enviable record.

Dr. Wythe was a genius. The ordinary rules which measure men will not apply to him. The words "talent" and "ability" do not meet his case. He was great without the weakness of ambition. He did things because

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*J. M. Groves—Licensed to preach, 1862; admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames. Appointments—1863, President (supply); 1864, Washington (supply); 1865, Paradise; 1866-'67, Washington; 1868, Harrisville and Pine Grove; 1869-'70, Clintonville; 1871, New Bethlehem; 1872-'73, Perrysville; 1874-'75, Brady's Bend; 1876-'77, Richardsville; 1878, Spring; 1879-'84, supernumerary; 1885-1906, superannuated; present residence, Grove Summit, Pa.

he was the things. We climb to things; he was there without climbing. It would be an honor to be any one of a score of things in which he was great. He who knew Dr. Wythe met one of the most genial, sunshiny natures and charming conversationalists that one would find in a lifetime. No matter what topic was sprung, he could pour light on it. What added luster to his brilliance, he never seemed to think he knew more than his humblest brother.

In the army he was distinguished as a physician and surgeon, having charge of hospitals at Knoxville and Nashville. While patriotically springing to save his adopted country, he ministered where skill and science counted for more than bullets. For some time after the close of the war he was superintendent of the Newburg insane asylum. In the treatment of these unfortunates he not only displayed sympathy, but might be classed as an expert alienist.

Dr. Wythe was a microscopist of no mean abilities. He could grind his own lenses, if needs be. It was he who inspired John Peate to his daring feat of grinding the greatest lens in the world. At one time he made a parabola to throw a side light upon the object of investigation. Mechanics was familiar to him. If he had been placed in any railroad shop he would have been a fortune to the company. He was undoubtedly the peer of master minds in that profession. A draftsman, too, he was, of rare skill. He often assayed the inventor's realm, and had what often befell the flight of such geniuses—broken wings; the fruit of his industries others often gathered. He invented a prism for determining the true north. It was for some time used on the United States theodolites. He also invented an instrument for determining the speed of railroad trains. It was in use on the Erie road for many years. His last invention was the working out of an acetyline retort. He will be remembered by the countless thousands who visit Chautauqua for the Palestine and Jerusalem models, and for his work in the Hall of Antiquities. His Palestine was executed with mathematical accuracy.

In science he was at home, familiar with the ideas of the great leaders, and could make it clear to common

folk that science and religion were not enemies, but God's angels of blessing to mankind.

But his fascination was the Christ-world or life. Through his broad gifts he preached to scholars, artisans, and professional men who never entered his church. He made men feel the greatness, and sweetness, and humanity, and divinity of Christ. His personality was even greater than his sermons. While they were rich in thought, at times great in grasp and scope, maybe brilliant and rising to eloquence, yet his personality was yet more impressive. Doubters, skeptics and infidels were greatly drawn to his unfolding of the Christ, and many were won to accept the Savior. Those who had repudiated the Bible had their eyes opened to see the hand of God in the sacred pages.*

William H. Hover, Amos N. Craft.

William H. Hover, son of Henry and Elizabeth Bernhard Hover, was born in West Salem, Mercer Co., Pa., May 13, 1835. He was of Holland-Irish extraction. His early life was spent on a farm, and his school advantages were limited. His father's health having failed, the three sons were compelled to struggle hard to till the farm. His parents were Methodists, and he was baptized in infancy and never ceased to thank God for the holy influence of this consecration. He attended the academy in Kingsville, O., during two fall terms, and taught eight terms in the common schools.

Mr. Hover was converted in 1853 under the labors of H. M. Chamberlain. He says: "I went time and again for several days to the mourner's bench, but found

*W. W. Wythe—Licensed to preach, 1849; admitted on trial, New Jersey Conference, 1852; full connection, 1854; deacon, 1854, Waugh; located, 1855; elder, 1859, Scott; re-admitted, Philadelphia Conference, 1858; transferred to Erie Conference, 1865. Appointments—1851, Rome and Wantaye, N. J. (supply); 1852, Millville, N. J.; 1853, Rockaway, N. J.; 1854-'55, Hackensack, N. J.; 1858-'59, Cressona, Pa.; 1860, Conshohocken, Pa.; 1861, Milton, Del.; 1862, Georgetown; 1863-'64, superannuated; 1865, Rootstown and Randolph; 1866-'67, East Cleveland; 1868-'69, New Castle; 1870-'71, Erie, First Church; 1872-'73, Meadville, First Church; 1874, Erie, Tenth Street; 1875, agent, National Sunday School Assembly; 1876, Financial Secretary, Allegheny College; 1877, Millerstown; 1878-'84, supernumerary; 1885, Erie, Tenth Street; 1886, Parkers' Landing; 1887, Chautauqua; 1888-'94, supernumerary; 1895-'96, Chautauqua; 1897-'98, Miles Grove; 1899-1905, superannuated.

no peace for the reason that I was not willing to do the work that the Master had laid out before me. But one evening, while getting ready to go to meeting, I resolved to lay all upon the altar and do the work God wanted me to do. I then knelt down to ask God to help, when instantly the burden was rolled from my heart, and I rose and opened my eyes upon what seemed to be a new world. Everything seemed to be praising God." Brother Hover served the church in several capacities until 1862, when he was licensed to preach by the Jamestown Circuit Quarterly Conference, Hiram Kinsley, presiding elder, signing the license. In 1865 he was employed by Benjamin Excell, presiding elder, as a supply on Niles station, left vacant by the transfer of J. T. Boyle to the Missouri and Arkansas Conference. The same year he was admitted on trial in the Erie Conference. He was effective twenty-seven years, and in 1892 was promoted to a place among the superannuates.*

The father of Amos Norton Craft, Mahlon Craft, was born in Washington Co., Pa. His mother, whose maiden name was Clarissa Cowdery, was born near Hartford, Conn. Amos N. Craft was born in Mecca, O., June 7, 1844. He was the only surviving child of his parents, the other children having died in infancy. His parents were devout Methodists and under their influence he became a member of the same church when twelve years old. At that early period he felt the call to the ministry, and his father gave him his time for study, requiring but little manual labor from him from childhood. He graduated at Mount Union College, Ohio, at the age of twenty-one. He was licensed to preach at the age of seventeen. While in his eighteenth year he enlisted in the Union Army, but by the interposition of his parents he was not sworn into the regular service but as a citizen nurse, in which capacity he served in the hospitals in Nashville, Tenn. After a few months he was brought

*W. H. Hover—Licensed to preach, 1862; admitted on trial, 1865; full connection, 1867; deacon, 1866, Ames; elder, 1868, Kingsley. Appointments—1865, Richmond; 1866-'67, Kelloggsville; 1868, Mill Village; 1869, Green; 1870, Greenfield and Mina; 1871-'72, Leon; 1873, Dayton; 1874, Evansburg; 1875-'76, Harmonsburg; 1877-'78, Lockport; 1879-'80, Linesville; 1881-'82, Sunville; 1883-'84, Garland; 1885, Ellery; 1886, Sherrett; 1887, Farmington; 1888-'89, Polk; 1890-'91, Delanti; 1892-1906, superannuated.

down with fever and dysentery. In the sickness and the relapse which followed he was twice given up by his physicians to die.

As a local preacher he preached nearly every Sabbath. In his twentieth year he supplied Paradise Circuit six months and hoped to be admitted into conference but, as he said, "his then somewhat grandiloquent periods did not recommend him to the favorable opinion of his presiding elder, who dropped him without ceremony." He then returned to college, graduated and applied once more to conference and was admitted.

His first failure turned his attention to the study of medicine which he soon abandoned. In his twenty-second year he was admitted to the Erie Conference and appointed to the Hartford Circuit in Ohio. In the following winter he witnessed near 150 conversions. The next year he was appointed to the Tionesta Circuit. The year following he was elected principal of the Western Reserve Seminary, where he continued two years, during which time he held a debate of twelve sessions with A. A. Wheelock, Ohio State Missionary sent out by the Spiritualists. As a result of the debate he published a challenge in the Banner of Light to meet in debate any other man the Spiritualists might bring forward. I. G. Firt, an author of repute among Spiritualists, accepted the challenge and the debate of six days' duration was held in Lyceum Hall, Buffalo, N. Y. He has held nine public debates, chiefly with Spiritualists and infidels. He has written a book, "Epidemic Delusions," published by the Methodist Book Concern. He was elected by his conference one of the delegates to the General Conference of 1880, and again in 1900.

Among the principal revivals which have attended his ministry were those at Oil City and Titusville, in each of which places during his pastorate there were about 300 converted. While stationed at Oil City, Pa., and Jamestown, N. Y., he pursued a post graduate course in philosophy, and on examination received the degree of Ph. D. at Mount Union College. His wife, the daughter of the late Rev. John J. Steadman, has assisted him with great faithfulness in pastoral visitations among the people and

largely made up for a weakness in work of that kind of which he was always conscious.*

Francis A. Archibald, James E. Wilson.

Francis A. Archibald was born in Troy, N. Y., in 1841, and died at his home in Oakland, Cal., January 23, 1896. He was converted early in life, educated at Allegheny College, and entered the Erie Conference in 1865. After a number of years of active service, owing to a throat trouble, he accepted a position in connection with the Western Methodist Book Concern, and while thus engaged put forth a volume entitled "Methodism and Literature." He went to Los Angeles to engage in business, and afterwards to San Francisco. "He was in failing health for several months, though his final illness was brief. He suffered greatly, but bore it all in faith and hope. His kindness of heart added a charm to all he touched. There was nothing revengeful, acrimonious, or critical in his temper; all was serenity, repose and sunshine. He was a man of high character refined by grace."*—*(Minutes of Conferences, Vol. XXVI, 1896, p. 432.)*

In the minutes of the Erie Conference, 1866, we find the following: "The minutes of last year's session closed

*A. N. Craft—Licensed to preach, 1861; admitted on trial, 1865; full connection, 1867; deacon, 1866, Ames; elder, 1868, Kingsley; transferred to East Ohio Conference, 1876; transferred to Erie Conference, 1877; transferred to Ohio Conference, 1884; transferred to East Ohio Conference, 1887. Appointments—1865, Hartford and Orangeville; 1866, Tionesta; 1867-'68, principal, Western Reserve Seminary; 1869-'70, Erie, Simpson Chapel; 1871-'72, Fredonia, N. Y.; 1873-'75, Titusville; 1876, Cleveland, Scoville Avenue; 1877-'79, Oil City, Trinity Church; 1880-'81, Jamestown, N. Y.; 1882-'83, Erie, First Church; 1884-'86, Columbus, O., Wesley Chapel; 1887-'90, Youngstown, O., Trinity; 1891-'93, Cleveland, O., Euclid Avenue; 1894, Coshocton, O.; 1895-'99, Youngstown District; 1900-'01, Pueblo, Col., First Church; 1902, professor, Fort Worth University, Fort Worth, Texas.

*F. A. Archibald—Admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames; became a member of the East Ohio Conference at its organization, 1876; deceased, Oakland, Cal., January 23, 1896; buried at Fredonia, N. Y. Appointments—1865, Ridgway; 1866, Richmond; 1867-'68, Jamestown, Pa.; 1869, Delanti; 1870-'71, Frewsburg; 1872-'73, Pine Grove and Farmington; 1874, Pleasantville; 1875, Nottingham and Glenville; 1876-'78, Windham; 1879, Cleveland, Broadway Church; 1880-'86, Conference Agent Sunday School Union; 1887-92, supernumerary; 1893-'95, superannuated.

by saying, 'Some of us parted to meet no more on earth.' A twelve-month has sadly fulfilled the prediction. Patterson, of grave demeanor and holy ambition; Coons, of sweetest spirit—another John the Evangelist; Wilson, whose mental flights were soaring in the heavens, and Bear, young, strong, modest, loving and beloved, have crossed the flood."

James E. Wilson was born in Steubenville, O., Sept. 21, 1815, and died at Youngstown, O., Sept. 24, 1865. He attended the Military Academy at West Point for some time, but graduated at Canonsburg College, Pennsylvania. He entered the Western Theological Seminary, but left because of disagreement with the doctrines taught. Meeting a Methodist minister, he found that he could perfectly agree with the Methodist standards of doctrine. He had found a church home. He married Miss Mahala Goodwin, daughter of Timothy Goodwin, of the Erie Conference. He was admitted to the bar at Mt. Vernon, O., and elected clerk of the State Legislature. But God called him to preach and he yielded. He was received on trial in the Ohio Conference in 1845, and at once assumed a prominent position. He served important pastorates in the Rock River, Missouri, Illinois, West Virginia and Pittsburg Conferences. During the Civil War he became agent of the Sanitary and Christian Commissions. "To give to the wounded heroes the gospel of food and sympathy, and then, with his dark eyes suffused with tears, tell them, with a seraph's sweetness, of the 'great salvation,' to close the dying eye that had just shone in reconciliation to God, through Jesus, and to cheer the living, was to him a work of untold comfort." On account of poor health he located in 1851, 1854, and 1860. He was admitted to the Erie Conference in 1865, and stationed at Youngstown, O., but his labors were done. He lived a transfigured life for a little longer. "His sermons were more wondrously eloquent than ever before. His soul was full of joy, the presence of Christ made labor rest to him. None who listened to him will soon forget the vivid impressions made by his last sermons. As he reasoned of 'sin, righteousness, and judgment to come,' he was only sounding out the songs his soul caught from the excellent glory. His health failed rapidly. The physicians

recommended travel, and accompanied by his faithful wife, he re-visited Chicago, taking in his heart the care of his new charge. He made but a short visit and returned to his work, only to die. The Sabbath before his death he desired to be carried to the church and deliver one more message to the Sunday school. But it could not be; his work was done. The angels were then waiting to bear him to his home. On Thursday he ceased to live on earth, passing out of the twilight, into the sunshine beyond."

Brother Wilson was genial and unselfish, easy and unaffected in manner; he was possessed of kindly wit that sparkled like a diamond, and superior conversational power. "But the pulpit was his throne. There he was most attractive. His commanding figure, deep-toned and well modulated voice, his expressive features, his vivid imagination, his wonderful descriptive powers, his flashing intellect, and his loving Christian heart were ever in loving harmony and were all enriched by a constant flow of Christian tenderness, poetic beauty and spiritual power."*

Rev. Moses Hill, D.D., says of Mr. Wilson:

"Rev. James Emmett Wilson in many respects was a man of mark. In person he was tall, straight, and very commanding in his carriage. In disposition he was kind, remarkably frank, and generous almost to a fault. As a husband and father he was very affectionate, cheerful and indulgent. In the social circle he greatly excelled. His manners were easy and unaffected, and his cheerful sociability put all at ease in his presence. His wit was ever ready, but always harmless. He never sent out any poisoned arrows. His smile was peculiarly impressive,

*J. E. Wilson—Admitted on trial, Rock River Conference, 1847, being a local elder at the time of his admission; transferred to Wisconsin Conference, 1848; transferred to Missouri Conference, 1850; located, 1851; re-admitted, Rock River Conference, 1852; located, 1854; re-admitted, Illinois Conference, 1855; transferred to West Virginia Conference, 1857; transferred to Pittsburg Conference, 1859; located, 1860; re-admitted, Erie Conference, 1865; deceased, Youngstown, O., September 24, 1865. Appointments—1847, Rockford, Ill.; 1848-'49, Milwaukee, Wis.; 1850, St. Louis, Mo., Ebenezer; 1852, Chicago, Ill., Canal Street; 1853, superannuated; 1855, Jacksonville, West Charge; 1856, supernumerary; 1857-'58, Wheeling, W. Va., Fourth Street; 1859, Pittsburg, Christ Church; 1865, Youngstown.

and gave a double power to the charm of his conversation. In the excitement of the social circle a stream of innocent humor seemed constantly to flow through his soul. He was usually the center of an interested and greatly delighted group. His fund of anecdotes was extensive, and no man could tell them better. His piety was deep and earnest. Those who knew him intimately speak of him as a man of earnest prayer and close communion with God. . . . His sermons were peculiar. In their construction he used no other man's pattern; and hence, when prepared they would suit none but himself; but when he delivered them they were a power.—*(Pittsburg Christian Advocate, December 16, 1865.)*

CLINTON L. BARNHART, SYLVESTER W. LLOYD.

Clinton L. Barnhart was a native of Chautauqua county, New York. He was born September 1, 1842. He was educated in the common schools and academies of his own county, and prepared for college under private tutorage. He was converted in a revival meeting conducted by A. C. Tibbetts in February, 1862. He enlisted as a private in the One Hundred and Fifty-fourth Regiment, New York Volunteers, and was promoted to first lieutenant, and commanded the company in four battles of the Atlanta campaign. He was wounded three times, the third wound being so severe that he was kept from further active service. He was on detached service in Columbus, Ohio, during part of the winter of 1864-'65. While there he united by letter with Bigelow Chapel, of which D. H. Moore, afterwards Bishop Moore, was the pastor. There he received his license to preach. Receiving his discharge from the army, he returned to his home, and in 1865 was received on trial in the Erie Conference. He was transferred to the Michigan Conference in 1871. In 1891 he took a supernumerary relation, and in 1901 superannuated. He then engaged in agricultural and horticultural pursuits, and holds his church relations at Sparta, Mich. He writes—1905: "I retain ardent affection for the dear old brethren of the Erie Conference who bore with my youthful mistakes and inexperience."*

*C. L. Barnhart—Admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames; transferred to Michigan Conference, 1871. Appointments—1865, Millville; 1866 Albion

Sylvester W. Lloyd, son of Rev. Watts B. Lloyd, was born in Mercer county, Pa., January 31, 1837. He resided with his father, after the retirement of the latter from the ministry, on a farm near Waterford, Erie county. He was converted at the age of fifteen years and united with the Methodist Episcopal Church. In 1856 he went to Illinois and engaged in teaching, and the next year removed to Kansas. He was licensed to preach in 1858, his license bearing the signature of L. B. Dennis, presiding elder. He was admitted on trial in the Kansas and Nebraska Conference the same year. His first appointment embraced several counties and required three hundred miles of travel to make the round. He was ordained deacon by Bishop Morris in 1861, and at the same date he was ordained elder under the missionary rule. He then went to Colorado, which at that time belonged to the Kansas Conference, where he labored two years. In 1865 he was transferred to the Erie Conference. His frequent changes noted in the margin were made necessary by sicknesses and death in his own family and that of his wife's parents.

He was elected delegate to the General Conference of 1876.*

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and Lockport; 1867, Wesleyville and Green; 1868, Springfield; 1869, Waterford; 1870, Millville; 1871-'72, Schoolcraft and Vicksburg, Mich.; 1873-'74, Galesburg and Climax, Mich.; 1875-'77, Muskegon, Mich.; 1878-'79, Big Rapids, Mich.; 1880, Jackson, Mich., First Church; 1881-'84, Ionia District; 1885-'86, Albion District; 1887-'89, Charlotte, Mich.; 1890, Mason, Mich.; 1891-1900, supernumerary; 1901-'07, superannuated; present residence, Sparta, Mich.

*S. W. Lloyd—Licensed to preach, 1858; admitted on trial, Kansas and Nebraska Conference, 1858; full connection, 1860; deacon, 1861, Morris; elder, 1861, Morris; transferred to Erie Conference, 1865; transferred to Kansas Conference, 1868; transferred to Minnesota Conference, 1877; transferred to Genesee Conference, 1879. Appointments—1858, Kansas Center, (Mr. Lloyd says "Emporia") Kas.; 1859, Mound City, (Mr. Lloyd says "Minneola") Kas.; 1860, Spring Hill, Kas.; 1861, Colorado City, (Mr. Lloyd says "Canon City") Kas.; 1862, South Park, Kas.; 1863, Troy, Kas.; 1864, Doniphan, Kas.; 1865, Edinboro; 1866-'67, Springfield; 1868-'69, Junction City, Kas., (Mr. Lloyd says: 1868, "Holton"; 1869-'71, "Junction City"); 1870-'71, not able to learn; 1872-'74, Manhattan, Kas.; 1875-'76, Lawrence, Kas.; 1877, St. Paul, First Church; 1878, Minneapolis, Centenary Church; 1879-'80, Buffalo, Grace Church; 1881-'83, Hornellsville; 1884, Corning, Park Church; 1885-'87, Wellsboro; 1888-'91, Batavia; 1892-'95, North Tonawanda, First Church; 1896-'98, Medina; 1899-1900, Perry; 1901, Walworth, (Mr. Lloyd says "Williamsville"); 1902-

James G. Townsend, Ira Baker Goodrich.

James G. Townsend was born in Pittsburg, Pa., in 1839. His mother was a descendant of the Schuylers, of New York city. He was converted when eighteen years of age in the little Methodist Episcopal Church at Brockway, Trumbull Co., Ohio. From Oberlin College, where he was a student, he enlisted in the Union Army in 1862. In the battle of Perryville he received a gunshot wound which gave him a helpless arm which he has carried all his life. Upon his return from the army in 1863 he entered Allegheny College, from which at a later date he received the degree of Doctor of Divinity. He was some time principal of the Union school at New Falls, and one year principal of Carrier Seminary. He was licensed to preach in 1863, and joined the Erie Conference in 1865. He withdrew from the Methodist Episcopal Church in 1874, and served the Congregational Church at Amherst for six months, when he returned to Oil City, Pa., where he was pastor when he withdrew, and finished building the present fine church edifice. He was pastor of several of the most prominent churches in the conference, which he served with great acceptability. He was transferred to the Genesee Conference in 1884, and, after a year's ministry in Buffalo, again withdrew from the Methodist Episcopal Church and founded the Independent Congregational Church in Jamestown, N. Y., teaching what he called a "New Theology." His sermons were published weekly for several years and widely read. After four years, finding himself failing in health, he rested for a year, and then founded the First Unitarian Church, of Pittsburg. His health again failing, he spent three years on his farm in Brookfield, Ohio. Two volumes of his sermons have been published in book form, and several other small volumes. He now, July 16, 1907, lives in Jamestown, N. Y., and is engaged in literary work.*

'04, Buffalo, Ontario Street; 1905, Buffalo, Northampton Street. These differences may be the result of changes made after conferences, as is often the case in new and growing territory.

*J. G. Townsend—Licensed to preach, 1863; admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames; withdrew from ministry and membership, 1874, and entered the ministry of the Congregational Church, serving one

Ira Baker Goodrich was born in Madison, O., February 17, 1830. At the age of ten years he was left without the tender care and loving influence of a Christian mother. He was converted during the winter of 1845 in a meeting held by Milo Butler. He was married to Adeline Cortam, March 26, 1851. He was licensed to preach by the Thompson Quarterly Conference, January 22, 1860. He was admitted on trial in the Erie Conference in July, 1865. In 1894 he superannuated, settling in Geneva, where he lived till the day of his death. Being of a cheerful disposition, he drove sorrow and sadness out and carried sunshine in. For the many years of his sufferings he was never complaining, but sweet and cheerful, trying, as he often said, to live the life of the Master. How well he succeeded there are many who can testify. Just before his death, waking out of a sound sleep, as he stood on the borderland, he exclaimed, "I am the child of a King," and then fell asleep. It was as the clock struck one on the night of September 7, 1905, that the voice, unheard by mortal ear, was heard by him, and the chariot of heaven was sent to carry him home. Surely it may be said: "They rest from their labor and their works do follow them." The funeral services were held at his late home.*—*(Minutes of the East Ohio Conference, 1905.)*

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year as pastor of the churches at Amherst and North Amherst, O.; withdrew from the Congregational Church, 1875, and reentered the membership of the Methodist Episcopal Church as a local preacher; admitted on trial, 1876; full connection, 1878; transferred to Genesee Conference, 1884; withdrew from the ministry and membership of the Methodist Episcopal Church, 1885. Appointments—1865, Windham; 1866, Middlebury; 1867, principal, Carrier Seminary; 1868, Edinboro; 1869-'70, North East; 1871-'72, Forestville; 1873, Oil City; 1875, Oil City (supply); 1876, Oil City; 1877-'79, Jamestown, N. Y.; 1880-'82, Meadville, First Church; 1883, Corry; 1884, Buffalo, Asbury Church.

*I. B. Goodrich—Licensed to preach, 1860; admitted on trial, 1865; full connection, 1867; deacon, 1867, Janes; elder, 1869, Ames; became a member of the East Ohio Conference at its organization, 1876; deceased, Geneva, O., September 7, 1905. Appointments—1865, Kirtland and Chester; 1866-'67, Williamsfield; 1868-'69, Windsor and Hartsgrove; 1870-'71, Jefferson; 1872-'73, Mayfield; 1874-'75, Mentor; 1876-'78, Nottingham and Glenville; 1879-'80, Conneaut; 1881-'82, Bedford and Northfield; 1883-'84, Green; 1885-'86, Orwell; 1887, New Cumberland; 1888-'89, Warrensville; 1890, Mayfield; 1891-'93, Geneva, Second Church; 1894, supernumerary; 1895-1904, superannuated.

W. F. Wilson, presiding elder, speaking of the Cleveland District camp meeting, says:

"Our camp meeting was a noble success. The Spirit was poured out upon us from the beginning. The interest and prosperity of the meeting continually increased. Seekers of religion came forward from the first. Mourners were converted every day. Seventeen were reported as having been brought into the Kingdom in one prayer meeting. The whole number of professions could not be ascertained. At the close some set the number at fifty, some seventy, and many more at one hundred. The Church was deeply moved, and baptized by the Spirit. The blessing of holiness was sought by multitudes, and found by many. The tide of religious feeling was constant and all prevailing, and although the external excitement and demonstrations were less than have been seen, the writer never witnessed a finer flow of enjoyment. The order on the ground and in the vicinity was most excellent." This meeting was held near Thompson.—*(Pittsburg Christian Advocate, Sept. 16, 1865.)*

VII.

SLAVERY—WAR—PEACE.

Slavery in Pennsylvania.

Slavery was introduced in Pennsylvania in 1681. In 1780 an act for the gradual abolition of slavery was passed. This measure was originated, prepared, and carried through the Legislature by George Bryan. It was many years before the state was wholly free from slavery. As late as 1860 there was still one slave in Pennsylvania; his name was Lawson Lee Taylor, and he belonged to James Clark, of Donegal township, Lancaster county, Pa. In 1787 Samuel Wright laid out Columbia, Lancaster county, and set apart the northeastern part for the colored people, to many of whom he presented lots. This section was thickly settled, and formed a good hiding place for escaped slaves. The term "underground railroad" originated in this way: At Columbia the runaway slave was so completely lost to the pursuer that the slave hunter would frequently exclaim, "There must be an underground railroad somewhere." Hence the name.

In 1838 an organization was effected in Philadelphia, of which Robert Purvis was the president, and Jacob C. White, secretary. The system grew and extended all over the state, several of the lines of the underground railroad passed through the Erie Conference territory. We will not attempt to give an account of the whole system. One road started from Baltimore, Md., and extended by way of Bellefonte, Grampion Hills, Punxsutawney, Brookville, Clarington and Warren to Lake Erie and Canada. A branch road came from Indiana, Pa., to Clayville. The conductors and agents of these roads were principally Methodists and Quakers. In Jefferson county were Elijah Heath and wife, Arad Pearsal and wife, James Steadman and wife, and the Rev.

Christopher Fogel and his first and second wife, of Brookville, Isaac P. Carmalt and his wife, of near Clayville, James A. Minish of Punxsutawney, and William Coon and his wife of Clarington. The Heaths, Pearsals and Fogels were Methodists, and Mrs. Fogel, the first wife of Rev. Fogel, was the first woman who ever prayed aloud in Brookville.

The number of slaves which escaped through this line may be judged by notices in the newspapers of the day. For an example, an early paper of Brookville says editorially: "Twenty-five fugitive slaves passed through Brookville Monday morning on their way to Canada." On Monday morning, October 14, 1850, forty armed fugitive slaves passed through Brookville to Canada. The Brookville Jeffersonian of September 15, 1854, contained among others this advertisement: "Escaped from jail of Jefferson county, Pa., last night, a black man, named William Parker, alias Robinson, a slave belonging to the undersigned; aged about twenty-six years, and about five feet and six inches high; broad shoulders, full round face, rather a brave countenance, and thick lips, particularly the upper lip; stammers a little, and rather slow in speech; was removing him to the State of Virginia by virtue of a certificate from Judges Shippen and Irvin of the Court of Common Pleas of Venango county; wanted to take him to the place from which he fled. I will give reward of $150 to any person who will deliver him to the jail of Jefferson county, Va., and if that sum should appear to be inadequate to the expense and trouble, it shall be suitably increased.

"Stephen Delgarn."

Now it appeared that Arad Pearsal was the jailer. The jail was constructed from stone spawls with wooden doors and big iron locks. The prisoners were shackled and handcuffed. William Parker, the slave, reached Canada. Heath, another Methodist, and Steadman, furnished augurs and files. A thief, also in jail, named Butler B. Amos, filed the shackles from the slave and, with augurs, bored the locks off the doors. Pearsal, Heath and Steadman did the rest. Then, too, Steadman had Delgarn, who was in pursuit of the slave, arrested for traveling on Sunday. This gave the slave a good start through the woods for Canada. This is one of

the exciting incidents of the times.

Christopher Fogel, whom we have already mentioned, was in the underground railroad business in Heathville, and so continued until the war for the Union. Several posts in and around Brookville are still shown as his places of concealment for the fugitive slaves—the old tannery, the K. L. Flood farm, the little yellow house, where Benscoter's residence now is, and the old house formerly owned by John J. Thompson, opposite the United Presbyterian Church. The next station on the road was the house of William Coon, of Clarington. He fed the slaves, ferried them over the Clarion river and started them through the wilderness for Warren; other stations are mentioned, Mercer and Fredonia, N. Y., being among the more prominent. Several lines passed across the Ohio river into Ohio and through the Western Reserve.—*(W. J. McKnight, A Pioneer Outline History of Pennsylvania, pp. 310-328; consult also Pioneer History of Jefferson County, pp. 266-284.)*

Early Conferences on Slavery.

The following questions and answers appear in the "minutes of some conversations between the preachers in connection with the Rev. Mr. John Wesley," held in Baltimore, Md., April 24, 1780:

"Q. 16. Ought not this conference to require those traveling preachers who hold slaves to give promises to set them free?"

"A. Yes."

"Q. 17. Does this conference acknowledge that slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not others should do to us and ours? Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?"

"A. Yes."

In the minutes of the conference held at "Ellis's Preaching House," May 6, 1783, and adjourned to Baltimore, May 27, we have the following:

"Q. 10. What shall be done with our local preachers who hold slaves contrary to the laws which authorize their freedom in any of the United States?

"We will try them another year. In the meantime let their assistant deal faithfully and plainly with everyone, and report to the next conference. It may then be necessary to suspend them."

At the adjourned meeting we find this additional action:

"Q. 12. What shall we do with our friends that will buy and sell slaves?

"If they buy with no other design than to hold them as slaves, and have been previously warned, they shall be expelled, and permitted to sell on no consideration.

"Q. 13. What shall we do with our local preachers who will not emancipate their slaves in the states where the laws admit it?

"Try those in Virginia another year, and suspend the preachers in Maryland, Delaware, Pennsylvania and New Jersey.

"Q. 22. What shall be done with our traveling preachers that now are, or hereafter shall be, possessed of slaves, and refuse to manumit them where the law permits?

"Employ them no more."

It was found that the problem of slavery was too great for solution at that time. The minutes of 1785 contain the following:

"It is recommended to all our brethren to suspend the execution of the minute on slavery till the deliberations of a future conference; and that an equal space of time be allowed all our members for consideration, when the minute shall be put in force.

"N. B.—We do hold in the deepest abhorrence the practice of slavery, and shall not cease to seek its destruction by all wise and prudent means."

These early efforts to rid the Church of the crime of slavery suffered defeat. There is a single mention of the subject in 1795, when the call for a fast included among the causes for "fasting, humiliation, prayers and supplication" "the deep-rooted vassalage that still reigneth in many parts of these free, independent, United States."—*(Minutes of Conferences, Vol. I, pp. 12, 18, 20, 21, 24, 64.)*

The following action of the General Conference of

1800 and later conferences shows its gradual retreat from its early advanced position:

"Brother Snethen moved that this General Conference do resolve, that from this time forth no slaveholder shall be admitted into the Methodist Episcopal Church. Negatived."

"Brother Bloodgood moved that all negro children belonging to the members of the Methodist Society, who shall be born in slavery after the fourth day of July, 1800, shall be emancipated—males at — years, and females at — years. Negatived."

"Brother Lathomus moved that every member of the Methodist Episcopal Church, holding slaves, shall, within the term of one year from the date hereof, give an instrument of emancipation for all his slaves; and the quarterly meeting conference shall determine on the time the slave shall serve, if the laws of the state do not expressly prohibit their emancipation. Negatived."

"Brother Cooper moved that a committee be appointed to prepare an affectionate address to the Methodist Societies in the United States, stating the evils of the spirit and practice of slavery, the necessity of doing away with the evil as far as the laws of the respective states will allow; and that the said address be laid before the conference for their consideration, and, if agreed to, be signed by the bishops in behalf of the conference. Agreed to."

Brother Timmons "moved that when any of our traveling preachers become owners of a slave or slaves by any means, they shall forfeit their ministerial character in the Methodist Episcopal Church, unless they execute, if it be practicable, a legal emancipation of such slave or slaves agreeably to the laws of the state wherein they live. Agreed to."—*(General Conference Journal, 1800, Vol. I, pp. 40, 41, 44.)*

At the next General Conference, after various resolutions concerning slavery, Ezekiel Cooper moved that a committee be appointed to which the whole subject should be referred. The motion carried, and the committee was appointed. Their report was adopted by the conference, and was as follows:

"1. We declare that we are as much as ever convinced of the great evil of slavery, and do most earnestly

recommend to the yearly conferences, quarterly meeting conferences, and to those who have the oversight of districts, circuits, and stations, to be exceedingly cautious what persons they admit to official stations in our church; and in the case of future admission to official stations, to require such security of those who hold slaves for the emancipation of them, immediately or gradually, as the laws of the states respectively and the circumstances of the case will admit; and we do fully authorize all the yearly conferences to make whatever regulations they judge proper in the present case respecting the admission of persons to official stations in our church.

"2. When any traveling preacher becomes the owner of a slave, or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the state in which he lives.

"3. No slaveholder shall be received into full membership in our society till the preacher who has the oversight of the circuit or station has spoken to him fully and faithfully on the subject of slavery.

"4. Every member of our society who sells a slave, except at the request of the slave, in cases of mercy and humanity, agreeably to the judgment of a committee of three male members of the society, appointed by the preacher who has the charge of the circuit or station, shall, immediately after full proof, be excluded from the society; and if any members of our society purchase a slave, the ensuing quarterly meeting conference shall determine on the number of years which the slave so purchased should serve to work out the price of his purchase; and the person so purchasing shall, immediately after such determination, execute a legal instrument for the manumission of such slave at the expiration of the term determined by the quarterly meeting conference; and in default of his executing such instrument of manumission, or on his refusal to submit his case to the judgment of the quarterly meeting conference, such member shall be excluded the society: Provided, That in case of a female slave, it shall be inserted in the aforesaid instrument of manumission that all her children who shall be born during the years of her servitude shall be free at the following times, viz.: every female child at

the age of twenty-one, and every male child at the age of twenty-five; provided, also, that if a member of our society shall buy a slave with a certificate of future emancipation, the terms of emancipation shall, notwithstanding, be subject to the decision of the quarterly meeting conference. Nevertheless, the members of our society in the states of North Carolina, South Carolina and Georgia shall be exempted from the operation of the above rules.

"5. Let our preachers from time to time, as occasion serves, admonish and exhort all slaves to render due respect and obedience to the commands and interests of their respective masters."—*(General Conference Journal, 1804, Vol. I, pp. 62-63.)*

At the General Conference of 1808: "Moved by Stephen G. Roszel, and seconded by Thomas Ware, that the first two paragraphs of the section on slavery be retained in our discipline; and that the General Conference authorize each annual conference to form their own regulations relative to buying and selling slaves. Carried."—*(General Conference Journal, 1808, Vol. I, p. 93.)*

The committee on slavery in 1816, after stating that "the evil appears to be past remedy," and rehearsing the difficulties in the case, replace the recommendatory part of the answer to the question about slavery in the discipline by the words: "Therefore, no slaveholder shall be eligible to any official station in our church hereafter where the laws of the state in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom." This report was adopted.—*(General Conference Journal, 1816, Vol. I, pp. 169-170.)*

In 1828 S. G. Roszel offered the following resolution:

"Resolved, By the delegates of the annual conferences in General Conference assembled, That in all cases when there is creditable testimony against any members showing that they treat their slave or slaves with inhumanity, either in not supplying them with comfortable and sufficient food or raiment, or in separating husbands and wives or parents or children by buying or selling them in an inhuman traffic of our fellow creatures, the person or persons so offending shall be dealt with in the same manner as in the cases of immorality; and that this

regulation be inserted in our form of discipline." The resolution was signed by S. G. Roszel and P. W. Cartwright. It was laid on the table. At a later time these brethren offered a motion to take it from the table, but withdrew the motion.—*(General Conference Journal, 1828, Vol. I, p. 337.)*

During the session of the General Conference of 1836 in Cincinnati, Ohio, Rev. Samuel Norris and Rev. George Storrs, both members of the New England Conference, and delegates to the General Conference, attended an anti-slavery meeting held in the city, and each delivered a brief address. This was the occasion of great excitement in the General Conference. S. G. Roszel offered a preamble and resolution which were discussed for two days, and then adopted as follows:

"Whereas, Great excitement has prevailed in this country on the subject of modern abolitionism, which is reported to have been increased in this city recently by the unjustifiable conduct of two members of the General Conference, in lecturing upon and in favor of that agitating topic; and,

"Whereas, Such a course on the part of any of its members is calculated to bring upon this body the suspicions and distrust of the community, and misrepresent its sentiments in regard to the point at issue; and,

"Whereas, In this aspect of the case, a due regard for its own character, as well as a just concern for the interests of the Church confided to its care, demand a full, decided, and unequivocal expression of the views of the General Conference in the premises; therefore, be it

"Resolved, By the delegates of the annual conferences in General Conference assembled, (1) That they disapprove in the most unqualified sense the conduct of two members of the General Conference, who are reported to have lectured in this city recently upon and in favor of modern abolitionism;

"Resolved, (2) That they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave as it exists in the slave-holding states of this Union;

"Resolved, (3) That the foregoing preamble and resolutions be published in our periodicals."

The unanimity with which the General Conference adopted this paper is given in the Journal:

"The consideration of the motion of S. G. Roszel was resumed, and, after a few remarks, the question was taken on the first resolution, which was adopted, 122 voting in favor, and 11 against it. The second resolution was then read. An amendment was moved by A. Scott, and after considerable debate, on taking the question, the motion to amend was lost, 123 against and 14 in favor of it. The resolution was then read, and a division of it called for. The first member of the resolution was then read, and on taking the question it was adopted, 120 in favor and 14 against it. The remaining part of the resolution was then read, and on taking the question, 137 voted in favor of it, and none in the opposition.

"The preamble was then read and adopted.

"The third resolution was also read and adopted."—*(General Conference Journal, 1836, Vol. I, pp. 446-447.)*

Erie Conference on Slavery.

J. S. Barris and Martin Ruter were delegates to this conference from this territory, and the former returned greatly strengthened in his anti-slavery sentiments. The action of the General Conference offended many. They began to preach, lecture, pray and talk upon the evils of slavery yet more earnestly. They advocated immediate, universal, and unconditional emancipation. Ralph Clapp, Isaac Winans, William Swayze, George W. Clarke, Bryan S. Hill and Benjamin Preston became ardent supporters of Mr. Barris. Foremost among their opposers were William Stevens, Ira Eddy, Billings O. Plimpton, Hiram Kinsley, John C. Ayres, John Chandler and John J. Steadman. J. S. Barris was the recognized leader in behalf of emancipation.

Mr. Barris was born in Washington county, Pa., July 25, 1800, and was converted at the Pike Run camp meeting in 1820. He was licensed to preach by the Local Preachers' Conference, held in Salem, Mercer Co., Pa., in June, 1822, and two years later admitted on trial in

the Ohio Conference. He became a member of the Pittsburg and Erie Conferences at their organization.

"Indeed, Mr. Barris at this time possessed more popular influence than any other member of the conference outside of Allegheny College. He was now thirty-six years old, with twelve years' experience in the ministry; small in stature, but possessing robust health; quick in all his movements, and exceedingly genial in his disposition. He was very apt and adroit as a disputant, gave a peculiar nod of his head when uttering emphatic words, carrying generally, both in the pulpit and when out of it, a good-sized quid of tobacco inside of his under lip. He was lively and animated in his address, but rather too full of pleasantry and free with laughable stories to impress you in the most favorable manner with the depth of his piety, and yet his zeal for God's glory and man's well-being was so great as to inspire you with great respect for the man."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 36-37.)*

J. S. Barris and Isaac Winans were presiding elders of two prominent districts—the Meadville and the Ravenna. The subject of abolitionism became the topic of conversation at social gatherings, was discussed at public meetings called for that purpose, and furnished pulpit themes. The excitement on these districts grew in intensity. The sentiments of the presiding elders called forth the most bitter opposition. There was frequent alienation of friends. "Zion's Watchman," pledged to emancipation, was started in Lowell, Mass., by Rev. Orange Scott, who had been a member of the General Conference of 1836. Messrs. Barris and Winans, and their associates endorsed and circulated this paper instead of the church papers which denounced their course. They encouraged passing anti-slavery resolutions at quarterly and district conferences, and formed abolition societies. Opposition became more demonstrative. Abolition speakers were mobbed and their meetings broken up, and the law gave no protection. The Erie Conference became the storm center of abolition agitation. The session of 1837 saw the culmination.

No member of the conference would admit that he was in favor of slavery, doubtless no one would admit that he really desired its continuance. "They saw it so

interwoven with the entire structure of our government, and the whole machinery of the Church, that to abolish it was impossible, and even to mitigate its numerous admitted evils was beyond the power or rightful action of the people in these Northern States; ;and, therefore, claimed that the hot and exciting discussion of the subject now going on was hurtful to the Church, injurious to both master and servant, and full of peril to the national government, and therefore should be terminated in some way." The abolitionists had hoped to have had a majority in the conference. They had made gains during the year. Rev. Orange Scott was to be present.

The conference met at Jamestown, N. Y., August 9, 1837, Bishop Robert R. Roberts presiding. Allured Plimpton was chosen secretary. Several members of the Pittsburg Conference were present in the interest of Allegheny College and the "Pittsburg Conference Journal." The conference desired to hear them, and passed a resolution inviting "members of sister conferences who are or may be present," to seats within the bar of the conference, and to take part in the deliberations. This admitted Orange Scott and any other abolitionists who might be present.

We meet with the following action taken Friday morning, the third day of the conference: "A resolution was offered by Brother Barris on the General Rule of Slavery, and on motion the resolution was laid on the table—32 to 29."—*(Written Journal of the Erie Conference, 1837, p. 20.)* The resolution is not recorded, but we are able to trace its origin. The Baltimore Conference, at its session in March, 1837, had by resolution given its exposition of the rule on slavery, as it then appeared in the discipline, as follows:

"Resolved, That in all cases of administration, under the general rule in reference to buying and selling men, women and children, it be and hereby is recommended to all committees, as the sense and opinion of this conference, that the said rule be taken, construed and understood so as not to make the guilt or innocence of the accused to depend upon the simple fact of purchase or sale of any such slave or slaves, but upon the attendant circumstances of cruelty, injustice or inhumanity, on the one hand, or those of kindness or good intentions on

the other, under which the transactions shall have been perpetrated."

The resolution of Mr. Barris was against this interpretation. Messrs. Barris, Winans and Scott spoke at length, and several brethren replied. The same evening a meeting was called and a society organized under the initials of the Erie Conference, with the avowed purpose of continuing the discussion. The next day B. O. Plimpton offered in conference the following resolution:

"Whereas, An anti-slavery society is said to have been formed under the initials of the Erie Conference; therefore, be it

"Resolved, That as a conference we disclaim all connection with such association."

The resolution was signed by B. O. Plimpton and J. J. Steadman, "and was carried—35 being in favor of the motion and 25 against it."*—(Written Journal of the Erie *Conference, 1837, p. 24.)*

The next session of the Erie Conference was held in Painesville, O., commencing August 8, 1838, Bishop Beverly Waugh presiding, and Allured Plimpton, Secretary. The great battle for abolition was at hand. The clans were gathering. It was the subject discussed on the way to conference. The battle was not delayed. In the forenoon of the second day "Father Stevens" offered the following resolution:

"Resolved, by the Erie Annual Conference, That while we disclaim all intention of interfering with any man's private opinions, and while, as the discipline says, 'We are as much as ever convinced of the great evil of slavery,' we judge it incompatible with the duties and obligations of Methodist preachers to spend their time in delivering abolition lectures, contributing to the getting up of abolition meetings, or in attending abolition conventions or in circulating abolition papers."

The discussion was heated and lengthy, when the previous question was called for, and a vote ordered by a division of the house. The resolution was adopted—36 for, and 30 against. Mr. Gregg says of the argument of J. J. Steadman: "His speech was ingeniously and carefully arranged, eloquently delivered, and exceedingly impress-

*Mr. Gregg gives the vote as 31 to 25.

ive, and he was frequently interrupted with applause from the conference, and even the bishop in the chair responded approvingly at times."—*(Written Journal of the Erie Conference, 1838, p. 30; Gregg, History of Methodism, Erie Conference, Vol. II, pp. 75-76.)* This was not the first time that, in these slavery and other discussions, "the chair" has indicated its sympathy so as to influence the vote. We may notice also that at the former session of the conference, when the resolution concerning the anti-slavery society" was under discussion, Hiram Kinsley, after a powerful plea in which new arguments were presented, moved the previous question, thus giving no opportunity for reply.

The next Sunday evening Mr. Barris preached in the Congregational Church, and in his sermon spoke strongly concerning the action of the conference, and announced his determination to become still more active in the cause of freedom for the slaves. On Tuesday morning the following charge and specifications were presented:

Charges Against Preachers and Their Results.

"Charge. Insubordination to the constituted authorities of the Methodist Episcopal Church.

"Specification 1. Disobedience to the advice of the General Conference in lecturing and agitating the subject of abolitionism the past year.

"Specification 2. For contempt of this conference by getting up and presiding at an abolition meeting on Thursday, the 9th inst., and in delivering an abolition lecture under pretense of preaching a gospel sermon in the Congregational Church in this place on Sabbath evening last.

"Specification 3. In giving leave to the preacher in charge of New Castle Circuit to attend the abolition convention held in Utica in May last."

A motion was carried giving Mr. Barris "time to prepare to meet said charges," but the delay was brief. The first specification was read and while the first witness was testifying the following resolution was presented and adopted:

"Whereas, Charges have been preferred against Rev. J. S. Barris for *insubordination* to the *authorities* of the

Methodist Episcopal Church in agitating the subject of *abolitionism* and is likely to protract the session of this conference to a greater length than necessary; therefore,

"Resolved, That the parties be respectfully requested to suspend further investigation and try to effect a mutual reconciliation and report to conference."

This resolution was signed by Isaac Winans and David Preston. Brother Barris and the prosecuting parties, with two or three friends from each side requested permission to retire, and it was granted. At the afternoon session the charges against Mr. Barris were withdrawn. He now made a statement and explanations and retired, and the conference, not willing to let the matter rest, adopted the following resolution:

"Resolved, That this conference regrets the course pursued by Brother Barris with regard to the agitating of the subject of modern abolitionism; and that he be admonished by the presiding officer of its impropriety, and through the same medium respectfully requested to desist from such conduct in future; and that his character pass." The admonition was administered, and the case ended.—*(Written Journal of the Erie Conference, 1838, pp. 35-36; Gregg, History of Methodism, Erie Conference, Vol. II, pp. 76-78.)*

The case of Benjamin Preston must be presented. Mr. Gregg, who was a member of the conference, gives details not to be found in the journal. We will let him relate the story.

"When this brother's name was called Rev. John Chandler, his presiding elder, arose and said to the conference that complaints having been made to him relative to the conduct of Brother Preston, he had felt it to be his duty to call a committee to investigate them; and as the committee had decided against his course of action, it became his duty, as presiding elder, to bring the whole subject before the conference for final adjudication. On Tuesday morning the case of Brother Preston was called up and the minutes of the investigation referred to were read, and conference decided to sustain the findings of the committee, and as a punishment ordered that Brother Preston should be reproved in open conference by the bishop, and the reproof was promptly administered. On Wednesday following a new bill of complaints against

Brother Preston was presented to conference for investigation, as follows:

" 'First—For saying that the proceedings of the New York Conference at its last session were unrighteous and unjust, and equal to a Roman inquisition, and he would as leave see the prosecutions under the reign of Queen Mary revived as said proceedings, and that the devil was at the bottom of it.*

" 'Second—For saying that in reference to his abolition movements he would lecture as much as he pleased, and circulate "Zion's Watchman" as much as he could, and the conference might help itself if it could.

" 'Third—For making exertions in favor of an abolition meeting in Monroe village, to the injury of the Methodist Society in that place, although earnestly requested not to do so.

" 'Fourth—For desecrating the Sabbath by delivering abolition lectures thereon.'

"But little testimony was produced, Brother Preston admitting all that was alleged against him, except that his abolition lectures delivered on the Sabbath were not a desecration of the day. He was pronounced guilty, and the passage of the following resolution closed up the unpleasant case:

" 'Resolved, That Rev. Benjamin Preston be deprived of his parchments and be suspended one year.'

"The next evening a large audience was hastily convened to hear Brother Preston's defense, in which he denounced the action of the conference with great severity and much warmth of feeling, comparing its action to the *Roman inquisition*, etc., which greatly widened the breach between him and the conference, and rendered a complete separation inevitable."

There were several other cases, concerning which Mr. Gregg writes: "The reception of candidates into full connection became the next cause of trouble, for some of the young men had given offense by their abolition movements. B. K. Maltby was discontinued, and went and spent a year in Allegheny College improving his education, and the next year was elected a member in full connection. J. W. Lowe was not received on account of

*The New York Conference had tried some of its abolition members as we were doing.

participating slightly in one or two abolition meetings; but in the afternoon session of conference, Mr. Lowe was induced to make a statement of the facts in his case, which so far relieved the minds of brethren that he was admitted. H. J. Moore was continued on trial, and Joseph Leslie had to receive a brief criticism, but was elected. These trying scenes made the first Painesville Conference one never to be forgotten by those who attended it."—*(Gregg, History of Methodism, Erie Conference, Vol. II, pp. 78-80.)*

Benjamin Preston, mentioned above, was the son of Rev. David Preston. He was converted at one of the quarterly meetings held on the Chautauqua Circuit by William Swayze, in about 1828. He was licensed to preach and received on trial in the Pittsburg Conference in 1831. He was then a young man of eighteen or nineteen years. "He was a stout-built young man, of medium height, full of good humor; possessed excellent natural abilities, and with close application to study might have been brilliant; could preach a good, strong sermon."—*(Gregg, History of Methodism, Erie Conference, Vol. I, pp. 285-286.)*

Soon after conference Mr. Preston withdrew from the Church and became the pastor of a church that withdrew from the old St. Clair Street Church in Cleveland, Ohio, and joined the "Congregational Consociation." When the Wesleyan Methodist Church was formed it became a member of that denomination. Mr. Preston was not happy in this work, and closing his labors in February, 1841, went to Harmony, Chautauqua Co., N. Y., with the intention of seeking membership again in the Methodist Episcopal Church and Erie Conference; but he was taken with typhoid fever which terminated in death, March 10, 1841.

J. S. Barris also withdrew from the Church, and was the foremost leader in the organization of the "Congregational Consociation." He united with the Congregational Church, and for many years was the settled pastor in the town of Quincy, Chautauqua Co., N. Y. He later served a church near Niagara Falls.

Isaac Winans was the third prominent preacher who withdrew. He served pulpits in the Wesleyan Methodist, Presbyterian and Congregational Churches, in the last

of whose ministry he died. He had assisted Mr. Barris in the formation of the "Congregational Consociation." He was received on trial in the Pittsburg Conference in 1828, and became a member of the Erie Conference at its organization.

Ensign B. Hill withdrew, spent a few years in the "Congregational Consociation," and then with the Wesleyans until "he came to a sudden and rather mysterious death somewhere in northern Ohio." He was received on trial in the Pittsburg Conference in 1835, and became a member of the Erie Conference at the division.

Further Slavery Resolutions and Legislation.

The rule on slavery prohibited the "buying and selling men, women and children" with "the intention to enslave them." The slaveholders interpreted the rule in such a manner as to nullify it—except in case of the regular African slave trade. According to this interpretation, neither "buying" nor "selling" alone constituted a violation of the rule; there must be "buying *and* selling" in the same transaction. And then, too, "men, women *and* children" must be embraced in the purchase. Any two of these would not be enough. Again, it must be with the "intention to enslave them;" that is, as they interpreted the rule, *to reduce those not already slaves to slavery.* The New England Conference had passed a resolution with the request that the bishops present it for approval to the several annual conferences for their concurrence, requesting the next General Conference to alter the "General Rule on Slavery" so as "to prohibit the buying, or selling, or holding men, women or children as slaves under any circumstances, or giving them away, unless on purpose to free them." The following resolution, signed by William Stevens and B. O. Plimpton, was offered:

"Resolved, That the conference *non*-concur in the resolution of the New England Conference requesting the next General Conference to alter our general rules on the subject of slavery."

The presiding bishop, Joshua Soule, was invited to take part in the discussion, and Mr. Gregg says "the presiding bishop took a prominent part." The resolution of *non*-concurrence was passed—the vote standing 86 to 3.

It would be interesting reading if we had the arguments by which the Erie Conference justified this extraordinary and amazing action, by which it practically declared itself in favor of slavery in every form in which it existed in the United States, and in favor of nullifying any previous General Conference legislation which stood in the way. But the matter was not to pass without furnishing the conference an oppotunity of placing itself more firmly on the record. The following resolution was presented and laid on the table:

"Resolved, That the resolution on abolition passed by the last Erie Annual Conference be rescinded from the minutes of the journal."

A. Plimpton and J. E. Chapin then offered the following, which was promptly laid on the table:

"Resolved, By the Erie Annual Conference that the resolution of the last conference on abolition is not intended to deprive a Methodist preacher of the privilege of uniting and acting in common with their fellow citizens in an anti-slavery society the same as is allowed to the preachers who wish to unite and act in Colonization Society."—*(Manuscript Journal of the Erie Conference, Vol. I, 1839, pp. 48-49.)* The Erie Conference could not have served the cause of slavery better unless it were itself to have entered actively upon the traffic.

After the result of the vote was announced Allured Plimpton asked for a location and it was granted. Allured was the brother of B. O. Plimpton. He was received on trial in the Pittsburg Conference in 1829, and became a member of the Erie Conference at its organization. "Mr. Plimpton was below medium size, and had an impediment in his speech which lessened his efficiency as a public speaker; but he was an accomplished gentleman, had an amiable disposition, was a close student, and was highly esteemed."—*(Gregg, History of Methodism, Erie Conference, Vol. I, p. 265.)* After his location he returned to the practice of medicine which he had abandoned to enter the ministry. He served the Church as a local preacher and was held in the highest esteem. He closed his earthly career peacefully and triumphantly in Painesville, O., November 24, 1862.

Both parties held a caucus and nominated delegates to the General Conference, and the nominees of the anti-

abolition party were elected—B. O. Plimpton, John Chandler, David Preston, Hiram Kinsley and John C. Ayres; with John J. Steadman and Arthur M. Brown as reserve delegates. Thus ended the first abolition war in the Erie Conference.

In 1840 a little murmur was heard but the voice was promptly stifled. The following entry in the journal is the only hint that disturbs the mortuary silence: "Ira Norris passed with the following preamble and resolution: 'Whereas, Brother Norris has pursued a course during the past year, disorganizing in its tendency; therefore, Resolved, By the Erie Annual Conference that it unqualifiedly condemns his course and that in view of his humble confession we pass his character and continue him among us.'" Let other rash young men take notice.

The Second Abolition War.

We now quote from the Conference Journal of 1843:

"The resolution from the General Conference on the subject of slavery as follows: 'Resolved, By the Genesee Annual Conference, that we petition the next General Conference to so alter the general rules in the discipline of our Church as not to admit or continue any person a member who holds a slave or slaves in any state, territory or district where the laws of the state, territory or district will admit of emancipation and permit the emancipated slave to enjoy freedom; and for this purpose the rule be changed so as to read as follows, viz.: "The buying or selling of men, women or children with an intention to enslave them or the holding them as slaves in any state, territory or district where the laws of said state, territory or district will admit of emancipation and permit the liberated slave to enjoy freedom," '—was presented for concurrence, and on motion the conference resolved not to concur; non-concurrence 61, concurrence 33. A resolution of the New York Conference on the subject of slavery was presented as follows: 'Resolved, by the New York Annual Conference, that the next General Conference be authorized and requested to suspend the fourth item in the restriction regulations so far as to make the rule on slavery read as follows: "The buy-

ing or selling of men, women or children with an intention to enslave them." '. On motion the conference concurred in the above resolution; concurrence 84, non-concurrence 0."—*(Manuscript Journal of the Erie Conference, Vol. I, 1843, pp. 149-150.)*

The following resolutions were adopted at a district meeting held in Braceville, Ohio, January 21, 1846:

"While we still stand upon the old Methodist principles of our venerable founder and early fathers, as set forth in their explicit and elaborate testimony against the system of American slavery; and whereas, the South have separated from the Methodist Episcopal Church on account of the action of the General Conference on the subject of slavery, which action, we believe, was both constitutional and scriptural; and whereas, this position of the South throws a sanction around the system of slavery; therefore,

"Resolved, That we are uncompromisingly opposed to the position of the Methodist Episcopal Church, South, and cannot consent to enter into any relation that will recognize them as a legitimate branch of the Wesleyan family, believing that such a relation would both be unscriptural and destructive to the interests of the Methodist Episcopal Church.

"Whereas, The establishment of a geographical line, beyond which the ministers of the Methodist Episcopal Church may not be permitted to discharge the duties of their commission, would be saying to the seceding church that we are willing to confide the cause of Christianity exclusively to their supervision, and whereas, such a concession would be, in our judgment, both anti-scriptural and anti-Methodistic; therefore,

"Resolved, That we cannot conscientiously support a paper that continues to advocate the establishment of such an impassable gulf;

"Resolved, That the untiring opposition of Drs. Bond and Elliott to the establishment of a boundary line meets with our unqualified approbation, and that we will use our best endeavors to increase their subscription lists;

"Resolved, That the rule of discipline, so frequently broken by ministers and members of the Methodist Episcopal Church, which prohibits the buying and selling of men, women and children with an intention to enslave

them, was designed to prohibit all traffic in human beings.

"Resolved, That the foregoing preamble and resolutions be forwarded to the Western Christian Advocate, Pittsburg Christian Advocate and the Christian Advocate and Journal, for publication.

"N. B. Will the two last mentioned papers copy? Signed by J. J. Steadman, A. Fouts, J. W. Lowe, L. Clark, Alden Walker, W. W. Maltby, J. L. Holmes, Potter Sullivan, Lorenzo Rogers, J. C. Ayres."—*(Pittsburg Christian Advocate, March 25, 1846.)*

Dr. William Hunter, editor of the Pittsburg Christian Advocate, to which these resolutions referred, replied under the same date. The reply ends in these words: "In conclusion, we have only to say that we have a passable reputation for good nature; but we have, withal, what may not be so generally known, a little stubbornness therewith—*mulishness* if you please. We dislike threats, and when attempted to be driven, become utterly impracticable. We have taken our position deliberately, understandingly, and in the fear of God, and cannot be moved from it by *proscription.* We are not the Advocate of the South, its doctrine or its measures, but we are the Advocate of the General Conference, the wisdom of its plans, and the propriety of abiding by them. Here we *stand,* and expect to stand, till we fall."

The Ravenna District meeting was held in Chardon, Geauga Co., Ohio, May 13, and a series of resolutions were adopted, of which we present the last:

"Resolved, (4th) That we deprecate the establishment of any immovable boundaries of our Zion, intended as dividing lines betwixt us and our southern brethren. For we shall ever hold it to be the inalienable Christian right of individuals, and also congregations of God's people to form such associations in the household of faith as they may deem best calculated to subserve their spiritual good, and promote the glory of God. We shall, therefore, deem it meet and right that those who, on the slavery question, are with the South in faith and practice, should if they choose, cast their lot with them wherever their location may be among us; and also those situated in the midst of slavery, who would wish to wash their hands of the evil, and unite with us, that we would not

only esteem it their privilege in the gospel, but would hail them as brethren beloved, and as workers together with God in a cause dear to philanthropy, blessed to man and precious in the sight of God."

In the course of Dr. Hunter's reply he says: "The Church at the present time occupies, as we think, scriptural and defensible ground. She records her testimony against the great evil—she prohibits the traffic in slaves among her members—a traffic usually though not invariably attended with cruelties. Her general spirit and the tendency of her operations are against slavery; and many are the bondmen she has been the means of emancipating. But this effect is produced rather more indirectly than directly by her influence, and is the more in accordance with scripture for this. Silently and surely has she been contributing her quota of influence and means in laying the foundation for the freedom of the enslaved, by preaching the gospel to master and servant, and enforcing the duties of the relation, preparing the minds of both for the fullness of time in which the providence and grace of God should lead to a better constitution of society."—*(Pittsburg Christian Advocate, June 10, 1846.)*

The Triumph of Abolitionism.

In 1846 the Erie Conference committee on slavery reported as follows: "That it is still as ever 'a great moral evil,' and that our discipline and standard works combine their undeviating testimony against it as opposed to the Christian religion, alike subversive of liberty, of right, and of virtue; and that such are and ever must be the relations of master and slave wherever they exist in all those states, territories, and districts where the laws admit of emancipation and allow the liberated slave to enjoy freedom that all our members should be required, by the same rule which obliges our official members to free their's, to do likewise, and that such a rule should be inserted among the general rules of the discipline. Your committee also deprecate a line of demarkation, limiting the field of our itinerancy as derogatory to the genius of Methodism and a disregard of interest of the souls to whom we are to preach the word of God. And, further-

more, your committee are of opinion that such are the indications of providence and the aspect of affairs both in and out of the Church growing in part out of the doings of the General Conference that by the adoption of prudent but decided measures we may finally and safely free ourselves from the embarrassments of this greatly agitated subject." The following resolutions were passed, and ordered to be presented to the several conferences for their concurrence:

"Resolved, (1) That our general rule on slavery prohibits the buying or selling men, women or children with the intention of either originating or perpetuating their enslavement.

"Resolved, (2) That we recommend to the next General Conference to add the following rule immediately after our general rule on slavery: 'The holding of slaves in any state, territory or district where the laws will admit of emancipation and permit the liberated slave to enjoy freedom.'"

The following resolution was also passed:

"Resolved, (4) That although we ardently desire the extirpation of slavery, nevertheless we have no sympathy for, nor fellowship with those who seek the division of the churches or the dissolution of the Union."—*(Manuscript Journal of the Erie Conference, Vol. I, 1846, pp. 258-259.)*

"After reading the report Mr. Steadman made a very able speech in its favor, and Mr. Kinsley followed in a speech of nearly equal ability against it. Mr. Bain and several others spoke in its favor, but Mr. Steadman showed so much readiness and ability in debate, its advocacy was left mostly to him; and, on the other side, while several brief speeches were made in opposition, Mr. Kinsley was the principal opponent. The discussion lasted most of the day, with the house densely crowded, for the community as well as the conference was greatly excited on the occasion. It was very amusing to see the two ablest disputants of the conference, who had always previously acted in concert on this subject, now, for the first time, arrayed so earnestly against each other. And all felt some of the animus of the speakers—anxious to see which would obtain the ascendency. The whole report and all the resolutions were adopted by respectable

majorities; but the chief contest was upon the second resolution, which, after being displaced by a substitute, and then this substitute reconsidered, was finally adopted by a vote of 65 against 26. This was regarded as a great triumph by the abolition party in the Erie Conference. After a long and earnest struggle, in which they had lost several valuable men, they were now in the ascendency, with competent and reliable leaders, and the conference committed to the anti-slavery side of the great conflict, now fast becoming national.

"The change which had taken place in Mr. Steadman, Mr. Bain and others can easily be accounted for. During the previous winter a discussion took place in Fredonia, N. Y., on the following question: 'Does the Bible sanction human slavery?' Mr. Steadman, occupying the negative side of the question, was remarkable for thoughtfulness of preparation on any subject he undertook to debate. He therefore undoubtedly examined the moral and religious aspects of the institution of slavery to an extent he had never reached before, and he and Mr. Bain were both members of the General Conference in New York and participated in the great contest over Bishop Andrews' case in 1844, and were more than ever before aroused to the danger the Methodist Episcopal Church had to apprehend from this institution, and as it had broken the bounds of union and was trying to get itself out of the Church, they, with many others, saw how much better it would be for us to clear it all out while we were at that business. Small portions of the border slave states were disposed to remain with us, with slaveholders enough to keep us in commotion. The removal of these to the Southern Church were desired by many unless they would free their slaves; and for more than a year past Mr. Foster, accompanied by Miss Kelley, from Boston, Mass., had been traveling all through northern Ohio from town to town professedly lecturing against slavery, but claiming that the only successful way of abolishing it was to demolish the Christian churches of the country and then divide the Union, and amid the general confusion that would follow the slave would escape. Their attacks on the Erie Conference for its past doings upon the slavery question were perfectly withering, and neither Mr. Steadman nor any one else

could successfully defend the conference, and consequently many of our societies were being distracted, which "Comeouterism" was rampant all over the Western Reserve. Hence both preachers and people in this part of our work felt the absolute necessity of changing the position of the conference on that subject, and greatly rejoiced when it was done."

This action drew from Dr. Charles Elliott, editor of the Western Christian Advocate, a reply from which we take the following sarcastic pleasantry:

"The brethren giving this vote, though excellent men, are young and inexperienced. It is, also, in the way of extremes leading to extremes, a natural effect of the attempt of their periodical in endeavoring to put off the southern organization as a sound branch of Wesleyan Methodism, without amendment or correction. Brother Hunter has surfeited, through downright kindness and extreme good nature, the inexperienced brethren of the Erie Conference, hence, they have been led, in their haste, to vote that one of the old landmarks should be removed. But this, we are sure, will never be done. It is idle to dream of any such revolution as this and if the revolutionary step should be persisted in by a few young hot-heads, the Scottites will have another small reinforcement in the Erie Conference, to continue a little longer their almost extinct existence. We believe both the editor and the young brethren of Erie will soon get right again but for either to carry their purposes in the church, nothing is more preposterous. We advise them all, in both these extremes, to say their prayers, think a little more, and they will then think and act as good Methodists, just as they have formerly done. The course of the Church is to separate sinful slaveholding from her pale, by applying the moral precepts of the gospel, to each individual case; which is the only way to meet it. As to regulating this great evil by one or more general sweeping rules, it is out of the question; for the moral character of individual slaveholders can only be ascertained by a special examination of it in detail."—*(Western Christian Advocate, Sept. 18, 1846.)*

The discussion created much feeling on the part of some of the brethren, and the Pittsburg Christian Advocate was

filled with contributions which served to feed the flame. The brief note which follows must suffice.

"Mr. Editor—As I learn from you that my reply to the Rev. S. Gregg's attack upon the *motives* of the majority, his mis-statement of *facts,* and his illogical reasoning in regard to our action on slavery, cannot be published for a number of weeks, I have concluded to have it withdrawn. If it is any pleasure to your correspondent to attribute to his brethren a degree of *dishonesty* that would disgrace the most unprincipled politician of the day, he can enjoy it, at least so far as I am concerned. J. J. Steadman. Farmington, April 12, 1847."—*(Pittsburg Christian Advocate, April 28, 1847.)*

But a great calm soon followed the storm; and Dr. Bond, who was present at the session of the conferencec held in Meadville, Pa., in 1847, had this to say:

"The Erie Conference contains about one hundred and thirty members. Last year was a year of uncommon affliction among them, as well as in a large portion of country in which they labored. Various forms of malarial disease prevailed to a great extent, and the sequelae are still visible. I think there are more superannuated and supernumerary preachers in this conference, in proportion to the number of members, than in any conference I have visited. In point of talent the members compare favorably with the best of their sister associations, and in zeal and piety they are worthy of imitation. I think, too, Methodism wears a more primitive garb than in some other conferences. The session has been peaceful and harmonious. Indeed I have been very agreeably disappointed. I had expected, from the resolutions passed in the conference last year, proposing changes in our discipline on the subject of slavery, and which have been rejected by so large a majority of our annual conferences, that I should find no little ultraism of opinion on this subject, and the usual heat and bitterness of spirit which usually accompany. But, on the contrary, there are few conferences less afflicted with this malady."—*(Pittsburg Christian Advocate, Aug. 25, 1847.)*

The "Fugitive Slave Law" had been passed, and a memorial was sent to the conference of 1851 from Painesville, Ohio, in regard to the duty of Christians under this

law. The memorial was referred to a committee whose report was adopted as follows:

"That while they do not feel that it is the calling of this conference to enter the arena of party politics; yet so far as the *moral* aspects of the subject referred to your committee are concerned, they are of the opinion that it becomes the duty of this conference to express their views definitely and decidedly. We therefore submit the following resolutions for your adoption.

"1. Resolved, That in the judgment of this conference, the late 'Fugitive Slave Law' is in direct opposition to the principles of the Christian faith.

"2. Resolved, That while as Christians and Christian ministers we urge *submission* to the powers that be, yet we do not believe that Christians can obey such laws of men as require disobedience to the laws of God.

"3. Resolved, That we recommend to our people to manifest under all circumstances due respect for the laws and authorities of the land, acting as becometh the subjects of that kingdom which is not of this world, committing the cause of the slave into the hands of the righteous God who judgeth righteously."—*(Manuscript Journal of the Erie Conference, Vol. I, 1851, pp. 399, 400.)*

The Committee on Slavery reported as follows, and the report was adopted:

"Whereas: 'We are as much as ever convinced of the great evil of slavery' and as sincerely anxious as ever for its 'extirpation,' and, whereas: we believe that by the increasing resources of the M. E. Church the difficulties in the way of emancipation are much more within our control than formerly, and, that it is the spirit and design of our Discipline, that all lawful and prudent measures shall be adopted for the removal of slavery and, that while we do not recognize the right of property in man as a chattel we may still confer a great favor on our fellow-beings who are in bondage by purchasing them in order to free them, thereby doing unto others as we would they should do unto us, Therefore

"Resolved, by the members of the Erie Annual Conference in conference assembled, that we respectfully request the next General Conference to so amend the first three answers to the question in Chap. 7th of the Discipline, that they shall read as follows:

"Ans. 1st. We declare that we are as much as ever convinced of the great evil of slavery. Therefore no slaveholder shall be eligible to membership in our church hereafter when emancipation can be effected without injury to the slave.

"2d. There shall be a fund raised, called the Extirpation Fund, to be raised by voluntary contributions in all our congregations where the people are willing to contribute for that object, which fund shall be under the control of commissioners appointed by the General Conference and shall be employed by them in assisting our brethren who may be desirous of emancipating their slaves, to remove them to a free state, if necessary in order that the liberated slave may enjoy freedom, and also in purchasing in order to free them such slaves as it may be necessary to purchase, to prevent severing family relations when a portion may be set free by being removed to a free state or otherwise, and also in furnishing such other pecuniary assistance to our brethren who may be desirous of freeing their slaves, as such commission under the direction of the General Conference may think necessary.

"3d. If there should still be cases where the emancipation can not be effected without manifest injury to the slaves themselves, our preachers shall prudently enforce upon all our members in such circumstances the necessity of teaching their slaves to read the word of God, and of allowing them time to attend upon the public worship of God on all our regular days of divine service.

"Your committee have carefully considered the Memorial from Painesville, and are of opinion that the doctrines herein set forth, together with the action of this conference, at its previous session as referred to by the brethren at Painesville, sufficiently indicate our views on the subject of slavery.

"C. Kingsley, Chairman."

—*(Report of Erie Conference, 1851, pp. 21, 22.)*

Still later we find this report:

"The Committee on Slavery offer the following as their report.

"Resolved, That we understand by the question ever propounded in our Discipline, 'What shall be done for the removal of the evil of slavery?' that it is the spirit and design of the Discipline, that whenever an advance step

can be taken in a lawful and prudent manner for the removal of slavery, it should be done therefore,

"Resolved 2d, That we reaffirm our action of 1852 and 1853 relative to an alteration of the seventh section of the Discipline on the subject of slavery.

"Resolved 3d, That the recent Act of Congress which opens to slavery a vast territory heretofore regarded as sacred to freedom by solemn and time-honored compact, merits our strongest disapprobation and dissent, and we claim the right as Christian ministers in view of the moral bearing of the subject, to enter against this act our earnest protest. We protest against it, as an act providing for the extension and perpetuity of the system of American slavery, a system which is only evil and that continually —as a measure which by providing a market and creating a demand for slave labor, offers strong temptations to a revival of the slave trade, and otherwise encourages slavery in its vilest and most revolting forms, when it would otherwise soon cease to exist. We protest against this act as a measure in our judgment dangerous to the union of these states, contrary to the principles of the gospel, and exposed to the displeasure and judgments of God. (Yeas, 86; no nays.)

"The Committee have had under careful consideration the circular of the Troy Conference proposing an alteration in the General Rule on Slavery in these words, 'The buying or selling of human beings except with a view to their emancipation, and the voluntary or mercenary holding them in bondage'; and while we are desirous of co-operating with our sister conferences in all proper ways for the removal of slavery, yet the language of the proposed rule seems to us to be somewhat objectionable on account of its being ambiguous, not sufficiently definite. We therefore recommend that we postpone action on the Troy resolution, and offer the following resolutions:

"Resolved, By the members of the Erie Annual Conference in conference assembled, that we recommend to the next General Conference to so amend the General Rule on Slavery that it shall read as follows:

" 'The buying or selling of human beings with an intention to enslave them or holding them in slavery when emancipation can be effected without injury to the slave.' (Yeas, 93; no nays.)

"Resolved, That the General Superintendents be requested to present the foregoing rule to the several annual conferences for their concurrence preparatory to the action of the ensuing General Conference.

"C. Kingsley, Chairman."

—*(Report of Erie Conference, 1851-1865, pp. 57, 58.)*

The struggle had been long and hard, and progress was slow, but the question of slavery was studied in all its bearings, agitation was rife, and sentiment was created. The subject not only moved the heart, but also troubled the conscience. Christian people began to feel that, if they longer maintained silence in the presence of the greatest crime of the ages, they would become moral accomplices and sharers in the guilt. When thus convinced in their whole natures, they moved forward with confident and firm tread and the work was done.

Other Strong Reports.

Having gained these signal victories the Erie Conference consistently held to its position. But a new crisis was approaching. A new battle was to be fought and a yet more glorious victory to be won. We pass to the session of the conference held in 1857. A strong committee was appointed on the subject of slavery of which E. J. L. Baker was chairman. The committee reported and the report was amended and adopted as follows:

"As Christian Philanthropists and Ministers of the Lord Jesus Christ, who Himself proclaimed liberty to the captive, and the opening of the prison to them that were bound, we maintain, with inflexible firmness and unshaken confidence in God, the same high, honorable and uncompromising opposition to American Slavery that has hitherto characterized the Erie Annual Conference; and

"Whereas, The history of our country, during the past year, has both in her civil, judicial and ecclesiastical movements, sufficiently demonstrated the aggressive spirit of slavery and the untiring vigilance of its propagandists, we unhesitatingly declare that this is no time to relax our efforts to counteract the influence of this unmitigated evil, but would rather recommend such prudent advancement as the circumstances of the case may from time to time require. We would therefore recommend the adoption of the following resolutions:

"Resolved 1st, That while we do not admit that interpretation of the 'general rule' which makes it tolerate slaveholding in the membership, we will nevertheless use all prudent efforts to have its language so modified, that it shall embody the real-antislavery doctrine of our church on the subject of slave-holding, in language as free as possible from all ambiguity.

"Resolved 2d. That we highly approve the action of the last General Conference touching the publication of Mr. Wesley's 'Thoughts on Slavery,' in connection with other anti-slavery literature, and that we will use our utmost endeavors to circulate the same.

"Resolved 3d, That we expect of all our periodicals that they maintain a well-defined aggressive position in the anti-slavery rank, and that our efforts to secure their circulation within the bounds of our work will be likely to correspond with their true anti-slavery character.

"Resolved 4th, That while we highly disapprove of the ministers of the gospel becoming partisans, and would regard it beneath the dignity of such to enter the arena of political strife, we will resist all efforts to exclude the subject of political morality from the censorship of the Christian pulpit. That holding as we do, that our opposition to slavery, intemperance, Sabbath-breaking, and polygamy, is based upon higher grounds than legislative action, we cannot but regard the person who would succumb to the dictatorial spirit of the slave power, as a traitor to the best interests of the Church, society, and the souls of men."

In 1858 the Erie Conference appointed a very strong Committee on Slavery, of which Calvin Kingsley was chairman. The following is the report which the committee prepared and the Conference adopted:

"The sum of all human duty between man and man, is briefly but comprehensively embraced in the divine injunction, 'Thou shalt love thy neighbor as thyself.' The enslavement from generation to generation of innocent human beings, is fundamentally opposed to this divine precept. If the one therefore embraces the sum of all virtue, the other embraces the sum of all villainy.

"The system of American slavery either directly or indirectly violates nearly, if not every one of the commandments of the Decalogue. It entails a pernicious influence

upon every thing with which it comes in contact, not sparing even the honest soil. It is a fruitful cause of murder, adultery, theft and lying. It involves the worst form of that covetousness which is idolatry. It is fundamentally at war with the marriage and parental relations, those most ancient and honorable institutions of God among men. It interferes directly with the duties which God has enjoined upon husbands and wives, and upon parents and children. It deprives multitudes of being able to do what all men are required to do, namely: to read the word of God. It invests one human being with authority over other human beings, which can be rightly exercised only by the Creator of all things.

"That such a monstrous evil should be on the increase in the midst of a Christian nation, and in the middle of the nineteenth century of the Christian era, calls for deep humiliation and sincere repentance. Our fathers declared that slavery is contrary to the Golden Law of God, to the Declaration of Independence, and to the inalienable rights of mankind; the Methodist Episcopal Church has never ceased to re-affirm the declaration. Our fathers inquired with earnest and prayerful solicitude, 'What shall be done for the extirpation of the evil—the great evil?' The Methodist Episcopal Church has never ceased to repeat the inquiry.

"The General Rule prohibits the buying and selling of human beings with the intention to enslave them. The chapter on slavery prohibits the holding of slaves by official members of the Church, where the laws of the state will allow their emancipation, and permit the emancipated person to enjoy freedom.

"But as a difference of opinion exists as to the meaning of the General Rule relative to slave-holding, your committee are clearly of the opinion that either by a change in the wording of the rule itself, or by an official exposition of it by the General Conference, or by some action equivalent to this, the Discipline should embody the real anti-slavery sentiment of the Church, as clearly upon the subject of slave-holding as upon the subject of the slave traffice.

"The thing prohibited in the General Rule is 'the intention to enslave'; that is, as it plainly seems to us, the intention of either originating or perpetuating slavery.

In the case of a person already a slave, the crime prohibited is the intention to perpetuate human bondage. A person who buys a slave with the sole purpose of freeing him, does not violate the Golden Law of God or the Discipline of our Church. So a person who has no other way of freeing a slave than by sustaining a temporary legal relation of owner until he can carry out his purpose of conferring permanent freedom, may be justified in sustaining for a time this temporary legal relationship. In either case, the wrong consists in the intention to perpetuate slavery.

"It appears therefore to your committee, that one rule should apply to the buying, selling and holding of human beings in the relation of slaves; and that any member of our Church who may sustain either of the foregoing relations to slavery, should be requested to show that he holds such relation with the sole intention of freeing such slave or slaves, at the earliest practicable moment.

"Your committee therefore offer for adoption the following resolutions:

"Resolved 1. That in the judgment of the Erie Annual Conference, one rule should apply to the buying and selling of human beings in the relation of slaves.

"Resolved 2. That one rule should apply to all members of the Church who may become connected with slavery, whether such persons be official members or otherwise.

"Resolved 3. That we approve of the course of the Rev. Daniel Wise, Corresponding Secretary of the Sunday School Union of the Methodist Episcopal Church, in furnishing sound anti-slavery doctrines in the publications of said Sunday School Union; believing that such doctrines are right and proper for the training of our children in the way they should go."

The following year Mr. Kingsley was again chairman of the Committee on Slavery, and prepared a still stronger report which was adopted by the conference we believe without a dissenting vote.

"Former reports of the Erie Annual Conference, have so well defined our position, and so fully set forth our opposition to American slavery, that our committee do not deem it necessary to present any extended declaration at this time, further than to re-affirm all that we have ever

uttered in opposition to a system which we regard as fundamentally opposed to both the spirit and letter of the gospel of the Son of God.

"The time for action has now arrived, and our earnest desire and prayer is, that our action may be characterized by that benevolence, wisdom and firmness becoming Christian men, acting for the Church. Opposition to slavery is no new thing in the Methodist Episcopal Church. It is coeval with our being as a church organization. From the first day of our existence to this day, there has been no moment when we have not proclaimed our firm and unalterable opposition to human oppression.

"The best method for the 'extirpation' of slavery is a constantly recurring question in our discipline. Our general rule from the beginning, has prohibited 'the buying and selling of men, women and children, with the intention to enslave them.' But within a few years a difference of opinion has sprung up as to the bearing the general rule has on the subject of slave-holding. One interpretation, and, as we believe, the correct one, is that as the holding and using of slaves is at the foundation of the traffic, and the only motive for the traffic among the upholders of the system, the general rule, in the language of the bishop's address to the General Conference of 1840, is condemnatory 'both of slavery and the slave trade;' and that by fair implication it condemns all slave-holding, except where under peculiar circumstances, the immediate surrendering of the legal relation might be a greater injury to the enslaved, than its temporary continuance.

"The other interpretation is, that the general rule, by specifically forbidding the traffic and not specifically forbidding the holding, does thereby constitutionalize slaveholding by the membership. Without stopping now to examine this position, it appears to us that this difference of interpretation, honestly entertained by men equally intelligent, is a sufficient reason for using other and less ambiguous language.

"There are two propositions before the Church, looking to an alteration in the general rule: one coming from the Cincinnati Conference in these words: 'The buying or selling of men, women or children or holding them, with an intention to use them as slaves.'

"The other proposed rule comes sanctioned by the Providence Conference, in the words following: 'Slaveholding—The buying or selling of men, women or children, with an intention to enslave them.'

"The length of time during which these propositions have now been before the Church, affords us a better opportunity than has been afforded to any previous conference, to judge of their general acceptability. And while each has merits, which, in our judgment, entitles it to consideration, as an improvement of our existing rule, yet we think we may say without egotism, that each, in the light of the criticisms which have been elicited, has its defects, which a better wording may remedy.

"While it was evidently the design of the Cincinnati Conference, to put the buying, selling and holding slaves upon the same footing, it has been questioned among able critics, whether the proposed change does not make one rule for buying and selling, and another for holding. Men, whose opinions are entitled to consideration, have contended that the latter clause of the rule, 'with the intention to use them as slaves,' can be construed only with the phrase immediately preceding, namely: 'holding them.' Another objection has been made to the plural form, 'men, women or children'; and the usages in some quarters have tended to strengthen this objection. Again, if, as we think was evidently the case, it was the design of the Cincinnati Conference that each of the phrases 'the buying,' 'the holding,' 'the selling,' was to be construed with the last clause of the rule, then the language is faulty; for we can hardly speak with propriety of selling a person with an intention to use him as a slave, inasmuch as the act of selling puts it beyond our power to use him at all. Finally, the last clause, namely, 'with the intention to use them as slaves,' is thought by many to involve an unnecessary ambiguity.

"The Providence resolution is still more objectionable. That does, without doubt, make one rule for slave-holding, and another for the slave traffic. The holding is absolutely forbidden, while the traffic is only conditionally forbidden. Again, the plural form is retained the same as in the Cincinnati rule. Finally, the 'bone of contention' is retained entire. The expression, 'with the intention to enslave them,' has been a matter of more dispute

than every thing else about the rule. It does appear to us, that in any attempted change, this litigated language should give place to a less ambiguous expression. If we had no alternative but to vote for one or the other of the foregoing propositions, we should be inclined to favor either of them as an improvement of the present general rule, as both include slave holding in express language. But, since we ought to profit by the criticisms that have been elicited, and since we may do so, and still have time for all the Annual Conferences to vote for an amended rule, we deem it our duty to offer a rule as free as possible from the foregoing objections, and which contains a provision not found in either of the foregoing rules, against giving and bequeathing human beings to be used in a state of slavery.

"We, therefore, offer for adoption the following resolutions:

"Resolved by the Erie Annual Conference, in conference assembled, That the Annual and General Conferences be requested to concur in so amending the General Rule on slavery that it shall read as follows: 'The buying, selling, holding or transferring of any human being to be used in slavery.'

"Resolved 2d, That we recommend the suspension of the fourth restrictive rule for the purpose specified in the foregoing resolution.

"Resolved 3d, That our bishops be and are hereby respectfully requested to present the foregoing resolutions to all the Annual Conferences of the Methodist Episcopal Church for their concurrence."

The State of the Country.

Another subject of absorbing moment now occupied the attention of the Church.

At the conference session in 1861, a strong committee was appointed on the "State of the Country," consisting of Calvin Kingsley, J. H. Whallon, E. J. L. Baker, A. D. Morton, B. S. Hill, Jonathan Whitely, G. B. Hawkins, Thomas Graham, Joseph Leslie and O. L. Mead. This became one of the standing committees, appointed from year to year until 1868, when, on motion of Hiram Kinsley "the committee on the State of the Country was dispensed with." When the committee was first raised, the

great Civil War was in progress. The Erie Conference had always shown an interest in national affairs when questions of great moment were at issue. In its several utterances, made through this committee, again and again it proclaimed its full devotion to the cause of the Union, its sympathy and prayers for the soldiers on the field and in the hospital, and its unshaken confidence in the success of the cause. We have already presented an account of the controversies upon the subject of slavery and the final outspoken expression of the firm stand of the conference in behalf of Abolitionism. We now present selections from its equally important reports adopted in the course of the nation's great struggle for its life. This can not but be profitable reading and an inspiration to loyalty, and worthy of permanent preservation in our Church history. The committee, whose names have been given above, reported on Saturday of the conference session and the report was unanimously adopted by a rising vote. We present the report in full.

"While, as ministers of the gospel, we have no intention or wish to inter-meddle with party politics, yet as American citizens we claim to have a common interest in the great and fundamental principles enunciated in the Declaration of Independence and embodied in the Constitution of the United States.

"Established upon these principles, this nation has prospered in all that constitutes the happiness and greatness of a people, in a manner which has no parallel in this world's history. With a stronger emphasis than even characterized the original declaration, we have reason to say, the lines have fallen to us in pleasant places, and we have a goodly heritage. One man's life-time stretches over the entire period of American independence; and yet what wonder hath God wrought among us in this brief period. Our population has increased *ten-fold;* our wealth a *hundred-fold;* our educational and religious facilities a *thousand-fold,* and our political importance in the estimation of the nations of the earth *ten thousand-fold.*

"In no other nation on the globe have the political hopes of the human race so centered as in this. There is not a nation under the whole heaven where the heart does not beat quicker, and the eye kindle brighter, and the thoughts grow larger, and the hopes rise higher, at the mere men-

tion of the name America. The oppressed and the down-trodden of other lands hail the *name* as the home of the stranger, the asylum for the poor, and the land of plenty. It is understood that vast enterprises undreamed of in all the ages of past generations, are to find a speedy realization in this new and newly-quickened world. Problems the grandest and most imposing that have ever engaged the human mind, are here to find a solution.

"Shall this hope of the nations perish forever? Shall this light of the present, and the coming ages, go out in everlasting darkness? Shall this glorious experiment of self-government, already the wonder and the admiration of the world, be allowed to turn out a wretched failure, and become the scorn and contempt of mankind? Having successfully withstood all foes from without, shall this nation now commit suicide, to be followed by the pains of perdition? This must not be. From such infinite folly may the God of our fathers preserve us!

"From the beginning, there has existed an element antagonistic to the general scope and design of our free institutions—an element *permitted, endured*—not sanctioned—by the Constitution, but allowed as an admitted evil, whose immediate removal seemed impracticable, but whose disappearance at no distant day was confidently expected. From feeding at first up the leaves of the tree of liberty, this creature has ventured at length to attack the root, and now seeks to destroy both tree and fruits together. This attack must be repelled at any cost and at all hazard. We can never believe that in the toleration extended to a sectional and local institution, it was ever the design of the Constitution of the United States to provide for its own destruction. Such a notion is alike disparaging to the intelligence and patriotism of the fathers of the Republic.

"While, therefore, we fully recognize the authority of the Constitution of our country on all the subjects to which it applies, yet, if in a persistent effort to overthrow our government, for the sake of extending and perpetuating American slavery, the latter institution should perish forever from the earth, we shall be found acquiescing in the arrangements of divine providence. We offer, in conclusion, the following resolutions for adoption:

"Resolved, 1. That in its prompt and vigorous efforts

to preserve the Union and suppress rebellion and treason, the government at Washington shall have our earnest sympathy and prayers, our hearty approval and co-operation.

"Resolved, 2. That we are opposed to all compromise with armed traitors, believing that unconditional submission to the Constitution and laws of our country, is a duty which our government has both the power and the right to enforce.

"Resolved, 3. That we confidently trust the time has come when slavery shall no longer be the controlling power, either in our domestic or foreign relations, but that its influence in the affairs of the nation shall grow less and less, until it shall please God to remove the great evil altogether.

"Resolved, 4. That without intending any improper interference with the affairs of the army, we respectfully and earnestly recommend to all in command to respect the obligations of the holy Sabbath and to carefully guard the morals of the soldiers against those evils which are but too common to a state of war. Our confidence in the justice of our cause inspires the belief that success will be all the more certain and speedy by a careful observance of Christian morality."

We find the following also among the resolutions passed at the close of the conference session:

"Resolved, That in view of the deplorable state of our beloved country, and the trying hour that has fallen upon the Church, in common with our fellow citizens, and, as we have reason to believe, in consequence of our national and personal sins, we recommend to all our people to observe the third Friday in August next as a day of fasting and prayer to Almighty God, for help and healing to the nation."

We present several paragraphs from the report of the committee for 1862:

"One year has passed away, during which time this wicked rebellion has assumed gigantic proportions. Our enemies in its prosecution have manifested a deadly hatred of the principle of liberty, an utter disregard of justice and the common rights of man, and in many instances a fiendish cruelty unparalleled even in the history of savage warfare. During the past year very much has been ac-

complished. Great and glorious results have been attained. Much territory has been reconquered; the Stars and Stripes again wave over many strongholds, and the wonderful resources and power of this government have been exhibited to the world.

"Nor has this been accomplished without a sacrifice. Many of the noblest in the land have already fallen. Thousands of noble young men have gone forth to war, to return no more, and for this the voice of mourning is heard in the land. Many hearts are stricken, and many hearthstones left desolate. And the end is not yet. Still the barbarous monster seeks the life blood of our national existence. Still rebels in arms are striking at the root of our tree of liberty, and shall they succeed in their dark and treasonable designs? No! As long as the flame of liberty burns brightly upon the shrine of America's heart—as long as strong arms are found to wield the sword and bear aloft our glorious banner, so long shall our national unity be preserved.

"We offer, in conclusion, the following resolutions for adoption:

"Resolved, 1. That the close of this war is not desirable until the iron arm of oppression is effectually broken, and freedom of speech and the press permanently secured to all the inhabitants of this great land.

"Resolved, 2. That we most heartily approve of the acts of the recent session of Congress, namely, the abolition of slavery in the District of Columbia, its perpetual exclusion from the Territories, together with the late act of confiscation, all of which we believe to be constitutional and just, and a glorious triumph over the evil designs of wicked men.

"Resolved, 3. That the time has come when it behooves every Christian with unsparing profusion to lay his means upon the altar of his country, for the support of the war and the relief of the suffering.

"Resolved, 4. That we express our unqualified disapprobation of all, whether North or South, who have the least sympathy for rebels, and regard them as being in league with the rebellion, and traitors to the government.

"Resolved, 5. That we deeply sympathize with our brave soldiers who are suffering in hospitals, diseased or wounded, and also with those who mourn the loss of

friends and kindred who have fallen upon the battle-field.

"Resolved, 6. That at this most critical period of the war, it is more than ever the duty of the Church to offer her unceasing and fervent prayers to the God of nations for the success of our arms, and the speedy establishment of an honorable and permanent peace."

The conference returned to the subject again in the report of the Committee on Resolutions:

"Resolved, 1. That in the judgment of this conference, the elements of sedition and contumacy, which wrought effectually the severence of the Methodist Episcopal Church in 1844, have culminated in treason and rebellion by the revolted states of the Southern Confederacy.

"Resolved, 2. That the struggle in which the Federal Government is now engaged with the Confederacy, is one, not of choice, but of necessity, in maintaining the Constitution of the Union.

"Resolved, 3. That it is the imperative duty of the Methodist Episcopal Church to follow the conquests of this government into those states and territories, where the rights of religious tolerance, guaranteed by the Constitution of the United States, have been wantonly intercepted, and immediately restore to our injured people the immunities of the Discipline, and the church of their choice."

The War Spirit.

The loyal spirit of the conference is more fully shown in the proceedings of quarterly conferences, preachers' associations and commencements in our institutions of learning. We present in this connection, but a single illustration:

At the "Fifth Regular Meeting of the Meadville District Preachers' Association," held in Conneautville, Pennsylvania, October 14, 1862, the patriotism of the preachers was unusually manifest. The following are some of the patriotic hints and expressions found in their reports:

Meadville—"War affected us as elsewhere."

Saegertown—"War has had its influence. Some have sympathy with the South, causing much opposition."

Rockville—"Sunday Schools good, except at Rockville which has closed, some officers and teachers being absent in the army."

Franklin—"Many have gone to the army. Have made war speeches, and have recruited some for the army; have thus been the occasion of stumbling to some of weak consciences."

Greenville—"Have made war speeches, and do not scruple to preach 'on the times.' For every dollar lost ten have been gained."

Salem—"A good many sympathizers with the South. We preach as much war as we can without cutting their heads off."

Evansburg—"War has affected us much; has taken from us those loyal to both church and state, leaving those in sympathy with the rebellion. I, too, do not scruple to preach war sermons."

Linesville—"But one or two sympathizers with the rebellion; they hardly dare peep. They would not subscribe for our religious journals. Can account for their secession proclivities from the fact that they are subscribers for a little sheet published in Meadville."

On the evening of the fifteenth, a patriotic meeting was held with addresses by J. E. Chapin and Jonathan Whitely on "The Moral Aspects of the Present War."

At the sixth session of the association held in Cochranton, February 24, 1863, the following resolutions were adopted:

"Whereas our common country is involved in a calamitous war, affecting all persons, classes, and interests, more or less; therefore,

"Resolved, 1. That it becomes the duty of all citizens and classes of persons to use their personal and concerted influence in all suitable ways to help in the suppression of this rebellion.

"Resolved, 2. That it is our Christian duty to stand by the national authorities, the flag, the soldiers, the government, and the Union and freedom of all loyal citizens of the United States.

"Resolved, 3. That it is in vain to look for peace in the abstract, while the causes of this rebellion still exist.

"Resolved, 4. That it is incompatible with and derogatory to Christian character and responsibility, to give,

either by word or act, our influence, patronage, sympathy or support to men who denounce our government and our rulers, who discourage enlistments into the army, who slander ministers of the gospel and the churches, or, who otherwise use their influence in discouraging our army and in strengthening the hands of the rebels.

"Resolved, 5. That we heartily and earnestly give our support to the President of the United States in his proclamation and efforts for the emancipation of the enslaved Africans in the slave-holding states, and that we shall not cease to pray for the President and with him labor for the universal freedom of all mankind."

The seventh session of the association was held in Linesville, June 9, 1863. At the close of a sermon by Brother Whitely, by request of the president, Miss A. M. Shader sang "The Star-Spangled Banner."

The following are taken from pastors' reports:

Rockville—"Tried to accommodate myself to disloyalists, but it was 'no go.' Have preached an anti-slavery sermon."

Espyville—Josiah Flower reports vigorously: "Stars and Stripes go with me. Disloyalists threatened to starve me but have not done it. 'Copperheads' will give nothing. Have expelled three."

New Lebanon—"Show our loyalty. Have cut off 'Copperheads.' "—*(Record of Meadville District Preachers' Association; and Meadville District Conference, 1860 1891—Manuscript.)*

The Rev. E. B. Cummings relates the following in illustration of the spirit of the times:

"When this writer was about seven years of age in 1847 an incident occurred which illustrates the intensity of the church controversies of that day. Jacob Millisack and my father, Dr. Thomas Cummings and their families had been most intimately associated religiously and socially, for many years, and my brother Thomas, had married Martha Millisack. The slavery question following the secession of the Church South, wrought a fateful cleavage among Methodists in Leesburgh. Mr. Millisack with some others, organized a Wesleyan Methodist society and built a church which at once became the base for vigorous attacks upon the old church on every line from slavery to spiritualism. In those days the quarterly tickets were the

passes into the love-feast. Many have I seen turned away from the doors by this means.

"But one morning the pastor of the Wesleyan church in some way gained admitance to the love feast. He occupied the front seat and busied himself throughout the service taking notes of the speaking. My father sat in his usual place in the third seat back of this man intently watching him in every movement. Thomas had gone into the pulpit preparatory for preaching. The pastor of our church said he would now bring the love-feast service to a close, when the intruder launched forth in terrible invective upon the members and preachers. Father springing to his feet stretched out his arm to seize the man, and said: 'You have violated our rules, and come in here for no good purpose and we will put you out of this house.' And now I see Thomas leaning far out of the pulpit and quietly saying: 'Father do nothing rashly. Please sit down.' Then turning to the intruder he administered so effective a rebuke that at command he left the house. This incident marked the turn in favor of the old church in those violent controversies in Leesburg."

At the session of the conference held in 1863 it was found that the excitement had greatly increased and loyal feeling intensified. Some new phases of the question had developed, among which were, the demand for the freedom of the slaves and the conviction that the sympathy and influence of those who were then called "Copperheads" had greatly encouraged and strengthened the government of the Confederate States. The conference had determined by the following preamble and resolution that nothing should be left, necessary to demonstrate the unquestioned loyalty of every one of its members.

"Whereas a most wicked and causeless war is now raging in this nation, threatening its very existence—and whereas, it is a Christian and ministerial duty to sustain the government that protects and blesses us, and also to separate ourselves as far as practicable from all imputation and complicity with rebellion and treason; therefore,

"Resolved, That we solemnly appropriate the hour of ten A. M. next Friday, July 17, to receive the oath of allegience to these United States, and do hereby respectfully request the Hon. Judge Chaffee, of this judicial district, to be present and administer the same."

With this in view, when the report of the committee on the state of the country was unanimously adopted on a vote of the ayes and nays, Honorable Judge Chaffee administered the oath of allegience to the conference and every member took the oath with an intensity of enthusiasm which probably had never been surpassed. We select from the report a few passages.

"The senseless cry about meddling with politics shall never induce us to look on with indifference, and see our country torn to pieces. We care nothing for abstract political partisan issues. The only living issue now is, whether the government itself shall live or die. Our convictions are as strong as convictions can be, that the government of the United States, extending over every inch of her territory, should be maintained at all costs and at all hazards, and that whatever stands in the way of this, no matter what it may be, should be put out of the way as an enemy of the human race. It seems to us that the signs of the times strongly indicate the will of God to be, that slavery, the wicked cause of the rebellion, shall perish with the rebellion itself. The negroes everywhere hailed the approach of our armies as the opening of the year of jubilee. Their uniform testimony is that they have been long praying for this hour. They come within our lines with their eyes streaming with tears of gratitude, and with prayer and praise mingled with songs of thanksgiving. They ascribe their deliverance to God, in answer to prayer. . . . We have no fellowship with that professed loyalty which, pretending to be favorable to the Union, opposes every measure that can possibly restore it. If the rebellion is to be put down, it requires men to do it. To oppose enlistments, therefore, or to oppose the draft, is to aid the rebels; a matter they understand very well, and count upon. If men go forth to defend the government, they must be fed and clothed, and this requires money. To oppose the raising of money for this purpose, is to help the rebellion. This is also well understood and counted on by the rebels. . . . We hold it to be the duty of every man fit to live under such a government as ours, to be willing to give his influence, his prayers, his money, and his life if need be, for the suppression of the rebellion and the integrity of the Union."

From the series of resolutions which were passed, we present the fifth and the sixth.

"Resolved, 5. That our hearts and purses shall ever be open to those who have been maimed and crippled on the battle-field. Their wounds and scars in such a cause are the truest badges of nobility.

"Resolved, 6. That the negro soldier in many a well-fought battle has vindicated his manhood against the slanders of those who have sought to degrade his character, as an excuse for reducing him to the condition of a brute. We trust that the day has dawned on his long night of bondage."

Not satisfied with these expressions of loyalty and interest in the soldiers, the conference appointed a committee on army literature. In the report which was adopted, we find the following:

"The thorough and ardent loyalty of the Methodist Episcopal Church, her unswerving opposition to the wicked rebellion now raging in the land, as well as the cause of it, and her determination to render the government all the aid in her power in annihilating treason, preserving the Union, and transmitting untarnished to future generations the principles of the Declaration of Independence, are facts as generally and as thoroughly understood as any facts of current history. Inspired by these high and holy considerations, multitudes of our members have rushed to the aid of our country in its time of peril. They are sacrificing, for the time, the blessings of home with all its sacred associations. . . . We who remain at home can but poorly appreciate the sacrifices of our brethren, who can take little else than their lives in their hands, as they go forth to defend their homes and ours. The weary hours in camp, the exhausting marches, the lonely days and nights in hospitals, the terrible results of battle, all fill the soldier's heart with lively recollections of home and better days. Then he longs to enjoy privileges rendered doubly dear by contrast with his present circumstances."

The report continues recommending the sending of books and periodicals to the soldiers in the field, camp and hospital; commending our book agents for furnishing the literature of our Church; urging as many as are able to visit the soldiers that they may acquire personal knowl-

edge of their condition and wants; and calling attention to the splendid work of the Christian Commission. Among the resolutions passed is one pledging a collection on all the charges for the purpose of army literature from our publishing houses.

The Last Great Report.

The report of 1867 was written by Jonathan Whitely:

"By the grace of a merciful God, our country again enjoys the blessing of peace, which demands the profound acknowledgment of a grateful people. No period of our history has been fraught with such great and numerous dangers, and momentous interests; nor given stronger evidence of the divine favor, nor brighter prophetic indications of a glorious future than the last four years. At the same time we have abundantly admonished that candor on the part of political leaders, and intelligence, moral purity, and vigilance on the part of the people, are demanded, in order to the peace and stability the Republic.

"We tremble even now to look back upon the darkness and tempest through which we have passed. Had rebellion succeeded, free institutions would have been endangered all over the land. Free speech, on the subject of freedom and slavery, would have been instantly at an end in the South, and in the North. The poor whites of the South would have been doomed to a protracted and deeper degradation; the shackles would have been riveted on the limbs of the slave without hope of redress, without a voice, save that of God to plead his cause; republics would have become a hissing and byword in all the world; tyranny, in both continents, unrebuked, would have vaunted itself, and held the reins of authority with firmer grasp than ever; hope would have died in the hearts of millions who have looked on the rising star of the west with pleasing anticipations of coming liberty; truth would have languished; social and civil systems, based on error and wrong would have predominated; and the gospel itself have become corrupt to suit the new state of social and civil depravity.

"But through the success God has given us, the star of the west has risen higher, and shines brighter for the temporary cloud which obscured her glory, and millions of hearts are strengthened in hope. The unscientific me-

chanics, in their attempts to rivet the chain on the limbs of the bondsman, not understanding their work, nor the power and purpose against which they strove, have broken the links, and, thank God the slave is free. Grave doubts have been settled in the minds of thoughtful men, and the capacity of man for self-government is a demonstrated fact. The whole country, north and south, has been opened to the preaching of a free and full salvation, and not a soul is prohibited to hear the joyful sound. The flag of our Union, and of our fathers waves defiantly over all our land and is respected and feared everywhere; while inspired millions, everywhere, are rising with elastic step to pursue the march of freedom and progress.

"New fields of toil and enterprise are opened to the energies of the Church, and new responsibilities rest upon her. The times in which we live, the events transpiring and the emotions of the Church are beautifully described by Isaiah, 'Then, thou shalt see and flow together and thy heart shall fear and be enlarged, because the abundance of the sea shall be converted to thee, the forces of the Gentiles shall come unto thee.' The colored man has attained his majority. He has endured a tedious minority of severe but imperfect discipline, and has come to man's estate without the necessary preparation to meet the responsibilities of manhood. He possesses liberty with the vices of slavery clinging to him and is an object of commiseration. His degradation demands patience to endure him as a burden; philanthropy and justice to protect him from the cupidity of the avaricious and designing; Christian charity to educate him to honest toil, and to the service of his country and his God. Humanity and religion must stoop down to his degradation, lay hold on him, and at whatever cost of effort and money lift him up to the level of the civilization, liberty, and religion of the nineteenth century. This work is surrounded by all but insurmountable barriers. In the south there still is a strong feeling of hostility to the Union, and to free institutions; this feeling regards the freedman, with a vote, as its bitterest and most formidable opponent, hence will dispute every inch in the path of his progress. Then there is the natural prejudice, north and south, against his social elevation, which must, in the nature of the case oppose his moral improvements, for, his progress in intelligence and

religion is necessarily associated with his social advancement. Notwithstanding all this, faith in God will feel that the same gospel which makes the Anglo-Saxon of to-day differ from the ancient Briton, can redeem the negro also.

"The homestead law, with other attractions, will draw 'the forces of the Gentiles to us.' They will clear our forests, and dot our prairies with homesteads and villages; they will dig our rich minerals from the dark places of the hidden treasures, and our land yielding her increase shall feed dependent nations as with an overflowing charity. But we must remember that they will come with the prejudices, vices, and infidelites of home. They will have to be converted unto us. In many instances the love of home, the pride of nationalities, and adherence to anti-republican customs and dogmas, cherished from childhood will linger in the bosom long after they have become naturalized and the owners of real estate. How easily and extensively the prejudices and passions of the multitude can be excited, we have seen in the frenzy with which a portion of our own people have attempted to overthrow their government, and which culminated in that crowning act of folly and iniquity, which filled the land with mourning, the assassination of the faithful, honest, and beloved president of the United States. With this knowledge and experience it cannot be without some apprehension that we witness attempts to nominate and make presidents on the idea of a foreign nationality. Nor yet that we should have in our midst an organized, armed, and officered force of hundreds of thousands of men, bound by a religious oath, which many or all of them, consider the very first and greatest obligation which they can assume, for the ostensible purpose, whatever the real one may be, of delivering a foreign people from their allegiance to a foreign power. We are a nation, with our peculiar municipal arrangements, but a nation as truly as any people in Europe is a nation. We have a national government as truly as any nation in Europe has a government, and to that national government every citizen owes his first allegiance. Sacred and armed combinations, and organized nationalities, for political or ecclesiastical purposes are not homogeneous with our institutions; we want all nationalities, sects and

parties fused into one enthusiastic patriotism which seeks the development and adornment of all parts of our common country.

"How is such a patriotism to be secured? We answer, systems of education and moral influence must be maintained on a scale equal in magnitude to the demands of the times. Thoughtful men must be vigilant. The Church in her membership and ministry must insist on the enjoyment of the constitutional right, freely to discuss the moral aspect of every political measure and doctrine. They must not be driven from the exercise of that right by the insane cry, 'you attempt to unite religion and politics.' The politics of Christian countries are based on the Christian system—they are united and cannot be separated; nor can the American ministry give up its right to discuss such measures without the sacrifice of Christian duty, and leaving every kind and degree of political injustice and corruption unrebuked. Our book concerns must enlarge their buildings and increase their machinery. The wealth in the Church must and will be more than ever consecrated to God. The ministry must seek the baptism of fire, of love, of zeal which animated the heroes of Methodism, then we may hope that our cities and rural districts shall be blessed with a population of Christian and patriotic citizens, and the smile of the Almighty be the peace and health of the nation. Your committee would respectfully submit the following resolutions:

"First. We acknowledge, with profound gratitude, the hand of God in the complete subjugation of the rebel armies, and in the signal disgrace which covers the late so-called Confederacy and its friends.

"Second. We deplore the existence of wickedness so great in this Christian country as could, for political purposes, destroy the life of a good man, and deprive the Republic of one of its most worthy Presidents.

"Third. We have increased confidence in the stability of our Civil Government and in the purpose of God for good in our country, and as a conference, we will shrink from no duty or devotion to our country that may be demanded of us.

"Fourth. That we highly appreciate and admire the exalted patriotism, the unparalleled bravery and patient

endurance of the brave men who defended our country in the hour of her peril; and that our sympathies are with, and our prayers are for the families which have been bereaved by the war.

"Fifth. That the colored man has, in the late war, proved himself to be a man of brave and patriotic impulses, and that justice demands that he shall enjoy the elective franchise, without any qualifications or restraint which is not, in the eye of the law, equally applicable to the white man.

"Sixth. That this conference, as heretofore, will continue to pray for the President of the United States, that he may have grace to sustain him, and wisdom to direct in the discharge of his arduous duties, and that he shall have our cordial support in every administrative act of justice and equity."

Erie Conference and the Freedmen.

New duties came with the emancipation of the slaves. At the first, only private charity was invoked, but soon the work assumed a more systematic form and the Freedmen's Relief Association was organized. The conference of 1865 recognized the work of this association and commended it to the confidence and liberality of our people. The organization of the Freedmen's Aid Society was not long delayed, and in 1867 a committee was appointed to report upon this cause. In the report of this committee there is mention of the progress of emancipation among the nations. By an act of war and the providence of God millions of emancipated slaves in poverty, ignorance and suffering, pleaded their cause before the hearts of our people. It was said that seven thousand had been murdered since the close of the war and the murderers went free. During the year the Congregational Church had given to the cause $200,000; the Presbyterian, $100,000; the Baptist, $200,000, and the Roman Catholic, in six months, $600,000. This appealed to us to erect a great monument to human charity. The conference, therefore, commended the work of the Freedmen's Aid Society and pledged a collection in all our congregations. The conference also organized the "Freedmen's Aid Society of the Erie Conference," auxiliary to the parent body, and adopted a constitution for

the same. The reports of the committee on this society from year to year are among the more important of our conference utterances. That for the year 1868 follows:

"Your committee on the Freedmen's Aid Society beg leave to say that while necessity for some annual reports has ceased to exist in the progress of events, it is not the case with this cause. It is still one of continued and living interest and of most practical and gracious utility. Until Christ forgets the poor, the Methodist Church cannot cease to put forth her labors in their behalf. During this year there has been raised $2,200 in the conference, and $1,600 in available subscription. In our present action, we would simply adopt the report and resolutions of the General Conference, substantially as follows:

" 'The Freedmen's Aid Society of the Methodist Episcopal Church was organized by a convention of ministers and laymen. It has been sanctioned by all the annual conferences, and emphatically approved by the bishops. It began its work in November, 1866, and has disbursed about sixty thousand dollars. It employed during the last year fifty-two teachers, and has increased the number to seventy-five, and about twelve thousand pupils have been enrolled in its schools. A wise policy has guided in all its affairs. The teachers have heartily co-operated with our ministers in their work. The society has gained the confidence of the government, and is now sharing with other associations the aid furnished through the Freedmen's Bureau, to provide school houses and transport teachers.

" 'The work accomplished by the society in alleviating suffering, restoring social order, and preparing the way for a free school system in the South is essential to the welfare of that people, to the highest success of our Church, and should be liberally supported while the demand exists. When the southern states are fully reconstructed, proper poor laws and school laws enacted, industry organized, and free society moves forward in a healthy manner, this work will possibly be superseded. We abide our time, follow providence and do our duty.

" 'In view of these facts we recommend the adoption of the following, viz.:

" 'Whereas, The Freedmen's Aid Society of the Methodist Episcopal Church, organized for the relief and edu-

cation of the poor in the South, without regard to color, and having the approval of the annual conference, the board of bishops, the delegates of the Church in General Conference assembled, has been received with favor by our members, and is promoting the highest interests of the communities where it has located schools, maintained teachers, and dispensed Christian charity, and has gained the confidence of the government, and of the loyal people without distinction of color, and has effectually aided the Missionary and Church Extension Societies, by meeting a pressing demand for which no other provision was made, and is contributing to the spread of religion and the signal progress of Methodism in the South; and,

"'Whereas, Through the overthrow of slavery, God, in His providence, has opened before our Church an extended and unparalleled field of usefulness in the South, to the cultivation of which we are impelled by the strongest conviction of duty, and by every humane, patriotic and Christian sentiment, and a field where the school and Church must be planted together, and the minister and teacher labor side by side; therefore,

"'1. Resolved, That according to the recommendation of the General Conference we place this society on the list for annual collections, and urge our ministers so to use their influence, and so to instruct our people that they may send their money through this treasury, in preference to any other organization in the land.

"'2. Resolved, That it is the duty of the conference, in view of the present exigency, and in view of *our past and present record,* to cultivate this new field with all the energy and power at our command, and that we will take collections and co-operate with the society in any measures or plans it may adopt to carry on the work of the Church in the South.

"'3. Resolved, That we will not allow any collections to be lifted in our congregations, for the freedmen, but such as shall go through our own society.'

"All of which is respectfully submitted."

VIII.

STILL MAKING HISTORY—1866-'69.

The annual session of Erie Conference convened at Painesville, O., July 11, 1866, Bishop Edward R. Ames presiding, and W. F. Day, Secretary. Bishop Ames was assisted by Bishops Thomas A. Morris, Davis W. Clark, and Calvin Kingsley.

The following were admitted on trial: John F. Thompson, Owen Hicks, George Elliott, William Rice, Charles Truesdell, Richard W. Hawkins, Seneca B. Torrey, Edwin Chace, Rush D. Waltz, William A. Bowyer, Elijah C. McIlhatten, David M. Beams, Thomas J. Baker, Loriston G. Merrill, Addison P. Colton, James H. Merchant, John Eckels, D. Allen Crowell. William C. Henderson was re-admitted.

George McKae was received from the Wesleyan Conference of Canada and transferred to the California Conference.

W. W. Wythe, H. P. Henderson, Asa Falkner and Albert Van Camp were received by transfer.

Ezra Jones and S. S. Nye located.

I. O. Fisher was expelled from the connection, and A. R. Hammond withdrew.

The following were announced as deceased during the year: William Patterson, J. E. Wilson, A. N. Coons and C. W. Bear.

Appointments for 1866: Cleveland District, James Greer, presiding elder; Cleveland—First Church, E. S. Gillette; Erie Street, A. J .Merchant; City Mission, S. S. Stuntz; South Cleveland Mission, Dillon Prosser; East Cleveland, W. W. Wythe; Euclid, to be supplied; Mayfield, A. M. Brown; Willoughby, John Bain; Mentor, Hiram Kingsley; Painesville, J. M. Greene; Madison and Perry, John Robinson, G. W. Patterson; Geneva, A. C. Tibbetts; Saybrook, Samuel Gregg; Chagrin Falls, H. N. Stearns; Bainbridge, Samuel Wilkinson; Troy, J. B. Hammond; Thompson, Josiah Flower, Owen Hicks; Grand River, Ezra Wade; Montville, S. L. Wilkinson; Huntsburg and Claridon, Thomas Radcliff; Chardon, C. N. Grant; Kirtland and Chester, S. B. Torrey; Mantua, D. M. Stearns; Agent, American Bible Society, J. D. Nor-

ton; Agent, Pennsylvania Bible Society, B. O. Plimpton; Principal, Willoughby Collegiate Institute, J. B. Robinson; Agent, National Freedmen's Relief Association, A. D. Morton. Ravenna District, John Graham, presiding elder; Ravenna, John Tribby; Akron, D. C. Osborne; Tallmadge, E. R. Knapp; Middlebury, J. G. Townsend; Cuyahoga Falls, C. T. Kingsbury; Franklin, to be supplied; Hudson, G. W. Chesbro; Twinsburg and Aurora, G. J. Bliss; Bedford and Northfield, B. J. Kennedy; Warrensville, B. C. Warner; Newburg, Moses Hill; Charlestown, B. F. Wade; Windham, Valorus Lake; Rootsville and Randolph, Albert Van Kamp; Braceville, H. M. Chamberlain; Edinburg, Michael Williams; Deerfield, J. B. Grover; Canfield and Ellsworth, John McLean; Jackson, C. C. Hunt. Warren District, D. M. Stever, presiding elder; Warren, R. M. Warren; Richmond, F. A. Archibald; Kelloggsville, W. H. Hover; Williamsfield, I. B. Goodrich; Jamestown, to be supplied; Jefferson, D. M. Rogers; Morgan, H. D. Cole; Windsor and Hartsgrove, N. C. Brown; Bloomfield and Bristol, William Hayes; Farmington, Alvin Burgess; Southington and Nelson, Hiram Kellogg; Niles, T. B. Tait; Girard and Liberty, J. H. Vance; Green and Mecca, W. A. Clark; Bazetta, L. W. Ely; Vienna and Fowler, Asa Falkner; Youngstown, John Peate; Hartford and Orangeville, S. S. Burton; Gustavus, Alexander Barris; Johnson, to be supplied; Principal, Western Reserve Seminary, J. M. Leonard; Agent, Western Reserve Seminary, C. L. Pattee; Agent, American Bible Society, P. P. Pinney. Erie District, E. J. L. Baker, presiding elder; Erie—First Church, E. A. Johnson; Simpson Chapel, J. H. Tagg; Wesleyville and Green, J. K. Mendenhall, T. D. Blinn; North East, Thomas Guy; Waterford, F. H. Beck; Millville, Joseph Allen; McKean, N. W. Jones; Edinboro, George Elliott; Fairview, Albina Hall; Girard, W. N. Reno; Union, O. L. Mead; Wattsburg and Mina, W. M. Bear, R. D. Waltz; Kingsville, T. P. Warner; Conneaut, W. H. Wilson; Springfield, S. W. Lloyd; Albion and Lockport, C. L. Barnhart, W. A. Maltby; Ashtabula, W. F. Wilson. Meadville District, J. W. Lowe, presiding elder; Meadville, Benjamin Excell, L. D. Williams; Saegertown, J. K. Hallock; Townville, James Shields; Cochranton, Peter Burroughs; Sunville, D. M. Beams; Franklin, J. R. Lyon; Greenville, W. P. Bignell; Salem, G. H. Brown; Sheakleyville, Milton Smith; Evansburg, John Crum; Conneautville, Frank Brown; Harmonsburg, John Akers; Rockville, J. W. Hill; Espyville, Robert Gray; Linesville, R. C. Smith; New Lebanon, Isaac Scofield, Orrin Babcock; Delaware Grove, J. G. Hawkins; Oil City, Jonathan Whitely; Rouseville, G. W. Staples; Professors in Allegheny College, James Marvin, A. B. Hyde; Financial Agent of Allegheny College, Niram Norton. New Castle District, Richard A. Caruthers, presiding elder; New Castle, J. C. Scofield; Mt. Jackson and Shenango, J. F. Hill; New Wilmington, J. F. Perry; Eastbrook and Harlansburg, T. G. McCreary; Harrisville and Centerville, Thomas Graham; Mercer, O. G. McEntire; Hendersonville, Cyril Wilson; North Washington and Clintonville, A. H. Domer, J. H. Merchant; Waterloo, John Eckles; Poland, J. G. Stogdill; Middlesex, W. H. Mossman; Pine Grove, Robert Beatty; Sharon, John O'Neal; Clarksville, R. M. Bear; Greenwood, Ebenezer Bennett; Brady's Bend, George Moore; Hubbard and Brookfield, C. W. Reeves. Clarion District, R. H. Hurlburt, presiding elder; Clarion, R. F. Keeler; Brookville, Washington Hollister; Curllsville, H. P. Henderson; Rimersburg, R. B. Boyd; Callensburg and Freedom, J. H. Starrett; Shippenville, Samuel Coon; Rockland, John Ab-

bott; Washington, G. F. Reeser, J. M. Groves; Tionesta, A. N. Craft; Troy, L. L. Luce; Corsica, E. C. McIlhattan; Punxsutawney, David Latshaw; Perrysville, A. J. Bartlett; Warsaw, Abraham Bashline; Luthersburg, D. A. Crowell; Brockwayville, P. W. Scofield; Putneyville, A. P. Colton; Paradise, T. J. Baker; President, Frederick Vernon, L. G. Merrill; Agent, Pennsylvania Bible Society, Edwin Hull. Jamestown District, George W. Maltby, presiding elder; Jamestown, W. F. Day; Ashville, A. J. Lindsey; Sugar Grove, J. F. Stocker; Pine Grove, Warner Bush; Frewsburg, B. F. Delo; Kinzua, William Rice, J. K. Shaffer; Sheffield, A. S. Goodrich; Panama, Gabriel Dunmire; Columbus, Samuel Hollen; Corry, J. S. Lytle; Youngsville, J. C. Sullivan; Warren, Thomas Stubbs; Pleasantville, H. H. Moore; Tidioute, Darius Smith; Pithole, D. S. Steadman; Petroleum Centre, E. A. Squier, R. W. Hawkins; Riceville, A. H. Bowers, Edwin Chase; Titusville, N. G. Luke; Garland, Major Colegrove; Ellery, Charles Truesdell; Ridgway, W. A. Bowyer; Randolph, A. S. Dobbs; East Randolph, J. R. Shearer; Jamestown and Sugar Grove Swedish Mission, to be supplied. Fredonia District, James E. Chapin, presiding elder; Fredonia, E. H. Yingling; Dunkirk, E. A. Ludwick; Mayville, L. W. Day; Portland, G. W. Gray; Delanti, C. E. Woodworth; Sinclairville, A. L. Kellogg; Ellington, Joseph Leslie; Leon, L. E. Beardsley; Cattaraugus, E. B. Cummings; Perrysburg, A. A. Horton; Villenovia, W. W. Warner, Z. W. Shadduck; Forestville and Sheridan, C. M. Heard; Little Valley, R. W. Scott; Silver Creek, David Mizener; Westfield, G. W. Clarke; Quincy, to be supplied; Sherman, Jephtha Marsh; Clymer, R. N. Stubbs.

Several Preachers.

Thomas J. Baker was licensed to preach in 1859 at the quarterly conference held at Scotch Hill, Washington Circuit, J. E. Chapin, presiding elder. He was admitted to the Erie Conference on trial in 1866, and at the same time ordained local deacon. The preceding year he had been employed as a supply on Washington Circuit. He writes under date of September 8, 1902: "I was appointed to the Paradise Circuit. The first year I found Reynoldsville without Methodist preaching, and left an appointment for preaching in the school house, where I held a protracted meeting for six weeks with not one member to assist. I had a glorious revival, and organized a class with Joseph Syphert as leader. This was the first class with Joseph Syphert as leader. This was the first class ever organized in Reynoldsville. The same year I took up the Moore appointment—now Emericksville—which had been abandoned. Three members only remained. I held a protracted meeting and re-organized the class. There were twenty-two conversions, and all these were received into full membership. The third year we built

a new church at this place called 'Moore's Church,' in which we had a good revival the same year. The church was dedicated by O. L. Mead, presiding elder of the Clarion District. The same year—1868-'69—I took up a new appointment at Rumbergers—now DuBois—and to the best of my knowlege I was the first Methodist preacher there; certainly there was no regular appoint ment before that time."

Mr. Baker became a member of the East Ohio Conference at its organization. After twenty-seven years in the effective ranks, and two years in the supernumerary relation, he superannuated in 1894.

William Rice was born in Panama, Chautauqua Co., N. Y., November 9, 1831. His parents were among the pioneer members of the Baptist Church, and they thoroughly instructed William in the principles of our holy religion. He was converted and united with the Baptist Church in 1848, and continued in that relation until 1858, when he was received into the Methodist Episcopal Church. In 1861 he removed to Tidioute, Pa., and the next year he was licensed to preach, his license bearing the signature of J. W. Lowe, and given at Pleasantville. He was recommended to the traveling connection in 1866, and received on trial in the Erie Conference. He was blessed with revivals of considerable interest on Harmonsburg, Linesville, North Harmony and North Corry and Columbus Circuits. In 1885 he was transferred to the Minnesota Conference, and became a member of the Northern Minnesota Conference at its organization.

D. Allen Crowell was born in Blair county, Pa., April 28, 1843. He was converted when quite young and united with the Methodist Episcopal Church. He was licensed to preach in 1863, and in 1864 was appointed as a supply to the Bloody Run Circuit, Bedford county, G. W. Palisgrove, preacher in charge. He was received on trial by the Erie Conference in 1866. In 1874 he was transferred to the Nebraska Conference, where he labored very successfully for four years, organizing societies and building churches in the presence of great difficulties. He was transferred to the Oregon Conference

in 1878, and served churches in that field with his usual ability and success for six years.* In 1882 he was transferred to the Southern California Conference, but his health failing, after two years of hard labor, he was made supernumerary, and moved into Nevada county, where he supplied Downieville, within the bounds of California Conference. He returned to his own conference in 1894, was made effective, and appointed to Los Alamos, where he passed to his reward, March 22, 1894.

Rev. S. A. Thomson, of the Southern California Conference, writes: "He fell like a faithful soldier at his post and ceased to work, but not to live. Only one brief hour of suffering and he passed into the painless realm of immortal life. Brother Crowell was a manly, able and effective preacher. He was filled with a great purpose to aid in saving men. To this he was called, and it carried him in labor and anxiety beyond his strength; for this he lived, and in this he died."

Elijah C. McIlhatten was born in Center county, Pa., in October, 1823; converted at a camp meeting held near Edenburg, Clarion county, when about eighteen years of age; licensed to preach in 1860, and received on trial in the Erie Conference in 1866, and appointed to the Corsica Circuit. In 1867 he was sent to the Warsaw Circuit, where he labored about ten months. Consumption had fastened upon him, and claimed him as its victim. He was moved to his former home near Shippenville, where he lingered until January 19, 1869, when he entered into rest. He was "acceptable wherever he preached, and successful in winning souls to Christ."

Addison P. Colton was born in Manlius, Onondaga Co., N. Y., March 3, 1830. When a young man he removed with his parents to Trumbull county, Ohio. Here, by request of his father, he united with the Congregational Church, but did not feel that he had been converted. He experienced the great change in 1851, at a meeting held in Brookfield by John Crum. He then felt it to be his duty to join the Methodist Episcopal Church. Soon after he removed to Mayville, Ky., and in 1853

*He resided in Nebraska two years before his transfer, having been made supernumerary in 1872, and probably supplied in that new field.

was licensed to exhort. Two years later he returned to Ohio and engaged in teaching. In 1857 he was united in marriage with Miss Coovert, a daughter of Thomas Coovert, Esq., of Lawrence county, Pa. He enlisted in Company A, One Hundred and Thirty-fourth Regiment Pennsylvania Volunteers, and served ten months. Upon his return he removed to Lowell, Ohio. He was licensed to preach in 1865, and in 1866 received on trial in the Erie Conference. In the hope that a change of climate would prove beneficial to his health he was transferred to the St. Louis Conference in 1870. In 1874 he was made supernumerary, and, returning to Pennsylvania, died at Mt. Jackson, May 17, 1875.

"Brother Colton was a very acceptable preacher, zealous and faithful in the discharge of his duty to God and to the Church, and when death came it found him ready. . . . His conversation in his last moments was about heaven, and the prospect of meeting his father and mother and friends in heaven. His last word was to commend his family to the care of God."—*(John Crum, in Pittsburg Christian Advocate, July 8, 1875.)*

Seneca B. Torrey was born in Madison county, N. Y., in 1830. When he was two years of age his parents moved to the Western Reserve, and his early life was passed in Ashtabula county, Ohio. He had acquired a good common school education, and attended "Kingsville Academy" and "Grand River Institute" several terms. He received good religious training from his parents, who were members of the Presbyterian Church. He taught district school a number of terms, and served in the army two years, being with General Sherman's army during the memorable "march to the sea." When the Civil War closed he was employed by Elder George W. Maltby as a supply on the Riceville charge, John Crum being preacher in charge. He was licensed to preach the same year, 1866, by the Riceville Quarterly Conference, recommended to the Erie Conference, and received on trial. In 1875 he was granted a supernumerary relation, and attended Drew Theological Seminary, graduating from that institution. He then returned to his work and remained effective until 1898, when he was made supernumerary, and the following year superannuated.

John Eckels was born in Summit township, Washington county, Pa., September 4, 1821, and died at Reno, Pa., October 25, 1888. His parents were devoted and exemplary members of the Presbyterian Church, and John had careful Christian training. He was converted at the age of nineteen at a revival meeting held by the Free-Will Baptists in Mercer county. His conversion was clear; and his testimony to the witness of the Spirit thrilling and convincing. He united with the church of his parents in Greenville, but not being in full agreement with its doctrines he withdrew and cast his lot in the Methodist Episcopal Church. From the time of his conversion he became an earnest worker in all departments of church activity. He was an efficient class leader for about twenty-five years, and a Sunday school superintendent for sixteen years.

Mr. Eckels felt that he was called to the ministry, and the Church recognized this call by granting him license to preach in 1860. He was a blacksmith by trade, but at the same time forged out sermons which he preached to the edification and delight of the people. His services were in almost constant demand. After serving the Church six years in the local ranks, he was admitted to the itinerant ministry in 1866. He was appointed to the Reno charge in 1888, and had served the church but two Sundays. As he was crossing the railroad track, near the Reno station, apparently in a profound reverie, he was struck by the engine of a swiftly passing train, and instantly killed.

Brother Eckels was a man of one work, and many were saved through his instrumentality. He possessed the gift of exhortation in an eminent degree. He left the Church the rich legacy of an unsullied reputation, a pure and spotless character, a noble and virtuous life. He was truly a saintly man. To him, sudden death was sudden glory.

James H. Merchant was born at Napoli, Cattaraugus Co., N. Y., August 10, 1839. He was converted in 1854 at the Napoli appointment, then connected with Leon Circuit; was licensed to preach in 1865, and admitted to the traveling connection in the Erie Conference in 1866. He became a member of the East Ohio Conference at its organization. He has been uniformly suc-

cessful in his work. He writes from Freeport, Ohio, September 5, 1902: "I have attended every session of conference since becoming a member and have answered to the first roll call at each conference, but one, and that was caused by a train being delayed."

Session of Erie Conference in 1867.

The Erie Conference session of 1867 was held July 10 at New Castle, Pa., Bishop Edmund S. Janes presiding, and W. F. Day, Secretary.

There were admitted on trial Hiram H. Lowrey, Daniel Rowland, John P. Hicks, Willard Ransom, Robert S. Borland, John Perry, Frederick Fair, William F. Warren, George W. Anderson, Edward D. McCreary, and John Frampton. From the Wesleyan Methodist Connection of America were received Cyrus Prindle, Joseph S. Albertson, John E. Johnson and J. H. Stoney. James Lynch was received from the African Methodist Episcopal Church. John W. Davis was received from the Methodist Protestant Church, and James M. Bray, John J. Excell, William Sampson and Bennett A. Carlson were received by transfer.

The conference lost by death during the year James Gillmore and W. A. Maltby.

Appointments for 1867: Cleveland District, James Greer, presiding elder; Cleveland—First Church, one to be supplied, Moses Hill; Erie Street, A. J. Merchant; City Mission, S. S. Stuntz; Ohio Street, Cyrus Prindle; Scoville Avenue, C. N. Grant; East Cleveland, W. W. Wythe; Euclid, Daniel Rowland; Mayfield, G. J. Bliss; Willoughby, P. P. Pinney; Mentor, Hiram Kinsley; Madison and Perry, John Robinson, Samuel Gregg; Painesville, E. S. Gillette; Geneva, John Tribby; Saybrook, John Bain; Chagrin Falls, John O'Neal; Bainbridge, Allen Fouts; Troy, J. B. Hammond; Thompson, Josiah Flower, Samuel Wilkinson; Grand River, Darius Smith; Montville, S. L. Wilkinson; Huntsburg and Claridon, S. B. Torrey; Chardon, C. T. Kingsbury; Kirtland and Chester, C. R. Chapman; Mantua, D. M. Stearns; Agent, American Bible Society, J. D. Norton; Principal of Willoughby Collegiate Institute, J. B. Robinson. Ravenna District, John Graham, presiding elder; Ravenna, J. M. Greene; Akron, D. C. Osborne; Tallmadge, B. F. Wade; Middlebury, Michael Williams; Cuyahoga Falls, J. R. Lyon; Kent, J. J. Excell; Hudson, to be supplied; Twinsburg, J. B. Grover; Bedford, B. J. Kennedy; Warrensville, B. C. Warner; Newburg, G. W. Chesbro; Charlestown, Thomas Radcliff; Windham, Valorus Lake; Rootstown, Albert Van Camp; Braceville, Hiram Kellogg; Edinburg, H. M. Chamberlain; Deerfield, John McLean; Canfield, George

Elliott; Jackson, C. C. Hunt; Aurora, Ezra Wade. Warren District, D. M. Stever, presiding elder; Warren, R. M. Warren; Richmond, Asa Faulkner; Kelloggsville, W. H. Hover; Williamsfield, I. B. Goodrich; Jamestown, F. A. Archibald; Jefferson, D. M. Rogers; Morgan, H. D. Cole; Windsor and Hartsgrove, N. C. Brown; Bloomfield and Bristol, William Hayes; Farmington, Alvin Burgess; Southington and Nelson, J. H. Stoney; Niles, T. B. Tait; Girard and Liberty, J. H. Vance; Green and Mecca, W. A. Clark; Bazetta and Johnson, L. W. Ely; Vienna and Fowler, G. W. Anderson; Youngstown, John Peate; Hartford and Orangeville, J. R. Shearer; Gustavus, Alexander Barris; Ohltown and Mineral Ridge, William Ransom; Principal, Western Reserve Seminary, A. N. Craft. Erie District, E. J. L. Baker, presiding elder; Erie—First Church, E. A. Johnston; Centenary Mission, to be supplied; Simpson Chapel, Dillon Prosser; Wesleyville and Green, C. L. Barnhart, R. D. Waltz; North East, Thomas Guy; Waterford and Millville, Washington Hollister, N. W. Jones; McKean, P. W. Sherwood; Edinboro, F. H. Beck; Fairview, Albina Hall; Girard, W. N. Reno; Union, Jonathan Whitely; Wattsburg and Mina, W. M. Bear, J. W. Hill; Kingsville, H. N. Stearns; Conneaut, W. H. Wilson; Springfield, S. W. Lloyd; Albion and Lockport, T. D. Blinn, J. K. Mendenhall; Ashtabula, O. G. McEntire; Agent, Pennsylvania Bible Society, J. W. Lowe. Meadville District, George W. Maltby, presiding elder; Meadville, Benjamin Excell, L. D. Williams; Saegertown, J. K. Hallock; Townville, A. L. Miller; Cochranton, B. F. Delo; Sunville, Orrin Babcock; Franklin, J. H. Tagg; Greenville, W. P. Bignell; Salem, G. H. Brown; Sheakleyville, Milton Smith; Evansburg, J. F. Perry; Conneautville, Frank Brown; Harmonsburg, T. P. Warner; Rockville, G. M. Eberman; Espyville, Robert Gray; Linesville, R. C. Smith; New Lebanon, Isaac Scofield; Oil City, O. L. Mead; Rouseville, G. W. Staples; Cooperstown, J. G. Hawkins; Professors in Allegheny College, James Marvin, A. B. Hyde; Financial Agent, Allegheny College, Niram Norton. New Castle District, Richard A. Caruthers, presiding elder; New Castle, J. C. Scofield; Mt. Jackson, J. F. Hill; Lowell and Edenburg, Ebenezer Bennett; New Wilmington, John Crum; eastbrook and Shenango, T. G. McCreary; Harrisville and Pine Grove, Robert Beatty; Centerville and Mt. Pleasant, A. H. Domer; Mercer, W. F. Wilson; Hendersonville, Thomas Graham; North Washington, John Perry; Clintonville, Cyril Wilson; Waterloo, John Eckels; Poland, J. W. Stogdill; Middlesex, W. H. Mossman; Sharon, J. S. Albertson; Clarksville, R. M. Bear; Charleston, to be supplied; Delaware Grove, L. L. Luce; Greenwood, J. H. Merchant; Brady's Bend, George Moore; Hubbard, R. S. Borland; Brookfield, to be supplied by R. W. Crane. Clarion District, R. H. Hurlburt, presiding elder; Clarion, D. A. Crowell; Brookville, J. H. Starrett; Curllsville, H. P. Henderson; Rimersburg, R. B. Boyd; Callensburg and Freedom, J. E. Johnson; Shippenville, A. P. Colton; Rockland, John Abbott; Washington, G. F. Reeser, J. M. Groves; Tionesta, E. D. McCreary; Troy, John Frampton; Corsica, Frederick Fair; Punxsutawney, David Latshaw; Perrysville, Abraham Bashline; Warsaw, E. C. McIlhattan; Luthersburg, W. A. Bowyer; Brockwayville, P. W. Scofield; Putneyville, Samuel Coon; Paradise, T. J. Baker; Venango City, R. F. Keeler, J. P. Hicks; Principal, Carrier Seminary, J. G. Townsend; Agent, Carrier Seminary, E. R. Knapp; Agent, Pennsylvania Bible Society, Edwin Hull. Jamestown District, Joseph Leslie, presiding elder; Jamestown, W. F.

Day; Ashville, A. J. Lindsey; Sugar Grove, L. G. Merrill; Pine Grove and Farmington, Samuel Hollen; Frewsburg, to be supplied; Kinzua, William Rice; South Valley, W. F. Warren; Sheffield, A. S. Goodrich; Panama, Gabriel Dunmire; Columbus, R. W. Scott; Corry, J. S. Lytle; Youngsville, J. C. Sullivan; Warren, C. R. Pattee; Pleasantville, E. A. Squier; Tidioute, to be supplied by William Sampson; Petroleum Centre, J. W. Wilson; Pithole and Tarr Farm, R. W. Hawkins; Riceville, A. H. Bowers, J. K. Shaffer; Titusville, N. G. Luke; Garland, Major Colegrove; Ellery, S. S. Burton; Ridgway, Frederick Vernon; Randolph, R. N. Stubbs; East Randolph, J. F. Stocker; Jamestown and Sugar Grove Swedish Mission, B. A. Carlson; Principal, Chamberlain Institute, A. S. Dobbs. Fredonia District, J. E. Chapin, presiding elder; Fredonia, D. S. Steadman; Dunkirk, J. M. Bray; Mayville, E. H. Yingling; Portland, G. W. Gray; Delanti, C. E. Woodworth; Sinclairville, A. L. Kellogg; Ellington, H. H. Moore; Leon, L. E. Beardsley; Cherry Creek, Edwin Chace; Cattaraugus, E. B. Cummings; Perrysburg, A. A. Horton; West Dayton, Z. W. Shadduck; Hamlet, Jephtha Marsh; Forestville, C. M. Heard; Sheridan, W. W. Warner; Little Valley and Salamanca, C. W. Reeves; Silver Creek, David Mizener; Westfield, G. W. Clarke; Quincy, J. W. Davis; Sherman, L. W. Day; Clymer, Peter Burroughs; Agent, Freedmen's Aid Society, A. D. Morton.

Cyrus Prindle.

Cyrus Prindle was born in Canaan, Litchfield Co., Conn., April 11, 1800, and died December 1, 1885. He was converted when sixteen years of age, being awakened at the first Methodist prayer meeting he ever attended, and soon after united with the Methodist Episcopal Church. He joined the Wesleyan Methodist connection in 1843 on account of his profound convictions on the subject of slavery and the attitude of the Methodist Episcopal Church at that time. The Wesleyan Church owes much to Mr. Prindle for his wise counsel in the early years of its history. His position was one of exceptional prominence among his brethren. In 1867 he returned to the Methodist Episcopal Church, of which he remained a member until his death. He was self-educated, never having attended school of any kind but a few months in his life. He was admitted on trial in the New York Conference in 1821, and continued in the effective relation over fifty-three years, with but a single month's relaxation from the regular work.

It is one of the pleasant memories of the author that he was some time pastor of this holy man; and the appreciative words of this saint of God, spoken when

needed, have been an inspiration during the years which have followed.

"Brother Prindle was a man of rare purity of character, a true friend of the oppressed, of intelligent and very positive convictions. In all his ministry he was greatly distinguished for sound, practical sense, quiet force, and intimate knowledge of human nature and love of his kind. In all his walks and conversation he manifested consistent and devoted piety."

Mr. Prindle could justify his departure from the Methodist Episcopal Church, and he could justify his return. At the time of his own reception in 1867 there were also admitted from the same church Joseph S. Albertson and John E. Johnson, and from the Methodist Protestant Church, John W. Davis. At the Monday morning session of the conference—July 15—they were received as elders on the preceding Friday—Mr. Prindle sent the following paper to the conference:

"Dear Brethren: In behalf of myself and the two brethren who have been recognized as members of your body at your present session from the Wesleyan Methodist Connection, allow me to express to you our sincere thanks for the generous and brotherly manner with which we have been treated and received among you. These thanks I should have tendered to you *personally*, but my heart was too much moved to allow me to give utterance to my feelings at the proper time. Believing as we did, that differences which formerly existed had so far been adjusted by the providence of God as to render it eminently fitting that organic Methodist unity should be effected, we felt that our *influence* should correspond with our convictions, and therefore we accept our new home among you with pleasure. Hoping that the Divine blessing may rest upon you and us, giving all greater success in our mission in these strange and wonderful years, I subscribe myself, your grateful brother in Christian bonds. "C. Prindle."

George W. Anderson was born at Howland Center, Ohio, five miles east of Warren, on December 2, 1826, and died at Mineral Ridge, Ohio, August 21, 1903, after a severe sickness of several weeks. When he was but fourteen years of age his father passed from earth. At this early period in life he bravely and courageously

faced some of life's problems and successfully solved them. He was a loving, obedient son, cheering the sad heart and making lighter the burdens of his widowed mother.

On May 29, 1856, he was married to Miss B. W. McClurg, to whom were born two children—a son and daughter. He was married again on November 23, 1882, to Miss Amanda Z. Barringer, who remains with his son to mourn their great loss.

In early life he was converted to God and felt called to preach the gospel of Jesus Christ. He struggled bravely to prepare himself for this work unto which he had been called. He was possessed of peculiar and more than ordinary gifts, and these were developed by education and sanctified by the grace of God. His strong, vigorous mind, and his great ability as a debater made him conspicuous as a defender of the doctrines and polity of the church which he so ardently loved. As a preacher he was forcible, as a pastor he was faithful, as a seeker after truth he was earnest, and as a student of the Book he was diligent. His efforts were crowned with success. He led many to the feet of the Master. He reached all classes, and when the day of reckoning shall come many shall rise up and call him blessed.

But the day of the superannuation came. This necessary cessation of active labor was a great grief to him. During this time his desire to preach the Word was even more intense than in former years.

But the time came when with his Savior he exclaimed: "Father, I have finished the work which Thou gavest me to do." His last sickness was severe, but he bore it with Christian patience and resignation, and his last end was the end of the righteous.—(*Minutes of the East Ohio Conference, 1903.*)

Rowland, Perry, Johnson, Albertson.

Daniel Rowland was a choice man. "He was born and reared in a Christian home, and from a child had known the scriptures, but the prayers and influence of his wife were needed to bring him to Christ. He was naturally diffident and sensitive; quiet and reserved in manner, but firm in his convictions. The work of the

ministry was the joy and crown of his life. To lead men to Christ and build them up in Him his one work. At Grand River and Mayfield great revivals cheered his heart. He knew of the bitterness of bereavement, an only daughter at the age of seventeen, and the wife of his youth had been called away by death, but this only led him nearer to Christ."

Daniel Rowland was born in Ellery, Chautauqua Co., N. Y., April 16, 1835. He was married to Miss Jane A. Winchester, of Madison, Ohio, in 1856. His wife died in Twinsburg in 1876. He became a member of the East Ohio Conference at the division. His second wife was Miss Minnie L. Gill, whom he married in 1878. He was converted in 1857. He served two years in the Second Regiment, Ohio Heavy Artillery. He was received on trial in the Erie Conference in 1866, and departed this life at Poland, Ohio, November 15, 1885.—*(Minutes of Conferences, Vol. XXI, 1886, p. 350.)*

John Perry was born in Wolverhampton, Staffordshire, England, and was converted and became a member of the Wesleyan Church in the mother country. His name was also placed upon the circuit plan there as an exhorter or local preacher. He came to this country in 1853, and shortly after was licensed to preach, and supplied work near Johnstown, in the Pittsburg Conference. He also spent some time as a local preacher in or near Brady's Bend. He was received on probation in the Erie Conference in 1867. Brother Perry was a "positive character, manly and Christian, though firm and sometimes apparently severe, yet the deep, underlying sentiment, 'The love of Christ constraineth us,' developed a great tenderness and Christian love to all who fully knew his true spirit and manner of life. An unswerving fidelity marked his course in all he conceived to be good and right, both in private and public life. A very marked point in his Christian and ministerial life was a clear consciousness of personal acceptance with God through faith in the Lord Jesus Christ. This point he ever aimed to have fixed definitely in himself, and also to impress in its real importance most emphatically upon others, both in his pulpit and other labors. Many souls were saved through his instrumentality. He died in the clear consciousness of an intelligent, calm and triumphant

faith in the living Redeemer."—*(Minutes of Conferences, Vol. XX, 1885, pp. 330-331.)* He was successful in winning souls for Christ. He was transferred to his heavenly home, from his earthly home near Clarksville, Mercer Co., Pa., November 7, 1884. He left the legacy of a good life—saying when about to depart: "I am satisfied; it is all right."

John E. Johnson was born in Bushington, Vermont, Oct. 27, 1830. He was converted at the age of eighteen, and two or three years later was licensed to preach. He joined the Allegheny Conference of the Wesleyan Methodist connection, and continued to labor in this body with fervent zeal and good success until 1867 when he withdrew and united with the Erie Conference, his orders being recognized.

"Brother Johnson had the distinctive marks of a true minister. He lived a blameless life; he deeply realized the demands of his work; his ministrations, though unadorned by finished rhetoric, were ever imbued with the pungency of truth and the pathos of love; he was mighty in prayer; and, best of all, he was successful, having the wisdom by which souls are won. His constitution, never very rugged, was worn out in the service. Feeling that his work was done, he sought a place in the superannuated ranks at the last session of the conference, and on the 5th of November, 1878, peacefully received his Master's summons. He sleeps where he fell, in Bainbridge, Ohio."—*(Minutes of the East Ohio Conference, 1879, p. 46.)*

Joseph S. Albertson was born in Jefferson County, Ohio, April 20, 1828; and died in Townville, Pennsylvania, in April, 1882. At the family altar in his own home, he received his earliest religious impressions which resulted in a clear Christian experience when he was eleven years of age. He did not, however, make a public profession of religion until he reached the age of twenty. He then united with the American Wesleyan Church; and entered its ministry in the Allegheny Conference in 1850. In 1867 he was received on his credentials into the Erie Conference. Townville, the place of his death, deeply mourned his loss, as his work in this field seemed scarcely begun. He was recognized by all as truly a man of God.

James Madison Bray, Robert Stuart Borland.

James Madison Bray, Jr., was born near Steubenville, Ohio, June 3, 1839. He was the son of John and Elizabeth Bray, who were of New England descent. He was adopted as the only son of Rev. James Madison Bray, Sr., brother of John Bray, in the year 1840. He received a good common school education and spent fifteen years with his adopted parents moving from place to place mostly in the Ohio part of the Pittsburg Conference, ranging through Jefferson, Columbiana, Stark, Harrison and Coshocton counties. From an infant he had the best of religious instruction. He thought he was a Christian when only seven years old, but, forming new acquaintances every two years he was led into bad company. Step by step he wandered away from his father's God until February 19th, 1857, under a sermon preached by his adopted father, Isa. 1:18, "Come now and let us reason together, saith the Lord. Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." He was deeply convicted of sin, turned penitently to God in prayer, and found pardon and great peace of mind through faith in Jesus Christ his Savior. So clear were the evidences of his acceptance with God that no skeptical views then or since have for a moment shaken his confidence in and reliance upon his Redeemer. This event turned the whole course of his thinking and acting. He entered at once heartily into the exercise of private and public prayer, testimony, daily reading the scriptures, working in the Sunday School, laboring to bring many of his acquaintances to the same Christ whom he found to be his chief joy. This conversion occurred at New Athens, Harrison Co., Ohio. Here also he attended for two years Franklin College under the control of the United Presbyterian Church. This was followed by three terms of teaching in common schools. In March, 1861, he entered Allegheny College, from which he graduated in 1863. He was licensed as a local preacher by Meadville Quarterly Conference, in 1863. He was at the same time recommended to the annual conference for admission on trial: and was received on trial in the Pittsburg Conference and appointed junior preacher on Malvern Circuit. In 1867 he was transferred to Erie Con-

ference and employed under the elder of Fredonia District to fill out the unexpired term of four months of Rev. E. A. Ludwick at Dunkirk, N. Y.

During his ministry of twenty years 1,065 have been converted and added to the church. An average of 120 sermons each year have been preached. The average salary for annual support has been $795.50.

Robert Stuart Borland was born in the township of Rockland, County of Venango, State of Pennsylvania, June 17, 1836. His father and mother, Rebecca Gray, were both of Scotch-Irish blood. The name goes back to the days of the Scottish Chiefs and appears among their tenantry. His parents removed from Center County, Pennsylvania, to the place of his birth in 1826 and settled upon the farm that is still in the possession of the family. He is the youngest of nine children, eight of whom grew to maturity. His father was drowned in the Allegheny river when he was in his second year. His childhood was spent amid the simplicity characteristic of country life in Western Pennsylvania at the beginning of the last century.

He attended the public school with fifty or more of the other children of the neighborhood at the Shannon School House. At the age of seventeen he entered the preparatory department of Allegheny College, influenced thereto by his teacher, William Burgwin, and this was not the only, nor the greatest service tendered him by Mr. Burgwin. It was in response to his invitation in August, 1854, at a camp-meeting near his mother's home and under the pastorate of John Crum and J. H. Vance, that he bowed as seeker of pardon and began a religious life. His ancestry was Presbyterian, and he was probably the first of the kindred to unite with the Methodist Episcopal Church.

In his college life he was dependent upon his earnings for funds, and his course was prolonged and interrupted by stopping to teach. His first trip to Meadville, thirty-seven miles, was on foot and the total outlay for his first term was $37.00. In the winter of 1853-'54 he taught his first term of school. His college course was completed in 1859, the next eight years were spent chiefly in teaching.

Marietta, Ohio, Warsaw, Ill., and Franklin, Pa., were the scenes of these labors. At Marietta he was married

to Miss Charlotte Bosworth, Jan. 13, 1862. At Warsaw he was licensed to preach in 1865, James Leaton, presiding elder of the Illinois Conference signing the license. On account of the failing health of his wife, he returned to Franklin in the autumn of 1865 where she died in May, 1867. For a short time he kept books for a hardware firm in Franklin, and then returned to the school room taking charge of the Venango Academy. He was admitted on trial in the Erie Conference in 1867. Since which time with the exception of one year spent as a superannuate he has been in active service, serving a number of important charges in the conference.

He was united in marriage with Miss Adelia Clark, of Hubbard, Ohio, June 5, 1868.

He served the Jamestown district as presiding elder for the full term of four years, appointed thereto in 1883. He was a member of the general conferences of 1888-'96. At the close of his third year in the conference, he was placed upon the secretaries' staff and continued there for seventeen years.

Mr. Borland was appointed to the Reno charge in 1872. He says "Reno was a little oil town quite prosperous and inhabited by a class of people of unusual culture for such a town. A little hall in which services were held would seat about 120 and few congregations of higher average intelligence could be found anywhere. This made a demand for thorough preparation for the pulpit and the lightness of the pastoral work gave an opportunity for study which I was glad to embrace. During my second year at Reno, financial disaster came to some of the leading people of the place, so that the little church was much embarrassed. At the end of the year the salary of $1,200 was $550 in arrears but the mettle of the people was shown in the fact that they would permit no deficiency to be published in connection with their charge and actually paid up in full the last $350 coming in a lump some fifteen months after I had left the place."

In 1879 Mr. Borland was sent to Girard. He says of the work there: "This was a field which represented unusual difficulties. Fourteen years before a fine church had been dedicated costing $30,000. At the dedication the debt had been paid—on paper—; some years later an effort had been made with the assistance of a bishop to liqui-

date the debt and again it was paid—on paper—; later still a third effort was made and with the same result. When I accepted the pastorate I found over $10,000 still unpaid and most of it bearing eight per cent. interest. The people were thoroughly disheartened. The management of the trustees had resulted in a loss of confidence, and the chief financial men of the place pronounced the payment of the debt an impossibility, besides the church was rent by the most bitter church quarrel. After thoroughly examining the situation I decided that time must be the chief factor in settling the quarrel, and I addressed myself to the church debt. It was regarded as a desperate undertaking and such it was, and without going into details, when I closed my three years' pastorate the debt was reduced to $2,000 and that was abundantly covered with valid obligations had they been properly attended to."

He has been uniformly successful in all his fields of labor. He is worthy of the degree of Doctor of Divinity which he bears.

Frederick Fair, Edward D. McCreary.

Frederick Fair writes under date of April 17, 1888: "I was born in Armstrong Co., Pa., Jan. 22, 1840. My parents were of German descent, and at my birth they were members of the Lutheran Church. But from the time of my first sense of the import of Christianity, I have been under the influence of the Methodist Episcopal Church. Among the earliest circumstances of my recollection, I think nothing is more vivid now than the siege my father passed through when he first identified himself with the Methodist Episcopal Church, in the midst of violent opposition and insulting jeers from his relatives. I remember of my grandmother (his mother), in conversation with my mother, saying, 'I would rather have followed him to his grave than to see him mingling with those *ignorant* Methodists.' The change realized by my father was remarkable, and I remember distinctly one of his answers to his opponents: 'I was eighteen years a member of the Lutheran Church, living under the form of godliness but knowing nothing of its power. But now, by the teachings of those whom you despise, I am led into the essential light, and, to the joy of my previous deluded heart, I realize the power.'

"My mother, as well as others, at first frowned upon my father's new experience. She refused to kneel with him in family worship, which was also a new thing in our family, but two older brothers and myself did according to our father's instructions; and the indignant frown which I saw on my mother's face, as I peeped through between my fingers—while father was praying—to see how mother looked, seems vividly apparent to me now, though many years have passed. But in less than two years, thus witnessing my father's devotion, mother's indignation was turned to conviction of her mistake, then to penitence, and from this, under the agency of Methodism, to conversion. From this on, my father's house, though in the midst of a Lutheran community, became the place of Methodist Sunday evening prayer meetings, in connection with which conversions were frequent, while the bitter accusations and repeated jeers of the older church seemed to have a tendency to rivet even tighter, rather than to weaken, Methodism in that part.

"During the summer of 1858 I worked away from home, and among the home news that reached me was that a great spiritual revival was going on in the vicinity. My old playmates and schoolmates were being converted and joining the church. I made up my mind that when I went home the coming fall I would do the same, and in connection with this I counseled with myself that if, *especially soon,* after I got home, there would be an opportunity for me to evince my desire under special church solicitation, I would recognize that as a proof that I was specially bound to act according to my previous conclusion.

"It was in December when I reached home—on Thursday. Among other things I soon found out that Quarterly Meeting was to be in the old chapel—Asbury Chapel, Pleasantville Circuit, Venango Co., Pa.,—on the following Saturday and Sunday, and also that there was to be special service on Thursday and Friday evenings. I responded to the invitation at the close of the sermon, bowed at the altar, where and when, for the first time I really felt my load of guilt, my distance from God and Christianity and my need of light relative to the great question of my salvation. I struggled hard for over two

weeks. On Christmas eve, 1858, I accepted Christ, upon which he immediately accepted me.

"The fourth Quarterly Conference, of Meadville, in 1864, J. W. Lowe, presiding elder, granted me local preacher's license. Thus I found myself in the ministerial ranks, hardly knowing how I got there. I was received by the Erie Conference on probation in 1867, and successively admitted and ordained according to the rules of the conference, in connection with which I still stand."

The Methodist parsonage has sent many preachers into the world's great harvest field to gather sheaves for the kingdom. The record which they have made is a worthy, a noble one. Ministers' sons have taken up the work of their fathers, and their uniform success has proved the value of the training they have received.

Edward D. McCreary, the son of Rev. T. G. McCreary and Jane R. McCreary, was born near Franklin, Venango Co., Pa. He was taught from childhood the importance of attendance upon all the means of grace, and pious regard and deep reverence for the holy word of God. He was converted when ten years of age at a protracted meeting held by his father at New Bethlehem, Clarion County. He graduated from Allegheny College in 1867. The same year he was licensed to preach, his license bearing the signature of R. H. Hurlburt, presiding elder of Clarion District; and received on trial by the Erie Conference. He was presiding elder of Jamestown District in 1880-'82. He was transferred to Des Moines Conference in 1884, and to California Conference in 1887.

New Classes and Churches.

The first class at Rockland was organized by Reverend Dorsey of the Shippenville Circuit, at the house of David Smith, and consisted of seven members: David and Mary Smith, Peter and Polly Lovell, Mrs. Lovell's mother, and John and Hannah Prier. The exact date of the organization has not been ascertained. In 1830 there was a good revival which added thirty members to the Church. J. C. Ayres was the preacher. Rockland Circuit was formed in 1862. The first church edifice was erected in 1832, and was replaced by the present building in 1867. The ground for the latter was donated by Jacob

Smith. The cemetery under the control of the trustees of the church comprises an acre of ground jointly given by Daniel Smith and Abraham Lusher, since enlarged by purchase.

The class at Georgeville was organized by Revs. Scofield and Monks. Peter Prier was the first class-leader, and several members of the Myers family were active members of the first church organization. The church building was erected in 1858.

The church at Maple Shade—Zion Methodist Episcopal Church—formerly belonged to the Lutherans but during the pastorate of E. M. Kernick united with the Methodist denomination.

The Rockland Circuit has been a powerful factor in Methodism. Twenty ministers of the gospel have been sent forth from this charge. Six of these lived within the radius of a mile. It may be of interest to preserve the list. W. M. Stanford became a bishop, and John Domer, George Domer and J. W. Domer, elders in the Evangelical Association. Jacob Domer became a minister in the Church of God, and Austin Jolly, in the Presbyterian Church. The Methodists were: John S. Lytle, Abram H. Domer, Robert S. Borland, James M. Foster, Henry C. Smith, Friend W. Smith, John Lusher, J. C. McDonald, O. H. Nickle, S. M. Nickle, W. S. Nickle—"Singing Evangelist and Preacher"—B. P. Linn, W. B. Linn and E. N. Askey.

Early in 1867 a few Methodist families residing in Mahoningtown—most of whom had joined the Presbyterian Church, that being the only religious organization in the place—determined to organize a society of their own faith and secure a place of worship. Ebenezer Bennett, of the Lowell and Edenburg Charge, held occasional services in an old school house, and formed a class consisting of ten members—John Balmer and wife, David Rhodes and wife, John Pitzer and wife, Joseph Cox and wife, Mrs. Jane Wallace, and Mrs. Eva Forney. In 1868 two lots were procured on the corner of Cedar and Madison avenues, and the contract for erecting a church building was given to David Rhodes, the contract price being $2,200. The money was soon raised, Cyrus Clark, George Rice, George Crawford, and Hon. David Sankey being liberal donors—New Castle thus making the building of the

church possible. The carpenters—David Rhodes, Abraham Rhodes, Henry Rhodes, John Balmer, John Pitzer, and James Kincaid donated the greater share of their work. J. M. Kelly, teacher in the new school house which the Methodists now began to occupy for services, and local preacher, who later became a member of the St. Louis Conference, was most zealous in the various departments of church work. The new church was ready for occupancy in April, 1869. At the conference of that year, D. A. Crowell, "a most wonderfully gifted pulpit orator," was sent to the Mount Jackson Charge, which included Mahoningtown, and in the winter conducted a great revival, receiving more than sixty new members. The church was now cleared of debt and dedicated.

"The first organized church in the town of Sheffield was of the Methodist Episcopal denomination, and was formed in the Barnes neighborhood about fifty years ago. Erastus Barnes, though not a member of any denomination, recognized the desirability of having a church in the town, and obtained a good subscription list, which he headed himself. Silas Lacy, Jeremiah Lane, Melchi Snapp, and Richard Dunham were also very prominent and active in its organization and support. J. K. Hallock preached the first year, while residing in Warren. Services were held once in four weeks in the school house.

"The first church to be built in Sheffield village was the Methodist Episcopal, which was erected in 1867, and burned in the winter of 1876-'77. It was originally built through the efforts of Richard Dunham and Horton, Crary & Co. After the fire, the firm just named rebuilt it at once at a cost of about $7,000, and presented it to the Methodist denomination."—*(History of Warren County, D. Mason & Co., 1887, p. 522.)*

The Reno class was organized in the autumn of 1867 by R. F. Keeler, the pastor of the church at Venango City, and consisted of the following members: S. A. Darnell, leader, Angeline J. Darnell, Emily Daniels, Martha C. Simons, Isabella Hoffman, Albert Simpson, and Marilla O. Simpson. At the close of the year the class had been reduced by removals to three members. In 1868 Reno was attached to Venango City as a regular appointment. The class increased to nine members by the time of the next conference. The society has worshiped in a room

of the Reno Oil Company's office building. The most notable revivals have been those of J. H. Vance in 1872, resulting in the conversion of nearly one hundred souls, that of J. M. Thoburn, Jr., in 1876, when thirty were added to the church, and that of J. H. Miller in 1880, when twenty found peace. The first Sunday School was organized in 1865 by Rev. J. M. DeWoody, a local preacher.

One of the pastors writes: "Reno is noted throughout the conference for the ardent interest she feels in and the handsome contributions she makes to the missionary work. Her contributions toward this benevolence ever have been and still are greater per member than any charge in the conference." For many years this statement was true.

The society at Galloway was organized as the result of a revival held under the labors of J. M. DeWoody in 1875. It numbered at first sixty-eight members. The leading laymen were Thomas Fee, Silas Smith, William Reading, James R. Neely, Nelson C. Smith, and Amos Dunbar. In 1881 the present church was dedicated. It had been moved from Petroleum Centre, repaired, and furnished. A Sunday School had been established sometime prior to the organization of the church. During the ministry of two years of Rev. M. F. Compton, a student of Allegheny College, there were about sixty conversions.

The class at Worden Chapel—formerly "Smith's Corners"—was formed in 1876 after a very successful work of grace under the labors of J. M. DeWoody. Among the original members were William McElhaney, Charles S. Coxon, Clark Worden, and Martin Smith. Perhaps the most successful revival since that which gave birth to the society, occurred under the ministry of M. F. Compton when thirty souls were added to the church.

Erie Conference in 1868.

The Erie Conference session of 1868 was held July 15, at Warren, Ohio, Bishop Calvin Kingsley presiding and W. F. Day, secretary.

Admitted on trial: Manassas Miller, Daniel W. Wampler, Edward Brown, S. T. Requa, Isaac W. Clover, William M. Taylor, John W. Blaisdell and McVey Troy. Received from Wesleyan Methodist connection of Amer-

ica: Orsemus M. Sackett. Received by transfer: C. E. Felton, J. M. Leonard and J. M. Brown.

P. D. Horton was announced as deceased during the year.

Appointments for 1868: Cleveland District, James Greer, presiding elder; Cleveland—First Church, C. E. Felton; Erie Street, D. C. Osborne; City Mission, Albert Van Camp; Scoville Avenue, C. N. Grant, Moses Hill; East Cleveland, Cyrus Prindle; Euclid, J. B. Hammond; Mayfield, E. C. Latimer; Willoughby, P. P. Pinney; Mentor, Hiram Kinsley; Painesville, Benjamin Excell; Madison and Perry, John Robinson, Darius Smith; Geneva, John Tribby; Saybrook, John Bain; Chagrin Falls, G. J. Bliss; Bainbridge, Allen Fouts; Troy, Hiram Kellogg; Thompson, Josiah Flower, Daniel Rowland; Grand River, Richard Gray; Montville, Alvin Burgess; Huntsburg and Claridon, S. B. Torrey; Chardon, C. T. Kingsbury; Kirtland and Chester, C. R. Chapman; Mantua, J. F. Brown; Agent, Bible Society, J. D. Norton; Principal of Willoughby Collegiate Institute, J. B. Robinson; Bible Agent, Albert Norton. Ravenna District, John Graham, presiding elder; Ravenna, R. M. Warren; Akron, W. F. Day; Tallmadge, B. F. Wade; Middlebury, Michael Williams; Cuyahoga Falls, J. R. Lyon; Kent, C. C. Hunt; Hudson, H. P. Henderson; Twinsburg, B. J. Kennedy; Bedford, A. M. Brown; Warrensville, Thomas Radcliff; Newburg, G. W. Chesbro; Charlestown, Valorus Lake; Windham, D. N. Stearns; Rootstown, R. S. Borland; Braceville, E. D. McCreary; Edenburg, H. M. Chamberlain; Deerfield, John McLean; Canfield, George Elliott; Jackson, John Beetham. Warren District, D. M. Stever, presiding elder; Warren, E. H. Yingling; Richmond, Asa Falkner; Kelloggsville, N. W. Jones; Williamsfield, N. C. Brown; Jamestown and State Line, F. A. Archibald, one to be supplied; Jefferson, W. A. Clark; Morgan, Samuel Wilkinson; Windsor and Hartsgrove, I. B. Goodrich; Bloomfield and Bristol, D. A. Crowell; West Farmington, J. W. Stogdill; Southington and Wilson Chapel, Ezra Wade; Nelson and Garrettsville, J. H. Stoney; Niles, D. M. Rogers; Girard and Liberty, L. W. Ely; Greensburg, J. F. Hill; Bazetta and Johnston, T. B. Tait; Vienna and Fowler, G. W. Anderson; Youngstown, J. S. Lytle; Hartford and Orangeville, Alexander Barris; Gustavus, J. R. Shearer; Ohltown and Mineral Ridge, Manassas Miller; Principal, Western Reserve Seminary, A. N. Craft. Erie District, E. J. L. Baker, presiding elder; Erie—First Church, A. S. Dobbs; Simpson Church, F. H. Beck; Wesleyville, J. K. Hallock; Green, R. D. Waltz; North East, Thomas Guy; Waterford, Washington Hollister; Millville, W. H. Hover; McKean, P. W. Sherwood; Edinboro, J. G. Townsend; Fairview, Milton Smith; Girard, Frank Brown; Union, Jonathan Whitely; Wattsburg, J. W. Wilson; Greenfield and Mina, J. K. Mendenhall; Kingsville, H. N. Stearns; East Ashtabula, J. W. Lowe; Conneaut, David Mizener; Springfield, C. L. Barnhart; Albion, T. D. Blinn; Lockport, J. W. Hill; Ashtabula, O. G. McEntire. Meadville District, George W. Maltby, presiding elder; Meadville, John Peate, L. D. Williams; Saegertown, Niram Norton; Townville, A. L. Miller; Cochranton, B. F. Delo; Sunville, Orrin Babcock; Franklin, J. H. Tagg; Greenville, John O'Neal; Salem, J. W. Blaisdell; Sheakleyville, R. C. Smith; Evansburg, J. F. Perry; Conneautville, Gabriel Dunmire; Spring, S. L. Wilkinson; Harmonsburg, T. P.

Warner; Rockville, G. M. Eberman; Espyville, G. H. Brown; Linesville, William Rice; New Lebanon, John Eckles; Waterloo, Isaac Scofield; Oil City, R. A. Caruthers; Rouseville, G. W. Staples; Cooperstown, John Abbott; Professors in Allegheny College, James Marvin, A. B. Hyde; Agent, Pennsylvania Bible Society, J. G. Hawkins. New Castle District, Russell H. Hurlburt, presiding elder; New Castle, W. W. Wythe; Mt. Jackson, J. B. Grover; Lowell, Ebenezer Bennett; New Wilmington, John Crum; Eastbrook and Shenango, Robert Beatty; Harrisville and Pine Grove, J. M. Groves; Centerville, A. H. Domer; Mercer, W. F. Wilson; Hendersonville, Thomas Graham; North Washington, William Hayes, J. P. Hicks; Clintonville, D. W. Wampler; Poland, George Moore; Middlesex, W. H. Mossman; Sharon, J. S. Albertson; Clarksville, R. M. Bear; Charleston, to be supplied; Delaware Grove, L. L. Luce; Greenood, J. H. Merchant; Brady's Bend, J. J. Excell; Hubbard, J. H. Vance; Brookfield and Wheatland Furnace, John Perry; Hubbard and Sharon Welsh Mission, Edward Brown. Clarion District, O. L. Mead, presiding elder; Clarion, S. S. Stuntz; Brookville, J. H. Starrett; Curllsville, Samuel Coon; Rimersburg, P. W. Scofield; Callensburg and Freedom, J. E. Johnson; Shippenville, A. P. Colton, E. C. McIlhattan; Rockland, R. B. Boyd; Washington, W. A. Bowyer; Clarington, to be supplied; Tionesta, A. J. Merchant; Troy, W. M. Taylor; Corsica, Frederick Fair; Punxsutawney, David Latshaw; Perrysville, Abraham Bashline; Warsaw, I. N. Clover; Luthersburg and Paradise, T. J. Baker; Brockwayville, G. F. Reeser; Putneyville, O. M. Sackett; Venango City, R. F. Keeler; President, McVey Troy; Agent, Carrier Seminary, E. R. Knapp; Agent, Bible Society, Edwin Hull. Jamestown District, Joseph Leslie, presiding elder; Jamestown, E. A. Johnson; Ashville, A. R. Kellogg; Sugar Grove, L. G. Merrill; Pine Grove and Farmington, C. W. Reeves; Frewsburg, Rufus Pratt; Kinzua, A. A. Horton; Sheffield, Stephen Hollen; Panama, W. M. Bear; Columbus, A. S. Goodrich; Corry, J. C. Scofield; Youngsville, J. C. Sullivan; Warren, R. W. Scott; Pleasantville, E. A. Squier; Tidioute, William Sampson; Deerfield, J. K. Shaffer; Petroleum Centre, C. M. Heard; Pithole and Tarr Farm, R. W. Hawkins, S. T. Requa; Riceville, A. H. Bowers, one to be supplied; Titusville, W. P. Bignell; Garland, Edwin Chace; Ellery, S. S. Burton; Ridgway, Frederick Vernon; Randolph, R. N. Stubbs; East Randolph, J. F. Stocker; Jamestown and Sugar Grove Swedish Mission, B. A. Carlson. Fredonia District, James E. Chapin, presiding elder; Fredonia, D. S. Steadman; Dunkirk, J. M. Bray; Mayville, N. G. Luke; Portland, E. B. Cummings; Delanti, C. E. Woodworth; Sinclairville, A. J. Lindsey; Ellington, H. H. Moore; Leon, L. E. Beardsley; Cattaraugus, W. H. Wilson; Perrysburg, J. W. Davis; West Dayton, Z. W. Shadduck; Hamlet and Cherry Creek, Jephtha Marsh, W. F. Warren; Forestville, G. W. Clarke; Sheridan, W. W. Warner; Little Valley and Salamanca, John Akers; Silver Creek, G. W. Gray; Westfield, C. R. Pattee; Quincy, Albina Hall; Sherman, L. W. Day; Clymer, Peter Burroughs; District Secretary of the Freedmen's Aid Society, A. D. Morton.

Orsemus M. Sackett was a strong anti-slavery man, and one of the number of Methodist Episcopal preachers who, to make their influence most strongly felt, united with the American Wesleyan Church. As the years pass

by, we are learning to hold them in the highest honor for their allegiance to a great moral principle. Mr. Sackett was born in Windsor, Ashtabula Co., Ohio, Sept. 26, 1833, and passed to his reward in Shippenville, Clarion Co., Pa., June 10, 1882. A child of Christian parents, he was converted when nineteen years of age under the labors of Benjamin Norris, a local preacher of the Methodist Episcopal Church. He united with that Church, but a year later connected himself with the Wesleyans. He was licensed to preach in 1859; admitted to the Allegheny Conference on trial in 1860; and received on his credentials into the Erie Conference in 1868, and labored among us fourteen years until called to his rest. He had been for years afflicted with asthma which finally resulted in consumption. "Erie Conference never mourned a purer, better, or more faithful man. His character may be read by his appointments. He almost invariably went from one charge to the next nearest, being most desired where best known. Everything about him, whether in the pulpit or out of it, showed him to be a man of one work—*the saving of souls.*"

John W. Blaisdell.

The Blaisdells came to America from England in 1633 and settled in New England. The name was originally spelled "Blasdell." Seven, at least, of the name were in the Battle of Bunker Hill. John W. was born on a farm in Gilford, New Hampshire. His parents were Thomas J. and Ann P. (Lang) Blaisdell. Mr. Blaisdell says: "My mother was one of the kindest and wisest women I have ever known. I cannot remember when she was not a Christian. My father, always a man of sound judgment and marked integrity, was not converted until middle life." His grandfather, the Rev. William Blaisdell, for more than forty years prominent in his denomination, was repeatedly re-elected to the New Hampshire Legislature.

He attended the public schools and high school and academies convenient to the neighborhood in which the family resided, but much of his training was received in a school owned and under the direction of the Rev. Hosea Quinby of the Free Will Baptist Church. This was a

school of high order, carrying the students through the studies belonging to the freshman and sophomore years in college. While making preparation to further prosecute his studies he was led to accept a clerkship with a large iron company in Western Pennsylvania. The company with which he was employed was discontinued at the end of one year when Mr. Blaisdell opened a private school in which he was very successful. He was principal of the public school for one year when he went to Oil City, and became a member of the real estate firm of Gordon, Blaisdell & Company.

He was converted at the Cherry Run camp meeting and united with the Methodist Episcopal Church. He was soon licensed to exhort and afterward to preach. He was made class leader and Sunday School superintendent, holding the latter office at first at Brady's Bend and later in Trinity Church, Oil City. He was ordained a local deacon by Bishop Janes at New Castle in 1867 and the following year was admitted on trial in the Erie Conference. Mr. Blaisdell has been especially successful in revival work on all the charges which he has served. At Sharon in two years he received three hundred and forty persons on probation. In 1880-'83 he was presiding elder of the New Castle District. In 1895, because of serious bronchial trouble and upon the advice of his physician, he accepted the presidency of Bordentown Female College, New Jersey, where he spent three laborious years, at the end of which he again returned to the active work of the ministry.

The degree of Doctor of Divinity was conferred upon him in 1896.

Brother Blaisdell was converted under the preaching of Thomas Graham from the text, "Awake, thou that sleepest." He went to the altar on the Cherry Run camp ground, and so anxious was he in seeking his soul's salvation that he did not know when the service closed. Finally some one touched him on the shoulder, and E. H. Yingling took him to his father's tent and left him there to his own reflections. Mr. Blaisdell then held a conversation with himself as follows: "Is it necessary for me to wait until this evening to go to that altar to be converted?" "No!" "Is the Lord able to save me?" "Yes." "Is he ready to save me *now?*" "Yes." "If he

is ready to save me now, and I want to be saved now, why should I not be saved?" "Why not, sure?" "Lord save me!" was his prayer. Then God spoke to his inner consciousness as clearly as though it had been an audible voice, "Will you preach?" "Yes, Lord, anything; only remove this burden from my soul." In a moment the burden was gone and he had rest. His darkness disappeared and the full light of love shone in his soul, and his joy seemed to be complete. His was a clear call to the ministry, of which he never had a doubt. For some time he endeavored to answer the call by exercising his gifts as a local preacher, while he continued in a business career. But the "woe" pressed upon him until he yielded all, and gave himself wholly to the ministry of the Word. Since that time his peace has flowed like a river.

Mr. Blaisdell was united in marriage with Miss Harriet Irene Morse in Oil City, Pa., December 20, 1864. Mrs. Blaisdell was a noble, Christian woman. She passed to the higher life May 5, 1906. After her death there were found among her papers the following conversation and testimony which are worthy of prominent record and must prove a blessing to many:

"My Consecration.

"God has done great things for me, whereof I am glad.

"I desire to record my formal, heartfelt consecration to Him. I cannot do anything of myself. I am entire weakness. So I give myself to God, that He may work in me to will and to do of His good pleasure.

"I present to God my body, a living sacrifice; my soul, to be His through all eternity; my spirit, with which I may worship God acceptably; my heart, to be wholly His; my mind, that it may be conformed to His image; my thoughts, that they may all the time be fixed on God and those things which pertain to His work and worship; my affections, that they may be given wholly to God; my temper, that it may be wholly sanctified; my will, that I may say in all things, *Thy will be done.*

"I give to God my 'friends and home and earthly store'; my children, to be used for Him as He may choose; my husband, to work for him; I give to God my hands and feet, and pen and voice and time, to be

used as the Holy Spirit shall guide me; my health and strength; all I have, and all I am, or ever shall have, or ever may be,—*myself,* Lord, I give unreservedly to Thee.

"Take me, Lord, and keep me, always, ever, wholly thine; and may the blood of Jesus be so applied, continually, to this sacrifice which I *gladly* render unto Thee, that I may be constantly cleansed and kept by the power of God unto an endless life.

"A Wonderful Testimony.

"I desire to record, for the glory of God and the encouragement of seekers after holiness, something of God's goodness to me during the past weeks.

"I was converted when only fourteen years old, and since that time have never had a doubt of my conversion to God, or of His love to me as one of His children. But I have felt for many years a longing to be more perfectly conformed to His image. As far back as 1878, at the National camp meeting at New Castle, I presented myself at the altar again and again, as a seeker after the blessing of holiness. I sought advice and counsel of Sisters Inskip and Wood, and tried, as it seemed to me, in every way in my power to put myself in God's way, that I might receive the blessing I sought. I found relief, and often felt His presence in my heart, but never in as positive and satisfactory a way as I desired.

"For some months past I have felt burdened again for this experience of perfect love, and especially for a blessing of such a real, positive character, that I could never by any possibility be tempted to doubt it. On the 13th of November the burden was rolled upon me with almost crushing weight, until I felt I could endure it no longer. I took my Bible, and going to my closet, I prostrated myself before God in a complete surrender of myself and all I am to His will.

"I cannot by any possibility express the wonderful revelation of God's goodness and love to me. I remember when I was converted, the blessing came to me like the gentle ripple of a tiny rivulet through my soul. When this second blessing came, it seemed as though the great deep of my heart was broken up, and torrents of brightness and love and joy flowed through and through my soul. At first it seemed like 'peace upon peace,' and then

'glory upon glory.' These were words that kept ringing in my ears. And then it came to me so sweetly, 'This is the victory that overcometh the world, even our *faith*.'

"When I finally came to a realization of what God had done for me, I at once went to my husband, and in making it known to him, in confessing it, the weight of glory came upon me again, and I was constrained to praise God aloud. I know now what 'a joy unspeakable and full of glory' means. God in His wonderful love and mercy, had more than answered my prayer for a distinct, tangible blessing He had done for me 'exceedingly, abundantly above all I could ask or think.' Praise His Name! "I am living in a new world.

"The experience of this rest which remaineth for the people of God abides in my heart continually, and though temptations come sometimes thick and sharp, I have a constant sense of abiding under the shadow of the wing of the Almighty, which is indescribable.

"May God awaken the church to a sense of their wonderful privileges in Christ Jesus!

"Titusville, Pa., 1888."

JOHN BEETHAM, MCVEY TROY, WILLIAM M. TAYLOR.

John Beetham was the great-grandson of John Stubbs, a Methodist preacher in the time of John Wesley, who often listened to the preaching of the great founder of Methodism. In each of the five succeeding generations there has been at least one standard bearer of the banner of Jesus Christ in Methodism. He was born on watch night, 1842, in the Lake district of England, where lake and wood, valley and hill, tarn and fell, united to produce marvelous natural loveliness. At twelve years of age his school days were ended, and at fourteen he was proofreader and bookkeeper on the staff of the Kendal Times, the leading paper of that region. He remained in that position until he left for America in 1868. He entered the ministry in young manhood, and, along with his work as bookkeeper, preached regularly on Sundays, and organized a Methodist Church in Kendal, which stands to-day a monument to his youthful Christian service. At the suggestion of his uncle, Thomas Stubbs, of Erie Conference, he came to Ohio and labored for thirty-

two years within the bounds of the present East Ohio Conference, serving sixteen different charges.

Mr. Beetham was a strong preacher of a virile religion, and was invariably heard with interest and profit by steadily increasing congregations. But he was more widely and favorably known as a singer and lover of music. He inherited musical tastes and played the pipe organ in the Methodist Church in Kendal as the regular organist at the age of fifteen. He was proficient on violin, flute, piano, violincello and double bass; but was blessed more abundantly and was a more abundant blessing to others as a singer, comforting many hearts and inspiring many a life to nobler deeds.

In 1898, in the very vigor of manhood, he was stricken with apoplexy, and two years later was superannuated at his own request, being utterly unable to resume his work. It was a sore trial, for he loved the work for its own sake and for the Master's. Since that time he has resided in Jewett, O., happy among friends and deeply interested in the progress of the church. He ripened and mellowed and sweetened with the progress of the years, and his transition was sudden, painless, triumphant. Like the burst of full day in a tropical clime, unheralded but glorious, must have been his entrance into the larger life. "As he preached he lived, unselfish, blamelessly heroic."

Mr. Beetham was married to Miss Mary Rennison, of Kendal, in 1865. His wife died in 1891, and he married Miss Sarah E. Illingworth, of England, in 1896.

He was licensed to preach in 1860, and admitted on trial in the Erie Conference in 1868. He became a member of the East Ohio Conference at its organization. He fell asleep at Jewett, Ohio, December 7, 1905.—*(Pittsburg Christian Advocate, January 18, 1906.)*

McVey Troy was born November 12, 1846, and died April 15, 1873, at the home of his childhood, near Sheakleyville, Pa. He was converted about nine years before his death, under the ministry of Rev. W. A. Clark. He was admitted into the Erie Conference on trial in 1868, and appointed to President charge. Here he labored successfully one year, and then was sent to Punxsutawney, where he remained two years. During a protracted meeting he contracted a severe cold, which, with constant

labor, induced hemorrhage of the lungs, which prostrated him for a time; but he continued to work as he was able, and sinners were converted. He was sent to the Rockland charge, where his strength gradually failed, and at conference he was compelled to take a supernumerary relation. He declined rapidly during the winter, and when the time of the singing of birds had come his happy spirit took its flight to the land of pure delight.

The parents of William M. Taylor were Germans and life-long members of the Methodist Episcopal Church, and took great interest in the early Christian training of their children. William attended the district schools of the time, and taught four terms. He entered the army in 1862, and served his country two years. He was early impressed that it was his duty to preach. He hoped that this conviction would pass away in the midst of the stirring events of army life, but it only deepened. It was then that he promised God that if his life was spared he would leave all and follow whither He might lead. He was licensed to preach in 1867, and supplied McConnellsville Circuit with J. R. King until the session of the Erie Conference in 1868, when he was received on trial. In 1886 he was permitted to withdraw under charges. He subsequently united with the Evangelical Association and supplied churches in Nebraska.

Edward Brown, Manassas Miller.

Edward Brown was born at Sipirowe, Monmouthshire, South Wales, July 6, 1824, and died at Perrysburg, Cattaraugus County, New York, April 29, 1879. He was converted and joined the Wesleyan Methodist Church at the age of seventeen. He came to America in 1851, and was licensed to preach in 1853. He served the Church in the local ranks for fifteen years, and was then received on trial in the Erie Conference. He was discontinued one year later, but was re-admitted in 1872. Brother Brown was an excellent man, upright, benevolent, and withal possessed of large common sense. He was deeply pious, and rich in all the graces of the Spirit. He was a hard worker, quiet and modest, neglecting no known duty; a plain, practical preacher, sound in doctrine. "Without ostentation he was attractive, without oratory he was impressive." His death

was sudden and unexpected. While engaged in a protracted meeting he was attacked with paralysis, but so far recovered as to be able again to take up his work. On the Sunday previous to his death he preached twice, and attended a praise service. "On Monday he felt a little indisposed. In the evening he was attacked with a severe pain in the head, and speedily passed into an unconscious state from which he did not recover. On Tuesday at 11 o'clock he opened his eyes, smiled and passed sweetly and quietly away."

Manassas Miller died suddenly in Corry, January 5, 1899. Says the author of his memoir:

"To one in readiness, instant departure is instant glorification. Amid the shadows and gloom of sudden death, but in the light of devotion to the cause ever near his heart, we confidently cherish the belief that the chariot found our departed comrade and brother ready for his translation. Suddenly, a gasp and a sigh, and he was gone! None like him remain. He was ever on fire with faith, hope and love. Faith was to him instead of sight; hope anchored his soul; love swayed his entire life. His zeal, burning like a mighty flame, knew no bounds. The earthly casket, though seemingly robust, could not long retain his large, ardent soul. It was rent asunder by his overmastering passion to make full proof of his ministry. To an unusual degree was his ministry successful. Evangelical in spirit and doctrine, wise and tactful in methods, and of a deeply sympathetic nature, he excelled in winning souls to Christ. His ministerial history is that of a true evangelist. Great numbers, through his instrumentality, were brought to experience the saving power of the Lord Jesus Christ. Clear in his conception of the truth, and lucid in his statements, he was not easily misunderstood. Tremendously in earnest, he inspired others with a like enthusiasm. When expostulated with by his brethren for his excessive exertion, he was accustomed to say: 'I can preach in no other way.' Fearing nothing, uncompromising in spirit and moved by a righteous indignation against all evil doing, he was vehement and outspoken against all prevailing iniquities. Bold in his attacks upon all forms of vice and immorality, he nevertheless commanded the respect of those whose pursuits he challenged, and enjoyed the deserved admiration of all

true philanthropists. Warm-hearted and generous in his impulses, he linked to his soul hosts of sincere and valued friends. His sentiments became their sentiments; his very life entered into their lives. It may seem a wonder that he had so few enemies. All were compelled to regard him as sincere, and hence they could but honor him.

"As a pastor, going from house to house, he had few, if any, superiors. In this department of ministerial work he was an exemplar worthy of the following of all who are consecrated to the holy calling of the ministry of the Lord Jesus. In managing the financial enterprises of the church he was a master. Like the poet-king of Israel, he gave freely of his own means, and successfully called the people to consecrate their services to the Lord. In the creation and care of church property he was ever on the alert. This undoubtedly had much to do in determining the fields of labor to which he was assigned. He was honored with the treasurership of the Conference Missionary Society, and also with that of the conference; and, later, when his health became impaired, still as assistant treasurer.

"He was a conspicuous figure at the sessions of our Annual Conference, and will be greatly missed in the devotional services, in the work of the committees, and in the routine duties from day to day. His jubilant voice in song is forever hushed, but its memory will long linger in the cadence of inspired strains."

He was born in North Middletown, Ohio, November 24, 1837, where he was converted at the age of nineteen years. His early life was spent on a farm, where he enjoyed the advantage of the common schools. Later he attended Poland and Canfield Seminaries. He served three years in the great Civil War, in the One Hundred and Fifth Ohio Regiment. He was licensed to preach in 1862, and received in the Erie Conference on trial in 1868. The same year, on October 29th, he was united in marriage with Miss Maria Wallace, of Poland, Ohio. He was effective thirty-one years. He was buried in the beautiful cemetery of Youngstown, Ohio.

"Scarcely since the early days of Methodism has the inception of a revival been hedged aound with more discouraging circumstances than that of Petrolia. The church membership had dwindled to a mere handful—

less than half a score of active members, and of these barely a sufficient number to justify a claim to the blessing could be gathered together in the prayer room, and three or four score would include the number, more sinners than saints, who regularly attended the public Sabbath day services, while at the same time the class meeting and the Sabbath school were at the lowest ebb consistent with existence. Furthermore, so far as characteristic Methodism was concerned, it existed only in name. The discipline had become a dead letter. Dancing, card playing and other forbidden amusements were indulged in by such members as felt inclined in that way and there was not spiritual vitality enough in the remainder to urge them to rebuke the others.

"The difference between the Church and the world was more in form than reality. So utterly faithless was the Church, the possibility of inaugurating and carrying a protracted effort to a successful issue was scouted and laughed at. We take no pleasure in reverting to this condition of the Church, but it seems to us necessary in order that the wonderful transformation which has been produced and the exact magnitude of the work done here may be fully understood. Such was the discouraging state of affairs when Brother Miller came upon the charge. He immediately, in the plainest, the most direct and often in the bluntest way possible, sounded the alarm in the ears of the church. There was no disguising of the truth; it was recognizable because naked. It was not, however, relished in this form by all, for some were made angry and stood afar off; but the majority were awakened, and in consequence renewed their covenants and received the baptism of the Holy Spirit.

"From this time on till the close, the work with scarcely an intermission, went vigorously on. If the inception of these meetings seemed unpromising and hedged around with difficulties, no less was their progress opposed and hindered in every way imaginable. The personal and ministerial character of our pastor was assailed in every conceivable way. The whisky ring, a fit tool of the devil, used and urged every means possible to injure the great work. So-called reputable citizens gave their influence in the same direction. In no instance was this opposition merely passive, but always active. At one

time several prominent citizens counseled together as to whether they should not proceed to the church and summarily close the meetings on the plea that it was a sanitary measure justified by the existence of a few cases of diphtheria. Physical considerations alone induced them to restrain themselves. We cannot speak too highly of the prudence and Christlike spirit displayed by the pastor and church under these trying circumstances. Literally, no further notice was taken of all this active opposition than frequent reference to it in prayer. This leads us to the consideration of the third and most prominent salient point in this narrative. After the baptism of the Spirit was sent upon the Church, much of the time, day and night, was spent in faithful prayer. Prayer became the great lever power which produced such great results. In consequence a deep and powerful spirit of conviction pervaded not only Petrolia but a scope of country for ten miles around. Souls a hundred miles away, unaware of the existence of the meetings, were struck with conviction in answer to prayer in their behalf and were eventually converted. Certain individuals were frequently made objects of special prayer and, so far as the writer knows, were in every instance brought to the mercy seat. Gamblers, drunkards, the hardest cases in this county sought pardon. The chip rooms and saloons were draped in mourning because of the loss of these, their best paying patrons.

"It would be unjust if we should omit to notice more fully the efforts of Rev. M. Miller. We simply state the fact when we remark that as an instrument in the hands of God he has been a power in this great work. The awakening of the Church was due to his faithful, candid preaching. The sinfulness of sin was laid bare in the most forcible terms. This whole country for miles around was traversed by him in search of sinners. He spared himself in no way and is to-day working in the same manner on the other end of the charge at Martinsburg. It looks very much now as though he will spend six months of this conference year in revival work. To sum up we find in the church book two hundred and sixty probationers. Three hundred conversions are known to have been made. Fifty more manifested an interest in rising. How many of these were converted we cannot

say. Every service of the church is now fully and gladly attended. It is certain the work is not yet completed.

"Martinsburg, three miles below, is in the midst of a greater revival in some respects than Petrolia experienced. While we had from four to ten only forward at a time, there are from thirty to forty up at a time at the former place. Already over a hundred have been converted, and the climax does not appear yet to have been reached. It really looks as though we might expect an accession to our ranks on this charge of five hundred sinners."—*(Pittsburg Christian Advocate, April 14, 1881, p. 233.)*

Daniel W. Wampler was born near Rural Valley, Armstrong Co., Pa., February 14, 1836. He was the son of Henry and Margaret Wampler. His parents were poor, and labored as tenants on a farm. They were caught in a terrific cyclone which swept through that part of the country, August 27, 1837, and both instantly killed by a falling tree. Their only child, about eighteen months old, being in the house in the care of his aunt, escaped death. During infancy he was a subject of charity, and when only nine years old began to work for his own support. He early developed a thirst for knowledge, and by hard work, close economy, and diligent study, advanced so far at the age of fifteen that he began to teach in the common schools. Thereafter he taught and studied alternately. In the fall of 1853, he walked seventy-five miles, carrying his books and clothing, to Meadville, Pa., and became a student in Allegheny College, from which he graduated in 1859. At a camp meeting held in 1854 he was convicted of sin, and a few weeks later converted in the class room. In 1857 George W. Maltby gave him license to exhort, and in 1858, by action of the Quarterly Conference of the First Methodist Episcopal Church of Meadville, he was licensed to preach, Hiram Kinsley, presiding elder, signing the license. In 1859 he was received on trial in the Pittsburg Conference. In 1862 he located because of ill health, and did excellent service in this relation until 1867, when he was employed as a supply on the Clintonville Circuit, under Richard A. Caruthers, presiding elder. The next year he was received on trial in the Erie Conference and returned to the same work.

His own record of work shows that during his ministry

he married 95 couples, baptized 240 children and 245 adults, superintended the building of ten new churches, and the repairing of two churches and one parsonage; preached 1,840 sermons, and saw 2,000 souls converted to God, 1,321 of whom he received on probation.

He was a sufferer for many years, and the last two years of his life, an invalid, yet he was always patient and trustful. "By the depression of disease his faculties seemed wholly dormant in his last days, but the mention of the ministry, the church, or heaven, would arouse his sensibilities to a fervor manifest in the days of his youthful activity."

He fell asleep at Conneaut Lake, Pa., October 1, 1901.

"The Methodist Episcopal Church in Wheatland owes its existence to Mrs. James Wood, wife of the man who laid out and named the town. She gave the lot and furnished the means for erecting the building." The organization was effected in 1868, when John Perry served the Wheatland and Brookfield Circuit. The church edifice was erected about 1870, and the same year, in September, the congregation was incorporated. "The strength of the church depending upon the mills, its prosperity has fluctuated with the changes occurring in their business." —*(History of Mercer County, Brown, Runk & Co., 1888, p. 490.)*

The Erie Conference met in Franklin, Pa., September 29, 1869, Bishop Edwin R. Ames presiding; W. F. Day, Secretary.

Lucian F. Merritt, Henry W. Leslie, Lewis Wick, Charles W. Foulke, Henry Webb, James P. Mills, John Brown, J. A. Kummer and James Iverson were admitted on trial.

Jonathan Whitely and N. G. Luke located.

J. M. Green withdrew under charges.

L. D. Prosser, C. E. Woodworth, D. W. Vorse and E. C. McHattan were announced as deceased during the year.

Appointments for 1869: Cleveland District, Cyrus Prindle, presiding elder; Cleveland—First Church, C. E. Felton, C. N. Grant; Erie Street, D. C. Osborne, Moses Hill; Scoville Avenue, F. H. Beck; Warring Street, G. J. Bliss; East Cleveland, Benjamin Excell; Euclid, J. B. Hammond; Mayfield, Hiram Kellogg; Willoughby, Alexander Burgess; Mentor, John Wrigglesworth; Painesville, John Tribby; Perry, John Bain; Madison, G. W. Chesbro; Geneva, P. P. Pinney; Saybrook, H. N. Stearns; Char-

don, Albert Van Camp; Thompson, Robert Gray; Grand River, Daniel Rowland; Montville, John Robinson; Huntsburg, Darius Smith; Chagrin Falls, C. T. Kingsbury; Chester, to be supplied; Bainbridge, C. E. Latimer; Benton, S. B. Torrey; Troy, Josiah Flower; Mantua, D. M. Rodgers; Principal, Willoughby Collegiate Institute, J. H. Herron; Agent, American Bible Society, J. D. Norton; County Agent, American Bible Society, Albert Norton. Ravenna District, James Greer, presiding elder, Ravenna, R. M. Warren; Akron, W. F. Day; Tallmadge, H. M. Chamberlain; Middlebury, George Elliott; Cuyahoga Falls, R. M. Bear; Kent, A. M. Brown; Hudson, B. J. Kennedy; Twinsburg, E. D. McCreary; Bedford, B. C. Warner; Warrensville, Thomas Radcliff; Newburg, Thomas Stubbs; Rootstown, R. S. Borland; Edinburg, B. F. Wade; Charleston, J. F. Brown; Windham, John McLean; Deerfield, John Brown; Braceville, C. C. Hunt; Jackson, John Beetham; Canfield, Michael Williams; Northfield, T. G. McCreary. Warren District, John Graham, presiding elder; Warren, E. H. Yingling; Youngstown, W. F. Wilson; Girard and Liberty, L. W. Ely; Niles, J. H. Starrett; West Farmington, J. W. Stogdill; Mesopotamia, Ezra Wade; Bloomfield and Bristol, Frank Brown; Windsor and Hartsgrove, I. B. Goodrich; Williamsfield, Cyril Wilson; Cherry Valley, to be supplied; Jefferson, W. A. Clark; Richmond, N. C. Brown; Gustavus and John son, J. F. Hill; Kinsman and State Line, Asahel Reeves; Cortland, T. B. Tait; Greensburg, Asa Falkner; Vienna and Brookfield, J. H. Stoney; Hartford and Orangeville, G. W. Anderson; Ohlton and Mineral Ridge, Manasses Miller; Southington, R. W. Crane; Nelson, Valorus Lake; Jamestown, Stephen Heard; Morgan, Henry Webb; Kelloggsville, N. W. Jones; Principal, Western Reserve Seminary, J. P. Mills. Erie District, D. M. Stever, presiding elder; Erie—First Church, A. S. Dobbs, E. J. L. Baker; Simpson Chapel, A. N. Craft; Wesleyville, R. R. Roberts; Green, W. H. Hover; North East, J. G. Townsend; Waterford, C. L. Barnhart; Millville, T. J. Baker; McKean, L. L. Luce; Edinboro, J. R. Shearer; Fairview, Milton Smith; Girard, A. D. Morton; Union, A. J .Merchant; Wattsburg, to be supplied; Greenfield and Mina, John Allen; Beaver Dam, J. W. Wilson; Kingsville, Washington Hollister; East Ashtabula, J. W. Lowe; Conneaut, David Mizener; Springfield, H. H. Moore; Albion, John Kummer; Lockport, J. W. Hill; Ashtabula, J. R. Lyon; assistant editor of Pittsburg Christian Advocate, E. A. Johnson. Meadville District, George W. Maltby, presiding elder; Meadville—First Church, Alfred Wheeler; State Street, T. P. Warner; Saegertown, Niram Norton; Townville, J. W. Blaisdell; Cochranton, L. D. Williams; Cooperstown, John Abbott; Sunville, Robert Beatty; Franklin, John Peate; Greenville, John O'Neil; Salem, S. L. Wilkinson; Sheakleyville, R. C. Smith; Evansburg, G. M. Eberman; Conneautville, Gabriel Dunmire; Spring, C. W. Foulke; Harmonsburg, William Rice; Rockville, J. F. Perry; Espyville, G. H. Brown; Linesville, Orrin Babcock; New Lebanon, John Eckles; Oil City, J. S. Lytle; Rouseville, J. F. Stocker; Waterloo, Isaac Scofield; Professor in Allegheny College, James Marvin, A. B. Hyde; Agent, Pennsylvania Bible Society, J. G. Hawkins. New Castle District, Russell H. Hurlburt, presiding elder; New Castle, W. W. Wythe; Mount Jackson, D. A. Crowell; Lowell, J. B. Grover; New Wilmington, Thomas Graham; Pulaski, A. P. Colton; Harrisville and Centerville, John Crum; Mercer, L. W. Day; Hendersonville, D. W. Wampler; North Washington, J. K. Mendenhall; Clintonville,

J. M. Groves; Poland, George Moore; Middlesex, J. S. Albertson; Sharon, W. H. Mossman; Clarksville, A. H. Domer; Sharpsville, Lewis Wick; Delaware Grove, J. H. Merchant; Greenwood, J. E. Johnson; Brady's Bend, J. J. Excell; Hubbard, J. H. Vance; Wheatland, John Perry; Harlansburg, Ebenezer Bennett. Clarion District, Orville L. Mead, presiding elder; Clarion, W. F. Warren, E. R. Knapp; Troy, O. M. Sackett; Warsaw, I. N. Clover; Brookville, David Latshaw; Callensburg, William Hayes; Rimersburg, P. W. Scofield; Curllsville, Frederick Fair; Punxsutawney, McVey Troy; Perrysville, to be supplied; Washington, A. L. Miller; Clarington, Benjamin Marsteller; Brockwayville, G. F. Reeser; Luthersburg, L. G. Merrill; Paradise, S. S. Burton; Venango City, R. D. Waltz; President, Samuel Coon; Putneyville, to be supplied; Tionesta, R. F. Keeler, J. P. Hicks; Rockland, R. B. Boyd; Shippenville, W. A. Bowyer; Corsica, W. M. Taylor; Agent, Pennsylvania Bible Society, Edwin Hull. Jamestown District, Joseph Leslie, presiding elder; Jamestown, E. S. Gillette; Ashville, A. L. Kellogg; Sugar Grove, A. A. Horton; Pine Grove and Farmington, W. H. Leslie; Frewsburg, L. F. Merritt; Kinzua, Abraham Bashline; Sheffield, Major Colegrove; Panama, W. M. Bear; Columbus, A. S. Goodrich; Corry, J. C. Scofield; Youngsville, B. F. Delo; Warren, R. W. Scott; Pleasantville, R. N. Stubbs; Tidioute, E. A. Squier; Deerfield, J. K. Shaffer; Petroleum Center, C. M. Heard; Pithole and Tarr Farm, James Shields, S. T. Requa; Riceville, one to be supplied, Edwin Chace; Titusville, W. P. Bignell; Garland, to be supplied; Ellery, to be supplied; Ridgway and Wilcox, William Sampson; Randolph, G. W. Staples; East Randolph, J. C. Sullivan; Jamestown and Sugar Grove Swedish Mission, James Iverson. Fredonia District, Richard A. Caruthers, presiding elder; Fredonia, J. H. Tagg; Dunkirk, W. N. Reno; Mayville, Thomas Guy; Portland, E. B. Cummings; Delanti, F. A. Archibald; Sinclairville, A. J. Lindsey; Ellington, O. G. McEntire; Leon, Z. W. Shadduck; Cattaraugus, W. H. Wilson; Perrysburg, Jephtha Marsh; West Dayton, Peter Burroughs; Hamlet, L. E. Beardsley; Forestville, G. W. Clarke; Sheridan, J. M. Bray; Little Valley and Salamanca, John Akers; Silver Creek, G. W. Gray; Westfield, C. R. Pattee; Quincy, Albina Hall; Sherman, W. W. Warner; Clymer, J. W. Davis; Cherry Creek, Frederick Vernon; Temperance Agent, J. E. Chapin.

Lucian F. Merritt was born in Chautauqua county, N. Y., on the 12th day of June, 1835, and died at Duluth, Minn., September 28, 1900, aged 65 years, 3 months and 16 days.

The Merritt family moved to Warren county, Pa., in 1850, and in 1855 to Austinburg, Ohio, where Lucian and his brothers attended school at the Grand River Institute. The same year the father, Lewis H. Merritt, came to the head of Lake Superior to found a new home for the family and settled at Oneota, now Duluth, then a wilderness, to which place the family came the following year, where Lucian remained for about two years, then he returned to Ohio to attend school. He received his

theological training at Austinburg College. He was converted in 1861, and shortly after united with the Methodist Church, in which he has ever since been an effective worker. He was received on trial by the Erie Conference in 1869 and transferred to the Minnesota Northern Conference in 1890.

During his pastorate in Duluth the Oneota church building was erected, a lasting monument to his zeal and labors.

He wore himself out in the service of the church, and only ceased to labor when he ceased to live. No man was so low that he could not put a loving arm around him and call him brother and lift him up to Christ, none so high that with equal kindness he could not point them to the Perfect Man. Like his Master, "he went about doing good." His last work was done for his presiding elder at Wrenshall, Minn.

In his last address he said again and again, as if in anticipation of the coming change, "We are walking in the very jaws of death."

Death had no terrors for him. His favorite maxim which he was fond of quoting, was, "The chamber where the good man meets his fate is privileged above the common walks of life, quite on the verge of heaven."

His friends will ever remember his unselfish kindness and self-sacrificing devotion, for no man had ever a truer, stauncher friend than Lucian F. Merritt. He belonged to that largest division of our humanity, "the common people," "with a heart that could feel for a neighbor's woe, and share in his joy with a friendly glow." He was ever ready to do anything he could to help another. Especially is this true of his relation to the young men in our ministry. His hospitable home was ever open to them, and he was always ready to speak words of hope and encouragement to them when they felt the storm and stress of life's work upon them.

Charles W. Foulke was born in Vernon, Trumbull county, Ohio, March 1, 1839. His parents, George and Rebecca Foulke, mingled in their veins the blood of the German, the English, the Scotch and the Irish. Charles was the third of a family of eight children. In his early youth he attended the common schools of the neighbor-

hood in which he lived; and at the age of seventeen, the Greenville Academy, Greenville, Pa. He then taught two terms in Iowa, after which he matriculated in a western college. Returning to the east he taught school in Mercer county two terms and then entered Allegheny College. At the beginning of the great Civil War he enlisted in what was known as the "College Company." Later he joined Company I, Second Regiment Pennsylvania Volunteer Cavalry and served four years with the Army of the Potomac, doing much Christian work during the term of his service. Returning from the army at the close of the war, he re-entered Allegheny College, from which he graduated in 1869.

Mr. Foulke was converted at the age of twelve years at a meeting held in the Coulter school house, Mercer county, under the preaching of J. W. Wilson. He was admitted on trial in the Erie Conference in the year of his graduation. Mr. Foulke has met with a considerable degree of success in his ministry in revival work and in building and repairing churches and parsonages. Of his work at Linesville, Mr. Foulke says: "The Linesville Church was struck by lightning one summer morning in 1872. This electric bolt was the means of discovering about $400 worth of ready-made clothing and webs of cloth which had been stolen from a merchant tailor of Linesville about six years before. It was also the means of killing a mongrel Sabbath school, which was composed of 'Universalists,' 'Spiritualists,' 'Skeptics,' 'Nothingists' and Methodists. And still further, it was the cause of organizing a Methodist Episcopal Sabbath school, and thoroughly renovating and repairing the church at a cost of $850—followed by a very helpful revival." We presume it would have been in order for Mr. Foulke to thank God for the lightning.

At Sheakleyville there were three hundred conversions; at New Lebanon he built a new brick church; at Springboro a new parsonage was erected; at Albion an old debt was paid; at Mill Village an old debt was paid, and there were three hundred and fifty conversions; at Croton Avenue, New Castle, a new church was erected, costing $10,000; at New Wilmington there were one hundred conversions, and as city missionary in New Castle during six years of service, six Sabbath schools and two

churches have been organized and two brick churches erected.

Mr. Foulke was united in marriage with Miss Ella Louise Luper, daughter of Daniel Luper, of Harmonsburg, Pa., June 1, 1871.

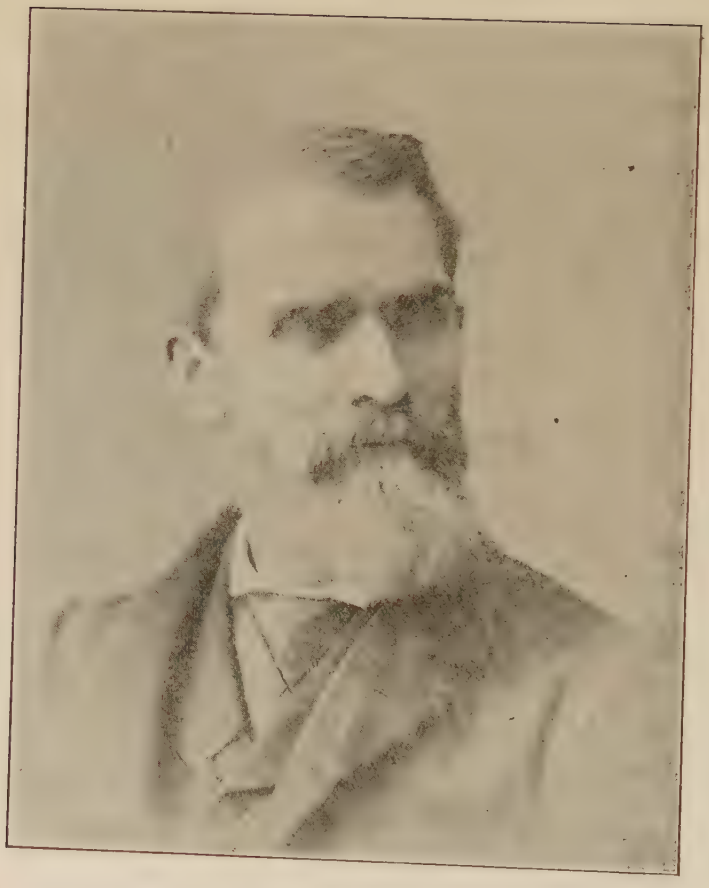
Roscoe L. Foulke son of C. W. Foulke, was admitted on trial in the Erie Conference in 1899, and is doing good work.

Alfred Wheeler.

Rev. Naphtali Luccock, D.D., has written the following memoir of Rev. Alfred Wheeler, D.D., L.L.D.:

"'Ulysses is gone, and there is none left at Ithaca strong enough to draw his bow.'

"Alfred Wheeler, one of the foremost men of American Methodism in this generation, was born in Huron county, Ohio, September 14, 1824, and died on Staten Island, July 7, 1892. Between these two dates stretches a life singularly full of aggressive thought and action. Converted at the age of sixteen in the good old way of Pentecost and Methodism, Alfred Wheeler never became mixed in his theology or dim in his experience. He was founded on a rock and was a rocklike man—a man of mighty convictions and with a mighty grasp upon them. He was educated in the Ohio Wesleyan University under the personal influence and friendship of that rare Christian scholar, Edward Thomson. In 1852 he graduated in medicine from the Jefferson Medical College, of Philadelphia, and began practice in Mt. Vernon, Ohio, but in the same year yielding to a conviction of duty, he entered the ministry of the Methodist Episcopal Church and joined the North Ohio Conference. While a member of that conference his appointments were as follows: Clyde, 1852-'53; Republic, 1853-'54; Milan, 1854-'56; Sandusky, 1856-'58; Cleveland, 1858-'60; Ashland, 1860-'61. In 1862 he entered the army of the United States as Chaplain of the Fifty-fifth Ohio Volunteer Infantry, and later served six months without commission or pay as surgeon of an Ohio battery. From 1864 to 1866 he was again stationed at Sandusky. From 1866 to 1869 he was presiding elder of the Cleveland District. In 1869 he was transferred to the Erie Conference. In this conference his appointments have been as follows: Mead-



Alfred Wheeler, D. D., LL. D.

ville, 1869-'72; Erie, First Church, 1872-'74; Warren, Ohio, 1875-'76. In 1876 he was elected to the editorship of the Pittsburg Christian Advocate, a position which he filled for eight years with marked ability. From 1884 to 1890 he was presiding elder of the New Castle District. In 1890 he was appointed presiding elder of the Erie District, and discharged the duties of his office with great acceptability for nearly two years.

"In 1850 Dr. Wheeler was united in marriage to Lydia P. Curtiss, a woman in every way fitted to be his wife, who entered sincerely into his highest thought and purpose.

"Dr. Wheeler was a life-long student, always in quick touch with the living issues of his time. As a preacher he appealed to the understanding rather than to the emotions, and was able and convincing rather than eloquent. As an administrator he excelled. In fact, he was a statesman, clear, comprehensive and profound in his thinking. He was the trusted counselor of Simpson, Ames and Harris, those leaders and lawmakers of our Israel. It is doubtful whether any important legislation has taken place in the church in recent years without the influence of Dr. Wheeler's guiding thought upon it. In great debates he was a master of assemblies. It really required some sort of opposition to bring his faculties into best action and to give him full command of his resources. Perhaps he was not always hospitable to new ideas; possibly he sometimes mistook his prejudices for his principles, but his aim was always to know the truth and to hold it. Alfred Wheeler was a famous friend. An appeal to his friendship he scarcely knew how to resist. Indeed, most of the friction of his life was in behalf of others. His sympathies were deep and genuine. Under the snows of sixty-eight winters there beat the heart of a child. Perhaps Dr. Wheeler's best legacy to the church was a letter he wrote to a former member of his conference—almost his last words. His words recall the triumphant utterance of that old veteran, 'The Tentmaker of Tarsus,' 'I have kept the faith.' The editor of the Christian Advocate, with fine description, has appreciated the real worth of these words, and has rendered a genuine service to the church by the manner in which he has lifted them into prominence. I quote a single passage:

'And now, looking back over the past, and facing the future, it is a matter of unspeakable joy to me that with St. Paul I can say, "I have kept the faith." I have been troubled with the questions of the times as have other men. Philosophy has at times created perplexity; higher criticism has at times intensified these perplexities. But through them all I have been able to preach the cross as the only hope of the world. I have been enabled to preach Christ as a Divine Savior, God manifest in the flesh, and the blood of the atonement as the only and sufficient sacrifice for the sins of the whole world. I have looked over my own life, but I can not trust it for a moment. I have looked at my own works, but they are destitute of merit. I have looked at my own righteousness. It is as a filthy garment. I look at the righteousness of Jesus Christ—its folds are ample for me and they are spotless. In this faith I have lived and wrought; in it I shall die.'

"Dr. Wheeler's attachment to the members of the Erie Conference was most touching. He was very grateful for their kindness to him and for the honor they bestowed upon him. During his last illness, like that other Boanerges, his constant theme was 'the love of his brethren.' The 'Son of Thunder' was subdued into a 'Son of Peace and Consolation.' Was it not fitting that he should appropriate these words of Paul: 'I have fought a good fight; I have kept the faith.'

"*He has conquered and is crowned.* On the eleventh of July he was carried by his brethren of the Erie Conference to his grave on the shore of Lake Erie in the bounds of his last district. Perhaps the familiar stanza was never more happily placed than at the close of this memorial:

> 'Servant of God, well done,
> Thy glorious warfare's past,
> The battle's fought, the race is run,
> And thou art crowned at last.'"

JAMES H. HERRON, HENRY W. LESLIE, LEWIS WICK.

James H. Herron was born in New Richmond, Ohio, May 13, 1829, and passed to his eternal home in the triumphs of Christian faith from Erie, Pa., September 23, 1895. He graduated from Ohio Wesleyan Univer-

sity in 1853, and filled the chair of professor of ancient languages in Herron's Seminary in 1853-'54. The same year he was united in marriage with Miss S. Josephine Fuller, daughter of Judge Fuller, of Delaware, Ohio. He was admitted on trial in the Cincinnati Conference in 1854. He was president of Springfield College from 1862 to 1867, and of Willoughby College from 1867 to 1870. He was transferred to the Erie Conference in 1869, and superannuated in 1892. Dr. Herron was a Christian scholar and gentleman, a lover of truth, a true friend. He was a man of pure lips and spotless character. He was a genuine manly man, gentle in spirit, modest in demeanor, and yet unswerving in following his convictions of duty. His Christ-likeness was apparent in his daily walk and he preached eloquently for righteousness, truth and purity. His sermons were able, clear and sound in doctrine, and were especially calculated to build up Christian character. The diction was pure, the spirit sweet, the arguments sound, and the truth presented attractive. Dr. Herron was a pleasant companion, a good conversationalist, an appreciative friend. "Dr. Herron outlives death, first, in what he said; second, in what he did; and third, in what he was." He died in the full sunshine of God's love.

Of Henry W. Leslie, his biographer writes: "Brother Leslie possessed more than a common education, having been favored in early life with collegiate advantages. He was a practical man whether in business life or in the ministry, and he won his success by hard work. He was a kind and affectionate husband and father, a cheerful, earnest Christian, believing most heartily the doctrines taught by the Methodist Episcopal Church. As a minister he was careful to declare the whole counsel of God. In the society of his brethren he was genial and happy. But his work is done. Ere his friends were aware of the fact he stood upon the bank of the cold river, and as the voice of love grew fainter behind him, and the shore receded, the songs of the redeemed fell upon his ear, and all his pathway was flooded with celestial light."

Henry W. Leslie was born in Chardon, Geauga Co., Ohio, March 18, 1838. He was converted when eleven years of age at a protracted meeting held by his father, Rev. Joseph Leslie, at Espyville. Resisting the call to

preach the gospel, his love became cold, but he was newly baptized with the Holy Spirit at Girard under the labors of Rev. John W. Wilson. He was licensed to preach in 1867, and admitted on trial in the Erie Conference in 1869. He was called to his heavenly rest from Portland, N. Y., March 16, 1874.

Lewis Wick was of Scotch-Irish-German lineage. His parents, John and Mary Wick, were members of the Cumberland Presbyterian Church, and Lewis was educated in this faith. His early life was spent on a farm, and he was singularly free from evil habits. He graduated from Allegheny College in 1868. He was converted at a camp meeting at Harrisville in 1861, being then seventeen years of age. The second time he ever attended the services he went to the mourners' bench, and, after several days of earnest seeking, and when about to give up in despair, he was happily converted. Returning home he told the glad news, talked and prayed with his father who lay on his dying bed, and saw him rejoice in the Savior. He was licensed to preach in 1868, and admitted to the Erie Conference on trial in 1869, and did effective work until his superannuation in 1902.

Harvey Webb, J. A. Kummer.

Harvey Webb, who was received on trial by the Erie Conference in 1869, has done a good work. We have not been favored with an account of his early life. He was a delegate to the General Conference in 1892. Writing in 1906 he says: "I have received over one thousand souls into the Methodist Episcopal Church, and have answered the first roll call at conference thirty-five times. I asked for superannuate relation four years ago, and it was granted. I have preached most of the Sabbaths since, and the Lord has allowed me good health *every day*."

"1841, September 21—December 15, 1897. Between these dates a beautiful strong life. J. A. Kummer, born in Allentown, Pa.; sunny boyhood, in Philadelphia; unfolding youth, fourteen to twenty, in Akron, Ohio. Carefully nurtured and disciplined in the rigid training of the Lutheran, he never entered a Methodist Church till the great revival of 1859. Then, under a sermon preached by Thomas Stubbs, he came to the great illumination of soul. Henceforth he was a Methodist.

"He was serving in the shoe business when the war broke out. The sound 'To arms!' awakened his heroic and patriotic spirit, and he became a 'boy in blue' at twenty, a member of Company G, Twenty-ninth O. V. I. For over three years the cloud of battle was his 'pillar,' guiding to freedom. Musket and cannon were the music which fired his soul. The tramp of armies became his lofty inspiration. Between four and five months on Belle Isle he endured the tortures of starvation which brought him into keenest sympathy with souls starved and tortured by sin. He was wounded on Little Round Top, a bullet passing through his body. But for a rigorous constitution he would have rested on the sacred soil of Gettysburg and the Church would have lost a quarter of a century of most noble service. After a partial recovery he spent the remainder of his time, till honorably discharged, in the secret service at Indianapolis. When at the front he surprised his pastor by inclosing his two dollars missionary money, showing his loyalty to Church and country. To this same pastor, Dr. Peate, the captain described him as 'the bravest man in his company.'

"On his return to his home he was seized by a loftier ambition. He heard the cry of the crucified. He consulted his pastor, the Rev. E. A. Johnson, whose advice would be a fortune to every young man who would obey it: 'Go to college four years, and then give twenty-five years to the ministry, and you will do a good work.' With enthusiasm, dauntless courage and sacrifice, he gave himself to study, in departing received the honor of his class, and in after years the doctorate from his alma mater, DePauw. In 1869, at Franklin, Pa., he knocked at the door of the Erie Conference, was admitted and appointed to Albion, Pa. In 1870 he was united in marriage with Miss Emiline Beardsley, of Akron, Ohio. It proved a life of unbroken happiness and usefulness. Afterwards the following places were honored with his ministrations: Springfield, Wattsburg, Dunkirk, Simpson, Erie; Fredonia and Sharon. He then gave six years to the presiding eldership on the Meadville District. To say that he was a faithful presiding elder would be putting it mildly. He was devotion, courage, energy, excessive in the abundance of his labors. From the eldership he went to his last appointment, Warren, Pa., which

he served faithfully for three years, making hosts of friends. One year ago the bullet finished its work, and among old friends and in the sweets of home his life slowly ebbed away.

"Nature formed him in a large and generous mould. She was not stinting in her gifts. Many traits of beauty and strength were divinely blended. There was very much iron, and not a little sunshine in his disposition. There was a sternness, a vigor, a relentlessness in his moral convictions which remind one of the sterling qualities of the Puritans, yet the sunshine played so much on these that one was charmed. He was like some majestic rock over which the mosses and the vines have woven evergreen chaplets out of which the flowers have smiled. His convictions were clear and bold. He was not a chameleon, leaving the Church without ideas, convictions or force of character.

"The preacher. He rested on no laurels. He pleaded no weakness. He lived in no memories, however sacred. With the same enthusiasm he had offered himself to his country, he consecrated himself to God. He became a soldier-preacher. He had convictions as to Christ. He was not a preacher because he desired an easy place. He was in the mighty army of Christ. It was to conquer the world. To him Christ was the eternal verity, his inspiration, his bugle call to battle against wrong. He was an earnest preacher. To him preaching was like the greatness of a great battle. It seemed as if he heard the bugle blowing, the drums beating, the mighty tread of armies and the tremendous crash of arms. He was in the conflict to win. He was a brave preacher. He made no compromises with sin for the sake of ease. He did not lower the standard of Christ to court the praise of the world. In these times when often great pressure is brought to bear to have men suppress the truth it is inspiring to think he fearlessly lifted high the standard of Prince Immanuel. His bravery won him success in all departments of church work and life. No charge he ever served but will bear the strong outlines of his own character. He was faithful. Not till the fatal wound stretched him as on a battle field did he cease his toil. Even then was he conqueror. The last enemy was underneath his feet. It was inspiring to hear him say, 'Tell

the brethren that they might as well expect the mountains to fall as that my faith should fail.' "

Classes and Churches.

In 1845 some twenty-five members of the Clintonville Methodist Episcopal Church formed an organization near their own homes, and held services in the old log building known as the "Walter school house." Among the first members were John C. Hovis and wife, Daniel McFadden and wife, James Walter and wife, Craft McFadden, Robert Hutchison and wife, John Hutchison and wife, Jacob Hoffman and wife, Philip Walter and wife, Mary Walter, Ann Walter, Amelia Hovis, Mary Morris, Peggy J. Fitz, Freelove Hoffman, Mary A. McFadden, Marjorie McFadden, Catherine Walter, Eli Hoffman and wife. Daniel McFadden was the first class leader. After a few years of struggle the society was discontinued, and many of its members returned to the mother church at Clintonville. In 1869 James M. Groves, of the Harrisville and Pine Grove charge, re-organized the society, and in 1873 the site for a church was purchased from James Walter. "Peter's Chapel" was erected during the pastorate of Cearing Peters, and named in his honor. The cost was about $1,800.—*(History of Venango County, Brown, Runk & Co., 1890, p. 534.)*

There was a great revival on the Salem appointment of the Troy charge under the labors of H. M. Sackett in 1869. Salem was a small church on Beaver run, about one mile from Belleview. In 1874 the Salem appointment was divided under the pastorate of Cyril Wilson and two classes formed—Belleview and Chestnut Cliff. The old Salem church was abandoned. The church at Belleview was dedicated in 1874, and that at Chestnut Cliff in 1875—both under the pastorate of D. W. Wampler. In 1876 the name of the charge was changed to Belleview. It is now—1901—composed of the following appointments: Belleview, Mt. Pleasant, Chestnut Ridge, and Longville. The first quarterly conference record gives the name of Edward Rietz as the first class leader at Belleview. The parsonage was built in 1882 under the pastorate of H. V. Talbot, and cost $1,400. "Rev. Talbot dug wild apple trees and grafted them, and made a fine, shady lawn with many kinds of fruit."

Clarington charge was formed from the old Washington charge in 1869, but some of its appointments have a long previous history. A class was organized at Clarington by E. Hull in 1845, and consisted of the following members: William R. Coon, Mrs. Margaret Armstrong, Samuel Armstrong and wife, Mrs. Polly Williams, John Williams, Lewis Herron and wife, Taylor Thurston and wife, John Knowlton and wife, and Sylvester Knowlton and wife. Mr. Coon was the first class leader, and is said to have been the first Methodist on the Clarion river in this part of the country. The society passed through great tribulations, not the least of which was the annoyance during divine service from the roughs of the new settlement and surrounding neighborhoods. A church edifice was erected in 1850.

When Clarington became a charge it included also Robert's Chapel, Greenwood and Ebenezer. In 1871 Millstone appears as an appointment; in 1873, Cooksburg and Hominy Ridge; and in 1878, Marienville. Forest City or Byron's also became an appointment. The church at Greenwood was commenced in 1878, but not completed until 1883. A parsonage was built in 1854.

The charge has sent Richard A. Caruthers, Samuel Coon, T. J. Baker and Abram S. Dobbs into the ministry.

"The circuit as it now stands (1884) is said to be the largest circuit in the Erie Conference and is still to a very large extent in its primeval condition; a very great part of it being yet unbroken forest with here and there a settler. Methodism is the only denomination that has any prominent hold in all this vast region, and is thoroughly prepared to take the country for the Lord."

"Methodism on this circuit always was and is to the present day of the old-time type. The old songs of Zion are still sung and the sound of the King in the camp is often heard."

Our church at Stoneboro was organized by John Eckels in 1869, with forty-two members. The regular services were held in the school house. Edwin Egbert, of Sandy Lake, was the first class leader, and Adam Davis the first steward. A frame building, convenient and quite commodious was erected in 1875.—*(History of Mercer County, Brown, Runk & Co., 1888, p. 468.)*

We group together in this convenient place an account of the founding of several churches of different dates:

Hayne is the name of the postoffice where the Pine City Methodist Episcopal Church is located. Members from this class began to hold meetings eight or ten miles northwest of Shippenville in Armstrong's barn. A little later meetings were held in the Armstrong school house, and people attended from the surrounding country for ten miles, walking and carrying their infant children. These meetings were remarkable for the accompanying emotional excitement, and the "falling exercise" was common. It is stated that on one occasion Mrs. George Howe shouted so long and so loud that the stove fell down. Summer camp meetings were held on the Nathan Phipps farm, at which there were many conversions. William Stratman, who afterward became a class leader and exhorter of no little ability, invited John McComb to hold a protracted meeting. Mr. McComb, in a manner quite characteristic, replied: "How can I hive bees without a beehive?" Mr. Stratman said: "We will provide a hive," and so they did. Without money, with but few to take the lead in such an enterprise, the good people pressed forward, nothing doubting. Trees were cut down and converted into rough boards at the mill, and, in a short time there stood completed what became known far and wide as Perry Chapel. This was accomplished in 1850. David Latshaw was the first preacher, and Sister McEntire enjoys recalling how, the first time he preached there, the presiding elder was present, which so embarrassed him that confused, he sat down in ten minutes. The presiding elder finished the sermon. Nathan Phipps and George Howe were early class leaders at this appointment. In 1881 the class at Pine City was divided on the question of the location of a new church. The result was the erection of the Haven Church and the Pine City Church, and there were two weak congregations instead of one strong one.

Nashville, Volusia, Union City.

Previous to 1850 a class was formed at Nashville by J. E. Chapin, consisting of L. P. James and wife, Harlow W. Smith and wife, R. W. Nevins and wife, Jonathan Carter and wife, V. R. Carey and wife, L. J. Knapp and

wife, Samuel Chace and wife, and S. P. McKee and wife. V. R. Carey was the first class leader. A convenient and neat little church was dedicated in 1852.

In 1837 a Methodist class was organized at Volusia consisting of the following members: Rand Miles, class leader; Robert Hall and wife, L. D. Harmon and wife, Ezra Hopkins and wife, Alanson Jones, and perhaps some others. A church was erected in 1852 and a parsonage in 1874. A class was formed at the Summerdale appointment in 1832 and a church built in 1849. Among the members at Summerdale were: L. H. Flagler, a local preacher, and his wife, William Stanton and wife, Isaac Willcox and wife, and two or three others. There were also classes at Wattlesburg, Sinden's school house and Adams' school house.

In 1872 a church edifice was erected at Hanna's Corners at a cost of $1,700. This replaced an old church which was built in 1830, and stood about one and a half miles southeast. This was known as "Keen Church." Prior to its erection the class had worshiped in a hall over John Keen's wood house. The first class was organized previous to 1815. Among the original members were: Adam and Dinah Keen, Joseph Mattocks and wife, the Siselys, and Polly, Henry and John McEntire. The society belonged to the Salem Circuit.

A. B. Funk erected a church six miles west of Tidioute on the Warren and Franklin pike and presented it to the Methodist Episcopal Church. It was dedicated April 19, 1863, by President Loomis, of Allegheny Colllege. With the decrease in the lumber and oil interests the population moved away and the church has enjoyed religious services only part of the time, and later semi-occasionally.

Concerning the early history of the Methodist Episcopal Church at Union City, we have been able to gather but little information. We only know that there was Methodist preaching in that vicinity at a very early date, perhaps near the beginning of the last century. Ira Eddy, traveling the Erie Circuit in 1817, is said to have organized the first society. The first church building was erected in 1847, and in 1862 this was replaced by a more commodious structure at a cost of about $10,000. For

more than forty years this served its purpose as a place of worship for Methodist people.

During the pastorate of J. N. Fradenburgh a subscription was started for a new church, but the enterprise was not completed until the pastorate of C. W. Miner. The old church property was sold, a new and more convenient site secured and a fine church edifice was dedicated in 1901 at a cost of $23,000.

The Barnes class, now known as the Asbury appointment on the Ferdinand charge, was organized by John Scott in 1840 as one of the fruits of a camp meeting held at Hatch Hollow, four miles north of Union City. The original class consisted of the following members: Myron Williams, leader; Levi Barnes, local preacher; Susan Giles and Hannah Barnes, William Carroll, and Hannah, Betsy, Jane and Mary Carroll—ten in all. The Barnes appointment belonged to the Wattsburg charge, and later to the Union City charge. In 1860 a revival started at a camp meeting at Hatch Hollow and continued at Barnes, increased the membership to eighty-three. A church building was erected and dedicated, January 21, 1863, by Presiding Elder J. H. Whallon. In 1892 K. T. JaQuay organized a new charge consisting of Asbury Chapel, Wilkins Church, and Tillotson's. It was named Ferdinand charge, the name of one of the pioneers, Ferdinand Carroll, and also the name of the postoffice. There are now suitable church buildings at each of these points, and a parsonage at Asbury.

A class was organized at Chapinville by John Graham, then traveling the Oil Creek Circuit, in 1840. This became the Wilkins class and the church edifice was dedicated in 1867 by Jonathan Whitely. The first board of trustees consisted of the following persons: John Chapin, Lewis Larkins and William B. Taylor.

A Methodist Episcopal Church was erected at Hatch Hollow and dedicated in 1859. The society was organized some time prior to 1835, and was attached to Wattsburg Circuit. For some time it was connected with the Union City charge. Hatch Hollow derived its name from the numerous Hatch family in the neighborhood, furnishing a large number of loyal and devoted Methodists.

The Methodist Episcopal Church at Edinboro was organized in 1829. The second church in the village was

built by the Methodists in 1838, and now constitutes the town house. This was replaced by a more commodious edifice in 1863.

The ascertainable facts concerning the churches on the Elgin charge are meager and indefinite. The church at Carter Hill was built in 1883 at a cost of $1,200. For many years previous to the erection of the church services had been held in school houses and private residences.

The class at McCray's was organized in 1902 and consisted of nine original members. There had been a building controlled by different denominations, but some years ago there was an uncivil religious war in the community over the church property and the court decided in favor of the Wesleyans, granting, however, other denominations the right to worship in the building when not in use by the Wesleyans. Within recent years the Methodist Episcopal Church has secured possession of the property, although it does not have complete control.

The first class of Christians of the Methodist Episcopal denomination at what is called 'Donation District,' consisted of eight members and was formed by Hiram Kinsley, who was the pastor. They held their first meeting at Warren Palmer's log cabin on Donation Hill. The church located at Beaver Dam was organized in 1838 with thirty members by the Rev. William Patterson, who was its first pastor. The first church edifice was erected in 1839, and the present one, which will seat about three hundred people, in 1872, at a cost of $3,200. James Steward was the first leader of this class.

At Elgin services were held in private houses for a number of years, when the Methodists joined with the Disciples in building a Disciple Church. After a time the little Methodist flock was driven from the church. They then bought a Presbyterian Church, located at Beaver Dam, and moved it to Elgin; the total outlay was about $1,222.

The Methodist Episcopal Church is the oldest in the village of Linesville. Meetings were held for many years in the school house of the neighborhood, but in 1860 a neat frame building was erected. The Linesville appointment was at first a part of Conneautville charge, but was afterwards attached to the Shenango Circuit.

In 1861 Linesville Circuit was formed, of which W. H. Mossman was the first pastor. Later this circuit included besides Linesville, Shermansville and Frey's Chapel.

Ridgway Mission.

Benjamin F. Sedwick was a native of Maryland. At the close of the War of 1812 the family moved to Butler, Pa. Here Benjamin attended the Butler Academy, after which he engaged for some time in teaching. He was converted in 1827, licensed to exhort by J. P. Kent, of the Butler Circuit, in 1829, and licensed to preach by Ira Eddy in 1831. Now it chanced that in 1832 a young man had been sent from the Baltimore Conference to form a circuit which was afterward entered on the minutes as "Ridgway Mission." He bravely set out on horseback to discover the work to which he had been assigned. Reaching the headwaters of the Clarion river on the west side of the Allegheny Mountains, and still pushing his way in the direction of the circuit of which he scarcely knew the name, he entered a forest of great pines—trees standing thick and tall, and dark even at mid-day, night overtook him and he lost his path. Despairing of finding his way out, in his desperate condition he alighted from his horse, and hitching him to a sapling, he knelt on the ground and endeavored to find the path by feeling about with his hands. Failing in this, he turned to find his horse, but the horse was gone. Finally, worn out with searching and sad at heart, he sat down and listened to the approach of the wolves and other beasts of the forest. At the dawn of day he heard a rooster crow, and following the sound of the welcome voice, he reached a farm house and related the story of his adventure. The farmer went with him, and when they reached the neighborhood of where they supposed the preacher's horse had been left, he directed the lost stranger to halt and he himself would advance, and if his horses, when separated, should whinney to get together, the stranger's horse, if in hearing, would reply. So it turned out. The brother found his horse, got out of the woods as soon as he could, turned his face homeward and never thereafter was seen in those parts. When the presiding elder who had sent the young man to the

Ridgway Mission, heard of the facts he wrote to Zerah H. Coston, presiding elder of Meadville District, Pittsburg Conference, informing him of his effort to establish the mission, and stating that after carefully examining the territory, he was convinced that it did not belong to the Baltimore Conference anyway, and Mr. Coston might look after the work if he so desired. So the latter sent for Mr. Sedwick and appointed him to the mission. Mr. Sedwick, more successful than his predecessor, reached his field of labor. He says: "When I reached Ridgway, the principal settlement, I found a few families of intelligence driving a lumbering business. I preached on Sunday and invited serious persons to remain for class. One lady, in her talk said: 'Sisters, we are here in the woods without preaching, and we united our prayers that God would send us a preacher, and He has heard our prayers.' We had a shouting time that day in class meeting."

Mr. Sedwick met with all kinds of religious beliefs in the little scattered settlement. Among others there were two brothers, one claiming to be Jeremiah the Prophet, and the other St. Paul. At the close of his year he made out a plan for the mission and sent it to the conference, which met in Meadville in 1833. This year he was received on trial by the Pittsburg Conference.—*(Sedwick, Semi-Centennial Sermon, Preached June 17, 1883, at Robert's Chapel.)*

In a letter written to C. W. Darrow, dated Slippery Rock, Pa., January 26, 1888, Mr. Sedwick says: "My plan took in all the area from near Brookville, covering a large territory on the summit of the dividing range, on the headwaters of the Clarion and Susquehanna rivers. I have good reason to believe that the brother sent from Baltimore and myself were the first persons ever assigned to this field."

Mr. Sedwick continues his reminiscences: "When Rev. Job Wilson was on Clarion Circuit and lived in a little shanty in Brother Haggerty's yard, he occasionally called upon me to aid him on the circuit. I also preached frequently for J. P. Kent and James Babcock on Butler Circuit, traveling often from Butler to near Mercer. My brother William and three sisters and myself moved to Lawrenceburg, now Parker City. There was no Metho-

dist preaching in all this country, except at Fletcher's school house on Bear creek, where Martinsburg (now Bruin) now stands. I think Rev. John Summerville organized a small society there in 1828, composed of the Fletcher family, the Shepards and two or three others. We had preaching in Lawrenceburg in our own house and organized a class in 1830. Rev. Isaac Winans and family were with us for some time, and Rev. James Gillmore and family until he erected a shed hut against one end of Brother Horton's cabin at the mouth of Sugar creek, near East Brady. Brother Horton was a local preacher, and his house was a preaching place. The Gillmore family seemed to live happy in a building inferior to many of the sheds now used to shelter cattle."

In 1854 Nathan Shaffer and N. W. Colburn were sent by the Baltimore Conference to the Caledonia Circuit. Writing in 1887, he mentions the following appointments: Wilson's, later called Penfield; Bliss's, Pine school house, Overturf school house, Morey's school house, Caledonia, Centerville, Dr. Bennett's, McColey's, Ridgway, Mt. Pleasant school house, Brandy Camp, and Bawltown school house. He mentions a great revival near Mr. Beman's, at which Mr. Beman, then seventy-three years of age, was converted. He preached also at Oaks' school house, and Beechwood school house. In 1855 the name of the charge was changed to "Ridgway," and was served by T. R. Satterfield, and perhaps a supernumerary supply, Robert Beers.

Mr. Colburn says: "We had plenty of work and travel. I have gone for three months without staying two consecutive nights in one house, and have eaten corn bread for three weeks at a time without having seen a mouthful of any other kind of provisions. I have led my horse in the fence corners to get his breakfast and dinner many times."—*(Letter to C. W. Darrow.)*

The class at Beman's school house was organized as early as 1845, consisting of three members—Mrs. Rhoda Beman, Mrs. Anna Allen and Ray Giles. This appointment was also known as "Bawltown," "Sibley's" and "Cramshaw." The class at Oak's school house—Warsaw township—consisted of six members—Jerome Woodbury, leader; Reuben Powell, Allen, Joseph and Julia Green and John Prindle. In 1860 the place of meeting

was changed to Brockwayville school house. In 1861 a church lot was purchased, and in 1864 a building was completed and a parsonage provided.

Reports From the Field.

"Plumer can do well. It has eleven male members. The charge has allowed its pastor, S. S. Burton, twelve hundred dollars, and so far has overpaid him. A prosperous Sabbath school of sixty or seventy scholars is connected with the station. And a new house of worship to cost six thousand dollars has been commenced, and three thousand dollars already paid. On last Christmas evening a tree was loaded with fruit valued at four hundred dollars, and was provided chiefly for the children of the Sunday school; but also contained an entire suit of clothes for the pastor, a valuable silk dress for his wife, and an envelope for the pastor's household containing a roll of greenbacks."—*(Pittsburg Christian Advocate, January 13, 1866.)*

"Johnston charge is within the bounds of the Warren district, set off at the last session of the conference from the Gustavus charge, and attached to the Bazetta Circuit, and since conference created, for the present at least, into a separate appointment, with Rev. Newton appointed to its oversight. Since the commencement of his pastorate a protracted meeting of six weeks resulted in over fifty conversions, most of the converts entering the church."—*(Pittsburg Christian Advocate, May 3, 1866.)*

The committee appointed by the conference "to direct in appropriating Centenary Funds" met in Meadville, Pa., February 20, 1866, and organized by the election of N. Norton, Chairman, and W. F. Day, Secretary. The following resolutions formulate the result of the deliberations of the committee:

"Resolved, 1. That the first and most prominent object for local centenary subscriptions and contributions—and as really a central object for the Erie, Pittsburg and West Virginia Conferences—should be the enlarged educational facilities and ample endowment of Allegheny College.

"Resolved, 2. That the Western Reserve Seminary at Farmington, and the Collegiate Institute at Willough-

by, be also commended to our people as highly important and deserving objects of liberal education.

"Resolved, 3. That in our judgment, and in accordance with the action of our late conference, there should be a seminary of high grade and ample educational facilities, under the control and patronage of the Erie Conference, in Western New York, and a similar one at some point within the bounds of the Clarion district, and that our people be requested to make liberal centenary contributions for their establishment.

"Resolved, 4. That we recommend the creation of a special fund, the interest of which shall be used to aid young men preparing for the ministry in seminaries or colleges; said fund to be placed in the hands of the Centenary Fund Society, and the interest disbursed at the discretion of its Executive Board.

"Resolved, 5. That one-half of the unspecified subscriptions and collections shall go to the Connectional Educational Fund, and the other half be divided as follows: One-half to Allegheny College, and the other half divided equally among the seminaries above named."—*(Pittsburg Christian Advocate, March 31, 1866.)*

"W. W. Warner announces that the Lord is reviving his work at Dayton Summit and Villenovia Circuit. He and his colleague, Z. W. Shadduck, have been holding a meeting there for five weeks; and sixty-seven have been at the altar for prayer, and give good evidence of conversion. The meeting is still in progress, and the interest increasing. The camp meeting at Markham's Corners, on this charge, was a great blessing to the people. Holiness was preached, and about fifty conversions are reported."—*(Pittsburg Christian Advocate, October 26, 1866)*

"A most extensive revival has prevailed at the Pleasantville appointment, on the Hendersonville charge, C. Wilson, pastor. As many as seventy-five persons asked the prayers of the church during a meeting of three weeks; and most of them professed to have experienced conversion. Forty-five were received on probation. The whole church was baptized with the Spirit, poured out upon the people from on high."—*(Pittsburg Christian Advocate, January 19, 1867.)*

The following will illustrate Dillon Prosser's method of work: "The last session of Erie Conference sent Rev. D. Prosser to the South Cleveland Mission, with the appropriation of three hundred and fifty dollars for his support. He went to work, found no church, and began preaching in the street, with a hitching post for a pulpit. His first congregation was composed of four adults and five children. Moving to a grove near Forest street, the congregation increased, benches and a few chairs forming their seats. Services continued there until interrupted by cold weather, and then for a time were removed to houses kindly furnished by friends. During this time Brother Prosser purchased the Lutheran Church on Bolivar street, moved it to Scovill street, (we so make the name of the street,) and had it dedicated November 22nd. Dr. Granville Moody preached the dedication sermon. Money enough was raised, with what had been secured before, to meet all demands against the church."

"The new church at Hampden, Geauga county, Ohio, Rev. S. L. Wilkinson, pastor, was dedicated to divine worship on Sabbath week. J. M. Greene assisted the pastor in the dedication services, preaching an admirable discourse. After the sermon the indebtedness, amounting to twelve hundred dollars, was secured on subscription, and also about two hundred more for the purchase of an organ. . . . Soon after a revival commenced, and has continued till now. Seventy persons have been gathered into the church, and the Sunday school numbers one hundred scholars."—*(Pittsburg Christian Advocate, January 26, 1867.)*

"The Lord has favored us on the Cleveland district with gracious outpourings of His spirit. At least fifteen charges have shared in His grace, and been gladdened by the conversion of sinners, and two or three more, when last heard from, were expecting immediate results. The names received thus far foot up about five hundred. The cities of Cleveland and Painesville have shared most largely."

"The meeting at New Castle, held for six weeks by the pastor, J. C. Scofield, was one of the best ever held in that community, and has closed with over one hun-

dred and eighty accessions to the church."—*(Pittsburg Christian Advocate, March 2, 1867.)*

"A great work of revival has been refreshing God's heritage at Franklin, Pa., under the pastoral labors of J. R. Lyon. Not far from two hundred have professed faith in Christ, and one hundred and forty-four united with the church. Sunday week forty-four persons received the ordinance of baptism. The work still goes on. Interest unabated. Altar nightly crowded. The young and the old bow together, and cry for mercy."—*(Pittsburg Christian Advocate, April 6, 1867.)*

"Venango City, R. F. Keeler, pastor, is blessed with a good revival, and over twenty have united with the church. Between thirty and forty professed conversion. A gracious season has been enjoyed in the Centerville appointment. Thirteen have united with the church, and the altar is nightly crowded."

"A gracious revival has prevailed at Perry Chapel on Shippenville Circuit, A. P. Colton, pastor. The work is deep, and the conversions clear. Forty have professed faith in Christ, and over fifty have united with the church."

"The Hendersonville meeting, T. Graham, pastor, resulted in over one hundred conversions. Eighty-eight united with the Church."

"The Bethel Methodist Episcopal Church, Delaware Grove Circuit, L. L. Luce, pastor, was re-opened on the 10th inst. W. P. Bignell, of Greenville, preached the morning and evening sermons. They were grand productions, and produced a fine result."

"The Lord is visiting the church with showers of mercy on the Clarion district, R. H. Hurlburt, presiding elder. Hundreds and hundreds are coming to Christ. Nearly every charge on the district is enjoying a powerful and widespread revival. About one thousand have been added to the church."

"The Lord is doing great things for his people on the Zion appointment, on Perrysville Circuit, A. Bashline, pastor. Some fifty have already professed faith in Christ, and many more are still seeking. Since conference the pastor has received into the church some eighty on probation."—*(Pittsburg Christian Advocate, February 1, 1868.)*

"God's cause is prospering at Tallmadge, Ohio, B. F. Wade, pastor. For several years, Methodism, encountering great obstacles, had made but little progress. But a faithful, hoping, praying band continued 'battling for the Lord,' and sowing precious seed. Two years ago, with a generous liberality, they poured their gifts into the Lord's treasury, and built an excellent parsonage, to which they have since added barn, well and cistern. A year ago, under the labors of E. R. Knapp, the Lord opened the windows of heaven, and poured them out abundant blessings. Many were added to the church. Lately they undertook to repair the church, and transformed it into a beautiful and comfortable house of worship. . . . . Meetings for a few weeks have been attended with a gracious revival, bringing twenty-seven into the church."—*(Pittsburg Christian Advocate, Feb. 15, 1868.)*

"At Orwell, on Windsor and Hartsgrove charge, N. C. Brown, pastor, a good meeting has been held, thirty-two professing conversion, several experiencing the witness of perfect love, and twenty entering the church on trial. A movement is on foot to enlarge and improve the Orwell church."

"J. F. Brown reports the dedication, January 24, of a new, neat, well finished church at Orange Center, on the Warrensville charge. . . . A gracious meeting followed the dedication. The third quarterly meeting was held in the new house, February 15-16, and was an occasion of great power."

"At the late session of the Erie Conference, Sheridan was set off from Forestville charge, and W. W. Warner appointed as pastor. Since conference the Lord has remembered his people in an abundant outpouring of his Spirit. The pastor has received in Sheridan forty-four into full membership, and forty on probation. At the Crauston school house forty-nine penitents sought mercy, and eleven at the Elmore school house."

"The meeting at Brookville, J. H. Starrett, pastor, is still progressing. At latest date one hundred and forty-four had joined the church on probation."

"The Millville charge, N. W. Jones, pastor, has been visited with gracious outpourings of God's Holy Spirit. At the Frisbee appointment a revival season has been en-

joyed; the conversions numbering forty-five, and the accessions twenty-one."

"God has answered the prayers of his people in Corsica Circuit, under the labors of Frederick Fair, in the conversion of many precious souls and seventy accessions to the church. A meeting of two weeks at the Zion appointment had resulted in about forty conversions, and the work was still going on."

"The gracious revival that has prevailed in the New Castle congregation, J. C. Scofield, pastor, has resulted in one hundred and twenty-one accessions to the church. The society now numbers about seven hundred members."

"We have a good report to make of the work of God in Ravenna station, J. M. Greene, pastor-in-charge. Revival influences have prevailed most of the conference year; the conversions numbering between one and two hundred; the accessions numbering seventy-six on probation, and twenty-four on certificate."

"God has recently visited His people on the Clintonville charge, formerly a part of North Washington Circuit. Since the last Erie Conference the appointments, Brady's Bend, Farmington and Clintonville, were constituted a circuit. And during the last quarter twenty-seven joined on probation at Brady's Bend, thirty-six at Clintonville, and sixty-nine at Farmington."—*(Pittsburg Christian Advocate, March 14,1868.)*

"The meeting at Power's Corners, Greensburg Circuit, J. F. Hill, pastor, still sweeps forward with wonderful powers. The accessions number at latest reports one hundred and fifty, the conversions over two hundred. Others, it is expected, will yet enter the church at other appointments, as at Bristol and Baconsburg. Power's Corners is situated near the center of Mecca township, hardly a village. The people flocked into the meeting from the country around, were brought to seek the Lord, found mercy, and then brought their friends to the Savior. The pastor, in his seven weeks' work has been assisted by D. A. Crowell, of Bristol."—*(Pittsburg Christian Advocate, January 16,1869.)*

The next issue of the Advocate says: "The meeting at Powers' Corners has closed with two hundred and twenty-five conversions and one hundred and fifty-one

accessions. Some of the converts enter other churches. The work was deep, widespread, powerful, and has left a fine spiritual influence on the community. It reached and saved all classes, the old man of seventy and the boy of ten. Many were heads of families. On Tuesday evening before the close of the meeting, the pastor baptized some forty of the converts by sprinkling and pouring; and on the Thursday following, ten by immersion."

"The new church at Big Bend on the Delaware Grove appointment, L. L. Luce, pastor, was dedicated February 14, R. H. Hurlburt preaching morning and evening of each night during the week. The debt was about $400, and subscriptions were, in a few minutes secured, amounting to $525. God followed the preaching of the week with His blessing. Fourteen were added to the church, and the work goes on."

"The church at East Claridon, Ohio, was dedicated to the worship of God a few days since by the presiding elder, James Greer. An indebtedness of over eleven hundred dollars was provided for at the first service by the congregation promptly pledging over thirteen hundred dollars; and the new church thus given to the Lord free of incumbrance, was honored in the evening with five penitents at the altar seeking salvation."—*(Pittsburg Christian Advocate, February 27, 1869.)*

"The new church at Napoli, East Randolph charge, J. F. Stocker, pastor, was dedicated January 14, W. F. Day preaching morning and evening. After morning service an indebtedness of nearly nine hundred dollars was provided for, and in the evening two hundred and twenty-five dollars were pledged for a bell. The dedication was followed by a glorious revival meeting, numbering about eighty conversions."—*(Pittsburg Christian Advocate, March 6, 1869.)*

Note.

J. H. Merchant—Licensed to preach, 1865; admitted on trial, 1866; full connection, 1868; deacon, 1868, Kingsley; elder, 1870, Clark; became a member of the East Ohio Conference at its organization, 1876. Appointments: 1866, North Washington and Clintonville; 1867-8, Greenwood; 1869, Delaware Grove; 1870, Fredonia, Pa.; 1871-'3, Sharpsville; 1874, Akron, Second Church; 1875-'7, Bedford and Northfield; 1878, Tallmadge and Brimfield; 1879-'80, Canfield and Ellsworth; 1881-'2, Deerfield and Atwater; 1883-'5, McConnellsville; 1886-'8, West Farmington; 1889-'91,

Kingsville; 1892, Cortland; 1893-'5, Hubbard; 1896, Akron, North Hill; 1897-'9, Mechanicstown; 1900-'2, Freeport.

John Eckels—Licensed to preach, 1860; admitted on trial, 1866; full connection, 1868; deacon, 1865, Baker; elder, 1870, Clark; killed by a railway train at Reno, Pa., October 25, 1888. Appointments: 1866-'7, Waterloo; 1868-'9, New Lebanon; 1870-'1, Evansburg; 1872-4, Townville; 1875, Mill Village; 1876-7, Espyville; 1878-'9, Edinboro; 1880-'1, Clarksville; 1882-'3, Mt. Jackson; 1884-5, Volant; 1886-'7, Stoneboro; 1888, Reno.

S. B. Torrey—Licensed to preach, 1865; admitted on trial, 1866; full connection, 1868; deacon, 1866, Ames; elder, 1868, Kingsley. Appointments: 1866, Kirtland and Chester, 1867-'8, Huntsburg and Claridon; 1869, Burton; 1870-'1, Mantua; 1872, Coalburg; 1873, Peninsula; 1874, Morgan; 1875-'6, supernumerary, during which time he attended Drew Theological Seminary; 1877-'8, Enterprise; 1879-'81, Plumer; 1882-'3, Volusia; 1884-'6, Fairview; 1887-'8, McKean; 1889, Asbury; 1890-'2, East Hickory; 1893-'5, Eau Claire; 1896-'7, Hamlet; 1898, supernumerary; 1899-1906, superannuated.

A. P. Colton—Admitted on trial, 1866; full connection, 1868; deacon, 1868, Kingsley; elder, 1870, Clark; transferred to St. Louis Conference, 1870; deceased, Mt. Jackson, Pa., May 17, 1875. Appointments: 1866, Putneyville; 1867-'8, Shippensville; 1869, Pulaski; 1870-'2, Dresden, Mo.; 1873, Marshall, Mo.; 1874-'5, supernumerary.

E. C. McIlhattan—Admitted on trial, 1866; deceased, Shippensville, Pa., January 19, 1869. Appointments: 1866, Corsica; 1867, Warsaw; 1868, Shippensville.

D. A. Crowell—Licensed to preach, 1863; admitted on trial, 1866; full connection, 1868; deacon, 1868, Kingsley; elder, 1870, Clark; transferred to Nebraska Conference, 1874; transferred to Oregon Conference, 1878; transferred to Southern California Conference, 1882; deceased, Los Alamos, Cal., March 22, 1894. Appointments: 1864, Bloody Run, Bedford County, Pa., (supply); 1866, Luthersburg; 1867, Clarion; 1868, Bloomfield and Bristol; 1869-'70, Mt. Jackson; 1871, Fredonia, Pa.; 1872-'3, supernumerary; 1874, Plumb Creek and Conrad, Neb.; 1875, Grand Island, Neb.; 1876-'7, supernumerary; 1878-'80, Jacksonville, Ore.; 1881, Brownsville, Ore.; 1882, San Diego Circuit, Cal.; 1883, San Jacinto, Cal.; 1884-'93, supernumerary, but supplied Downieville, Cal.; 1894, Los Alamos.

William Rice—Licensed to preach, 1862; admitted on trial, 1866; full connection, 1868; deacon, 1867, Janes; elder, 1870, Clark; transferred to Minnesota Conference, 1885; became a member of the Northern Minnesota Conference at its organization, 1894. Appointments: 1866-'7, Kinzua; 1868, Linesville; 1869-'70, Harmonsburg; 1871, Mill Village; 1872, North Harmony and Ebenezer; 1873-'4, Ellery; 1875-'7, Leon; 1878-'9, Columbus and North Corry; 1880-'2, Dayton; 1883-'4, Plumer; 1885-'6, supernumerary; 1887-'8, Park Rapids, Minn.; 1889, Royalton, Minn.; 1890, Perham, Minn.; 1891-'4, Deer Creek, Minn.; 1895-1902, superannuated; present residence, Park Rapids, Minn.

T. J. Baker—Admitted on trial, 1866; full connection, 1868; deacon, 1866, Ames; elder, 1870, Clark; became a member of the East Ohio Conference at its organization, 1876. Appointments: 1866-'7, Paradise; 1868, Luthersburg and Paradise; 1869-'70, Millville; 1871, McKean; 1872, Williamsfield; 1873, Windsor and Mesopotamia; 1874-'5, Mantua; 1876-'7, Salem; 1878-'9, Stafford; 1880, Bridgeport Circuit; 1881-'2, Thompson; 1883, supernumer-

ary; 1884-'5, Mineral Ridge; 1886-'7, Steubenville, Thompson and Findley; 1888, New Cumberland; 1889-'90, Elkton; 1891-'2, Freeport; 1893, supernumerary; 1894-'7, superannuated.

B. A. Carlson—Admitted on trial, 1866; transferred to Erie Conference, 1867; full connection, 1868; deacon, not able to ascertain; elder, Missionary Rule, 1867, Janes; transferred to Sweden Conference, 1876. Appointments: 1866-'8, Jamestown and Sugar Grove, Swedish Mission; 1869-'75, Missionary to Sweden; 1876-'7, Carlskrona District; 1878-'9, Stockholm District; 1880-'3, Goteborg District; 1884, Helsingfors, Finland Mission; 1885-'8, Finland District and Helsingfors; 1889, Finland District and St. Petersburg and Wiborg; 1890, Finland District and editor of Nya Budbaren; 1891-'3, Stockholm, St. Paul's; 1894-'8, Stockholm, St. Mark's; 1899-1900, Koping; 1901, Kalmar.

Albert Van Camp—Licensed to preach, 1862; admitted on trial, Wesleyan Methodist Church, Canada, 1864; received on his credentials into the Erie Conference, Methodist Episcopal Church, 1866; full connection, 1866; deacon, 1866, Ames; elder, 1868, Kingsley; withdrew from ministry and membership, 1877, and entered the ministry of the Congregational Church, having charge most of the time of a pastorate at Ridgway, Pa., until 1884, when he was received on his credentials into the North Ohio Conference, Methodist Episcopal Church; deceased, North Amherst, O., April 9, 1902. Appointments—1865, Jackson (supply); 1866-'7, Rootstown and Randolph; 1868, Cleveland, City Mission; 1869-'71, Chardon; 1872-'3, Union City; 1874-'5, supernumerary; 1876, Ridgway; 1884-'5, Cleveland, Jennings Avenue; 1886-'90, Brooklyn Village; 1891-'2, Cleveland, Taylor Street; 1893-'5, Cleveland, Gordon Avenue; 1896-'8, Lorain, First Church; 1899-1900, Lakewood; 1901, North and South Amherst.

George Elliott—Admitted on trial, 1866; full connection, 1868; deacon, 1866, Ames; elder, 1868, Kingsley; became a member of the East Ohio Conference at its organization, 1876. Appointments: 1866, Edinboro; 1867-'8, Canfield; 1869-'71, Middlebury; 1872-'3, Edinburg and Atwater; 1874-6, Rootstown and Randolph; 1877-8, Madison; 1879, Pleasant Valley and Mogadore; 1880, Leetonia; 1881, Richmond; 1882, Richmond and Andover; 1883-'4, Williamsfield; 1885-'7, Greensburg; 1888, Marlborough; 1889-'90, Gustavus; 1891-'3, Deerfield; 1894-'6, Geneva, Second Church; 1897, Chapel; 1898-1900, Mechanicsville; 1901-'2, Kellogsville.

L. G. Merrill—Licensed to preach, 1853; admitted on trial, 1866; full connection, 1868; deacon, 1864, Morris; elder, 1870, Clark. Appointments: 1866, President; 1867-'8, Sugar Grove; 1869-'71, Luthersburg; 1872-'4, Brockwayville; 1875, Troy, Pa.; 1876, Shippensville; 1877, Harrisville and Pine Grove; 1878-'9, Wampum; 1880-1, Evansburg; 1882, Meadville Circuit; 1883-'5, supernumerary; 1886, Troy; 1887-'8, Summerville; 1889-'92, Luthersburg; 1893, Guy's Mills, second preacher; 1894-'06, superannuated; 1895-'6, Mt. Pleasant (supply); present residence, Meadville, Pa.

J. P. Hicks—Licensed to preach, 1866; admitted on trial, 1867; full connection, 1869; deacon, 1869, Ames; elder, 1871, Simpson. Appointments: 1867, Venango City; 1868, North Washington; 1869, Tionesta; 1870, Paradise; 1871, Reynoldsville; 1872, Kane; 1873, Sugar Grove; 1874, Irving; 1875-'6, Arkwright; 1877, Tidioute Mission; 1878-'80, Fagundus; 1881-'3, Tionesta; 1884-'5, Centerville, Crawford County; 1886-'7, Volusia; 1887-'90, Phillipsville; 1891-'2, Greenfield; 1893-'4, Falls Creek; 1895-'8, Luthersburg;

1899-1900, Emerickville; 1901, Putneyville; 1902-'4, Clarington; 1905, Luthersburg; 1906, Glen Hazel.

J. J. Excell—Licensed to preach and received orders in the German Reformed Church, from which church he withdrew in 1866 and united with the Methodist Episcopal Church; admitted as a traveling elder into the Pittsburg Conference, March, 1867; transferred to Erie Conference, July, 1867; became a member of the East Ohio Conference at its organization, 1876; located, 1884; has since withdrawn from the Methodist Episcopal Church and re-entered the ministry of the German Reformed Church. Appointments: 1866, Kent (supply); 1867, Kent; 1868-'9, Brady's Bend; 1870, Hubbard; 1871-'2, Madison; 1873-'4, Greensburg; 1875, Nelson and Southington; 1876-'7, Edinburg and Atwater; 1878, New Matamoras; 1879, Brownsville; 1880, Jackson and Ohlton; 1881, Pleasant Valley and Mogadore; 1882-'4, supernumerary.

Cyrus Prindle—Licensed to preach, 1821; admitted on trial, New York Conference, 1821; full connection, 1823; deacon, 1823; elder, 1825, (?); transferred to Troy Conference, 1833; withdrew, 1843, and assisted in the organization of the Wesleyan Methodist Connection of America in whose ministry he remained until 1867 when he withdrew and united with the Erie Conference, Methodist Episcopal Church; became a member of the East Chio Conference at its organization, 1876; deceased, Cleveland, O., December 1, 1885. Appointments: 1821, Plattsburg, N. Y.; 1822, St. Albans, Vt.; 1823, Charlotte, N. Y.; 1824, Weybridge, N. Y.; 1825-'6, Brandon, N. Y.; 1827-'8, Pittstown and Hoosick, N. Y.; 1829-'30, Pittsfield, Mass.; 1831-'2, New York City; 1833, Lansingburg and Watertown, N. Y., from the adjournment of the New York to the meeting of the Troy Conference; 1833-'4, Middlebury District; 1835, Albany, N. Y., Garretson Station; 1836-'7, Agent, Troy Conference Academy; 1838-'9, Shelburne, Vt.; 1840-'1, Middlebury, Vt.; not able to ascertain his appointments in the Wesleyan Methodist Church; 1867, Cleveland, Ohio Street; 1868, East Cleveland until June, 1869. From then until the close of the Conference year, Jamestown, N. Y.; 1869-'72, Cleveland District; 1873-'4, supernumerary; 1875-'85, superannuated.

G. W. Anderson—Admitted on trial, 1867; full connection, 1872; deacon, 1864, Morris; elder, 1875, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Mineral Ridge, O., August 21, 1903. Appointments: 1867-'8, Vienna and Fowler; 1869-'70, Hartford and Orangeville; 1871, Lowell; 1872, Windsor; 1873, Orwell and Colebrook; 1874, New Bethlehem; 1875-'6, Lowell; 1877-'8, Damascoville; 1879, New Cumberland; 1880, Pleasant Valley and Mogadore; 1881-'3, Jackson; 1884-'5, Hanoverton; 1886'7, Franklin Square; 1888-'9, Highlandtown; 1890-'3, superannuated.

Daniel Rowland—Admitted on trial, 1867; full connection, 1869; deacon, 1866, Ames; elder, 1871, Simpson; became a member of the East Ohio Conference at its organization, 1876; deceased, Poland, O., November 15, 1885. Appointments: 1867, Euclid; 1868, Thompson; 1869-'70, Grand River; 1871, Mayfield; 1872, Brookfield; 1873-'4, Jefferson; 1875, Pleasant Valley and Mogadore; 1876-'8, Twinsburg; 1879, Randolph; 1880, Montville and Hampden; 1881-'2, Saybrook; 1883-'4, Welshfield; 1885, Poland.

John Perry—Licensed to preach, 1853; admitted on trial, 1867; full connection, 1869; deceased, Clarksville, Pa., November 7, 1884. Appointments: 1867, North Washington; 1868, Wheatland and Brookfield; 1869, Wheatland; 1870, Lowell; 1871, Coalburg;

1872-'3, Clarksville; 1874-'5, Sharpsville; 1876-'7, Wampum and Mt. Pleasant; 1878-'9, Middlesex; 1880-1, Fredonia; 1882-'4, Clarksville.

J. E. Johnson—Licensed to preach, admitted on trial and into full connection; ordained deacon and elder in the Wesleyan Methodist Church of America, the dates of which are not ascertainable; received into the Erie Conference, Methodist Episcopal Church, 1867, his orders being recognized; became a member of the East Ohio Conference at its organization, 1876; deceased, Bainbridge, O., November 5, 1878. Appointments: 1867-'8, Callensburg; 1869, Greenwood; 1870, Sharpsville; 1871, Mahoningtown; 1872, Wampum; 1873-'4, Brookfield; 1875, Niles; 1876-'7, Bainbridge; 1878, superannuated.

J. S. Albertson—Admitted on trial, Allegheny Conference, Wesleyan Methodist Church, 1850; became a member of Erie Conference, Methodist Episcopal Church, 1867; deceased, Townville, Pa., April, 1882. Appointments: 1850, Gustavus and Trumbull; 1851, Chagrin Falls; 1852, Montville; 1853-'5, Mesopotamia and Windsor; 1856-'62, West Middletown; 1863-'6, Sandy Lake; 1867-'8, Sharon; 1869-'71, Middlesex; 1872-'3, Meadville, State Street; 1874-'5, Springfield; 1876-'8, Sheridan; 1879, Hamlet; 1880, Edinboro; 1881, Townville.

J. M. Bray—Licensed to preach, 1861; admitted on trial, Pittsburg Conference, 1863; full connection, 1865; deacon, 1865, Ames; elder, 1867, Thompson; transferred to Erie Conference, 1867. Appointments: 1863, Malvern, O.; 1864-'5, New Cumberland, O.; 1866, Salineville, O.; 1867-'8, Dunkirk; 1869-'71, Sheridan; 1872-'4, Silver Creek; 1875-'6, Fredonia, N. Y.; 1877-'9, Tidioute; 1880-'2, Parker City; 1883-'6, Franklin District; 1887, Warren; 1888-'9, Union City; 1890-'4, Erie, Simpson Church; 1895-'6, Mayville; 1897-1900, Ripley; 1901-'3, supernumerary; 1904-'6, superannuated.

R. S. Borland—Licensed to preach, 1865; admitted on trial, 1867; full connection, 1869; deacon, 1869, Ames; elder, 1871, Simpson. Appointments: 1867, Hubbard; 1868-'9, Rootstown; 1870, Tallmadge; 1871-'3, Reno; 1874-'5, Randolph; 1876-'8, St. Petersburg; 1879-'81, Girard; 1882, Brookville; 1883-'6, Jamestown District; 1887-'9, Sharon; 1890, Miles Grove; 1891, North East; 1892, superannuated; 1893-'4, Busti and Farmington; 1895-'6, Forestville; 1897-1901, Mercer; 1902-'7, Commissioner of Conference Claimant Fund; residence, Mercer, Pa.

Frederick Fair—Licensed to preach, 1865; admitted on trial, 1867; full connection, 1869; deacon, 1869, Ames; elder, 1871, Simpson. Appointments: 1867-'8, Corsica; 1869-'70, Curllsville; 1871, supernumerary; 1872-'3, Evansburg; 1874-'6, Fredonia, Pa.; 1877-'8, Sharpsville; 1879, Hendersonville; 1880, Petersburg; 1881-'2, Edinboro; 1883, Centerville, Crawford County; 1884-'5, Wattsburg; 1886-'8, Wesleyville; 1889, McKean; 1890-'1, Sheridan; 1892-'4, Karns City; 1895, Shenango and Pulaski; 1896, Leon; 1897, supernumerary; 1889-1907, superannuated; present residence, Pleasantville, Pa.

E. D. McCreary—Licensed to preach, 1867; admitted on trial, 1867; full connection, 1869; deacon, 1869, Ames; elder, 1871, Simpson; transferred to Des Moines Conference, 1884; transferred to California Conference, 1887. Appointments: 1867, Tionesta; 1868, Braceville; 1869, Twinsburg; 1870-'1, Canfield; 1872-'3, Sheridan; 1874-'5, Jamestown, Pa.; 1876-'7, Oil City, South Side; 1878, Oil City, Grace Church; 1879, Parker City; 1880-'2, Jamestown District; 1883, Meadville, First Church; 1884-'6, Council Bluffs, Ia.; 1887-'8, San Francisco, Bush Street; 1889-'92, Santa

Cruz, Cal.; 1893-'6, Stockton, Cal., Central Church; 1897-'8, Phoenix, Arizona, Arizona Mission; 1899, Santa Rosa, Cal.; 1900-'1, Santa Cruz, Cal.

D. W. Wampler—Licensed to preach, 1863; admitted on trial, 1868; full connection, 1870; deacon, 1862, Ames; elder, 1872, Merrill; deceased, Conneaut Lake, Pa., October, 1901. Appointments: 1868, Clintonville; 1869, Hendersonville; 1870-'1, Putneyville; 1872-'3, Luthersburg; 1874, Troy; 1875, Townville; 1876-'7, Saegertown; 1878-'9, Evansburg; 1880-'1, Wampum; 1882, Edinburg; 1883-'4, Centerville; 1885-'90, supernumerary; 1891-1907, superannuated.

Manassas Miller—Licensed to preach, 1862; admitted on trial, 1868; full connection, 1870; deacon, 1870, Clark; elder, 1872, Merrill; deceased, Corry, Pa., January 5, 1899. Appointments: 1868-'70, Ohlton and Mineral Ridge; 1871, Vienna and Brookfield; 1872, Vienna; 1873-'5, Punxsutawney; 1876-'7, Clarion; 1878-'9, Emlenton; 1880-'1, Petrolia and Martinsburg; 1882-'4, Oil City, Grace Church; 1885-'7, Meadville, State Street; 1888-'90, DuBois; 1891-'2, Jamestown, Pa.; 1893-'5, Parker's Landing; 1896-'8, Corry.

Edward Brown—Licensed to preach, 1853; admitted on trial, 1868; discontinued, 1869; readmitted on trial, 1872; full connection, 1874; deacon, 1863, Simpson; elder, 1872, Merrill; deceased, Perrysburg, N. Y., April 29, 1879. Appointments: 1868, Hubbard and Sharon, Welsh Mission; 1869-'70, Cherry Creek, supply; 1871, Irving, supply; 1872-'3, Little Valley and Salamanca; 1874-5, Pine Grove and Farmington; 1875, Garland and Spring Creek; 1877-'8, Perrysburg.

W. M. Taylor—Licensed to preach, 1867; admitted on trial, 1868; full connection, 1870; deacon, 1870, Clark; elder, 1872, Merrill; permitted to withdraw under charges, 1886. Appointments: 1868, Troy; 1869-'70, Corsica; 1871-'2, Rimersburg; 1873-4, Warsaw; 1875-'6, Rockland; 1877, supernumerary; 1878-'9, Luthersburg; 1880-'1, supernumerary; 1882-'3, Petrolia and Martinsburg; 1884, Ellery (excused after Conference from serving the charge); 1885, case referred to the presiding elder of Jamestown District for investigation.

McVey Troy—Admitted on trial, 1868; full connection, 1870; deacon, 1870, Clark; elder, 1872, Merrill; deceased, Sheakleyville, Pa., April 15, 1873. Appointments: 1868, President; 1869-'70, Punxsutawney; 1871, Rockland; 1872, supernumerary.

John Beetham—Admitted on trial, 1868; full connection, 1870; deacon, 1869, Ames; elder, 1872, Merrill; became a member of the East Ohio Conference at its organization, 1876; deceased, Jewett, O., December 7, 1905. Appointments: 1868-'9, Jackson; 1870-'1, Windham; 1872, Tallmadge and Brimfield; 1873-'4, Bedford and Northfield; 1875-'6, Greensburg; 1877, Niles; 1878-'9, North Jackson and Ohlton; 1880-'1, Bloomingdale, O.; 1882-'4, Gnadenhutten, O.; 1885-'7, West LaFayette, O.; 1888, Leesville, O.; 1889, Vienna, O.; 1890-'4, Jewett, O.; 1895-'6, Canton, Lawrence Avenue; 1897, Thompson, O.; 1898-'9, Somerton, O.; 1900-'5, superannuated.

J. W. Blaisdell—Licensed to preach, 1859; admitted on trial, 1868; full connection, 1870; deacon, 1867, Janes; elder, 1872, Merrill. Appointments: 1868, Salem; 1869-'71, Townville; 1872-'4, Mill Village; 1875-'7, New Castle, Second Church; 1878-'9, Sharon; 1880-'3, New Castle District; 1884-'6, Greenville; 1887-'8, Titusville; 1889-'93, Brookville; 1894, Punxsutawney; 1895-'7, President Bordentown Female College, Bordentown, N. J.; 1898-1901, Mayville; 1902-'6, Brockwayville.

O. M. Sackett—Licensed to preach, 1859; admitted on trial in the Allegheny Conference, Wesleyan Methodist Church, in which he was received into full connection and ordained deacon and elder; received on his credentials into the Erie Conference, Methodist Episcopal Church, 1868, his orders being recognized; deceased, Shippensville, Pa., June 10, 1882. Appointments: 1860, Mesopotamia and Middlefield; 1861-'5, Sandy Lake; 1866-'7, Martinsburg; 1868, Putneyville; 1869-'71, Troy; 1872-'3, Clarion; 1874-'6, Callensburg; 1877-'8, Salem, Clarion County; 1879-'81, Shippensville.

E. H. Prosser—Admitted on trial, Virginia and North Carolina Mission Conference, 1868; transferred to Erie Conference, 1871; deacon, 1870, Janes; elder, 1872, Merrill; became a member of the East Ohio Conference at its organization, 1876; withdrew, 1876. Appointments: 1868, Wythe and Grayson; 1869, Forest Hill; 1870, White Sulphur; 1871, Highland until session of Erie Conference, then Ohlton and Mineral Ridge; 1872, Hartford; 1873, Cortland; 1874, without appointment; 1875, supernumerary.

J. P. Mills—Admitted on trial, 1869; full connection, 1871; deacon, 1871, Simpson; elder, 1874, Peck; became a member of the East Ohio Conference at its organization, 1876; transferred to Erie Conference, 1877; transferred to North Ohio Conference, 1880. Appointments: 1869-'70, Principal, Western Reserve Seminary; 1871-'2, Principal, Lake Shore Seminary; 1873, without appointment; 1874-'6, Windham; 1877-'9, Little Valley; 1880, editor of the Lake Side Visitor; 1881-'2, Fredericktown, O.; 1883-'4, Lorain, O.; 1885, Apple Creek, O.; 1886-'9, Agent, National Reform Association; 1890-'1, State Secretary, American Sabbath Union; 1892-'3, North and South Amherst, O.; 1894-'5, Millersburg, O.; 1896, Bellville and Butler; 1897-1907, superannuated.

L. F. Merritt—Licensed to preach, 1864; admitted on trial, 1869; full connection, 1871; deacon, 1868, Kingsley; elder, 1873, Gilbert Haven; transferred to Minnesota Conference, 1890; became a member of Minnesota Northern Conference at its organization, 1894; deceased, Duluth, Minn., Sept. 28, 1900. Appointments: 1869, Frewsburg; 1870, Sheffield; 1871, Sheffield and Kane; 1872, Riceville; 1873, Shaw Farm and Plumer; 1874-'5, Plumer and Pithole; 1876-'8, Sheffield; 1879, Kane and Ludlow; 1880-'1, Pine Grove and Farmington; 1882-'3, Ashville; 1884-'5, Monterey; 1886, Farmington; 1887, Karns City; 1888, North Washington; 1889, supernumerary; 1890-'4, Duluth, Minn., Oneota; 1895, Hutchinson, Minn.; 1896, Evelith, Minn.; 1897, Duluth Circuit; 1898, Proctor Knott, Minn.; 1899, Duluth City Missions.

C. W. Foulke—Licensed to preach, 1865; admitted on trial, 1869; full connection, 1871; deacon, 1871, Simpson; elder, 1873, Gilbert Haven. Appointments: 1869-'71, Spring; 1872-'3, Linesville; 1874-'5, Sheakleyville; 1876-'8, New Lebanon; 1879-'81, Spring; 1882-'3, Albion; 1884-'6, Mill Village; 1887, Kane; 1888-'9, East Randolph; 1890-'2, Shenango; 1893-'4, New Castle, Croton Avenue; 1895-'6, New Wilmington; 1897-'8, Mahoningtown; 1899, New Castle, Cedar Avenue; 1900, New Castle, Fifth Ward and Savanna; 1901, supernumerary; 1902-'4, New Castle, Wesley; 1905-'6, superannuated, but supply for New Castle City Mission.

Alfred Wheeler—Licensed to preach, 1852; admitted on trial, North Ohio Conference, 1853; full connection, 1855; deacon, 1855, Ames; elder, 1857, Baker; located, 1863; readmitted, 1864; transferred to Erie Conference, 1869; deceased, Staten Island, N. Y.,

July 7, 1892. Appointments: 1853, Republic, O.; 1854-'5, Milan, O.; 1856-'7, Sandusky, O.; 1858-'9, Cleveland, Church Street; 1860-'1, Ashland, O.; 1862, Chaplain, U. S. A.; 1864, Sandusky, O.; 1865, Agent, Centenary Fund Society; 1866-'7, Cleveland District; 1868, Corresponding Secretary, Bethel Union; 1869-'71, Meadville, First Church; 1872-'3, Erie, First Church; 1874-'5, Warren, O.; 1876-'83, Editor, Pittsburg Christian Advocate; 1884-'9, New Castle District; 1890-'1, Erie District.

J. H. Herron—Admitted on trial, Cincinnati Conference, 1854; full connection, 1856; deacon, 1856, Ames; elder, 1858, Janes; transferred to Erie Conference, 1869; deceased, Erie, Pa., September 23, 1895. Appointments: 1854, Winchester, O.; 1855, Clarksville, O.; 1856, Laurel, O.; 1857-'8, Milford, O.; 1859, Batavia, O.; 1860-'1, not able to ascertain; 1862-'7, president, Springfield Female College; 1867-70, president, Willoughby College; 1870-'1, Willoughby; 1872-'4, Girard; 1875-'6, Westfield; 1877-'8, North East; 1879-'81, Oil City, Grace Church; 1882-'4, Erie, Tenth Street; 1885-'7, Silver Creek; 1888, Meadville, State Street; 1889-'90, Girard; 1891, McKean (not able to serve the charge); 1892-'4, superannuated.

H. W. Leslie—Licensed to preach, 1867; admitted on trial, 1869; full connection, 1871; deacon, 1871, Simpson; elder, 1873, Gilbert Haven; deceased, Portland, N. Y., March 16, 1874. Appointments: 1869-'70, Pine Grove and Farmington; 1871-'2, Sinclairsville, 1873, Portland.

Lewis Wick—Licensed to preach, 1868; admitted on trial, 1869; full connection, 1871; deacon, 1871, Simpson; elder, 1873, Gilbert Haven. Appointments: 1869, Sharpsville; 1870, New Wilmington; 1871, Harrisville and Centerville; 1872-'3, Greenwood; 1874-'5, Mt. Jackson; 1876-'7, Evansburg; 1878-'9, Espyville; 1880-'1, Brockwayville; 1882, Emerickville; 1883-'5, Farmington; 1886, Waterloo; 1887-'8, Salem (Clarion District); 1889-'90, Shippensville; 1891-'2, Belleview; 1893-'4, Sligo; 1895-'6, Washington; 1897-'8, Putneyville; 1899-1900, Hazen; 1901, Brockport; 1902-'6, superannuated.

Harvey Webb—Licensed to preach, 1869; admitted on trial, 1869; full connection, 1871; deacon, 1871, Simpson; elder, 1873, Gilbert Haven; became a member of the East Ohio Conference at its organization, 1876. Appointments: 1869-'70, Morgan; 1871-'3, Bloomfield and Bristol; 1874, Ravenna; 1875, Garrettsville; 1876, Cleveland, Waring Street; 1877-'8, Cleveland, Superior Street; 1879, Steubenville, Hamline Chapel; 1880-'2, Ashtabula; 1883-'4, Geneva; 1885-'90, Steubenville District; 1891, Cleveland, Scoville Avenue; 1892-'3, St. Clairsville; 1894-'5, Kent; 1896-'9, Cadiz; 1900-'1, East Palestine; 1902-'6, superannuated; present residence, Alliance, O.

J. A. Kummer—Licensed to preach, 1865; admitted on trial, 1869; full connection, 1871; deacon, 1869, Ames; elder, 1873, Gilbert Haven; deceased, Fredonia, N. Y., December 15, 1897. Appointments: 1869-'70, Albion; 1871-'2, Springfield; 1873-'4, Wattsburg; 1875-'7, Dunkirk; 1878-'80, Erie, Simpson Church; 1881-'3, Fredonia, N. Y.; 1884-'6, Sharon; 1887-'92, Meadville District; 1893-'5, Warren; 1896-'7, supernumerary.

IX.

TEN YEARS—1870-1879—MISSIONARY SOCIETIES.

The session of Erie Conference for 1870 was held in Cleveland, Ohio, September 14, with Bishop Davis W. Clark presiding, and W. F. Day, Secretary.

The following were admitted on trial: H. Arscott Cobbledick, Sylvester Fidler, Josiah O. Osborne, John B. Corey, Ira P. Darling, Nicholas H. Holmes, J. Albert Hume, John M. Edwards, John W. Crawford, Edward M. Kernick, Julian S. Card, James B. Leedom, Joseph L. Mechlin, John W. Martin, John M. Zeile, A. C. Webster and Albert R. Rich.

Samuel Coon located, and R. W. Hawkins withdrew.

It was announced that during the year B. J. Kennedy and Frederick Vernon had died.

Appointments for 1870.

Appointments for 1870: Cleveland District, Cyrus Prindle, presiding elder; Cleveland—First Church, C. N. Grant; Erie Street, D. C. Osborne, M. Hill; Scoville Avenue, G. W. Gray; Waring Street, G. J. Bliss, J. D. Norton; East Cleveland, Benjamin Excell, Samuel Gregg; Nottingham and Glenville, R. D. Waltz; Mayfield, H. Kellogg; Willoughby, to be supplied; Mentor, D. Mizener; Painesville, J. Tribby; Perry, to be supplied; Madison, G. W. Chesbro; Geneva, F. H. Beck; Saybrook, J. B. Hammond; Chardon, A. Van Camp; Thompson, R. Gray, one to be supplied; Grand River, D. Rowland; Montville, J. B. Grover; Warrensville, Allen Fouts; Chagrin Falls, C. T. Kingsbury; Chester, to be supplied; Bainbridge, E. C. Latimer; Principal, Willoughby College, J. H. Herron, member of Willoughby Quarterly Conference; Agent, American Bible Society, A. Norton, First Church Quarterly Conference, Cleveland; Agent, Bethel, D. Prosser, member of First Church Quarterly Conference, Cleveland. Ravenna District, J. Greer, presiding elder; Ravenna, R. M. Warren; Akron, W. F. Day; Tallmadge, R. S. Borland; Middlebury, George Elliott; Cuyahoga Falls, R. M. Bear; Kent, A. T. Copeland; Hudson, T. Radcliff; Twinsburg, A. Burgess; Northfield and Bedford, B. F. Wade; Newburg, J. R. Lyon; Rootstown, R. F. Keeler; Edinburg, J. Brown; Charleston, J. F. Brown; Windham, J. Beetham; Deerfield, A. Cobbledick;

Braceville, J. K. Shaffer; Jackson, S. Hollen; Canfield, E. D. McCreary; Ellsworth and Berlin, J. G. Hawkins; Mantua, S. B. Torrey; Burton, E. M. Nowlen; Troy, J. Flower. Warren District, J. Graham, presiding elder; Warren, E. H. Yingling; Youngstown, W. F. Wilson; Girard and Liberty, W. A. Clark; Niles, M. Williams; West Farmington, H. M. Chamberlain; Huntsburg, B. C. Warner; Bloomfield and Bristol, F. Brown; Windsor and Hartsgrove, to be supplied; Williamsfield, C. Wilson; Cherry Valley, J. W. Hill; Jefferson, I. B. Goodrich; Richmond, N. C. Brown; Gustavus and Johnson, T. B. Tait; Kinsman and State Line, E. Wade; Courtland, J. H. Stoney; Greensburg, A. Faulkner; Vienna and Brookfield, A. H. Bowers; Hartford and Orangeville, G. W. Anderson; Ohlton and Mineral Ridge, M. Miller; Southington, to be supplied; Nelson, S. Fidler; Jameston, S. L. Wilkinson; Morgan, H. Webb; Kelloggsville, A. L. Miller; Principal, Western Reserve Seminary, J. P. Mills, member of Southington Quarterly Conference. Erie District, D. M. Stever, presiding elder; Erie—First Church, W. W. Wythe; Simpson Chapel, A. N. Craft; Wesleyville, J. B. Corey; Green, to be supplied; North East, J. G. Townsend; Waterford, L. L. Luse; Millville, T. J. Baker; McKean, J. R. Shearer; Edinboro, C. L. Barnhart; Fairview, J. W. Lowe; Girard, A. D. Morton; Union, A. J. Merchant; Wattsburg, J. O. Osborne; Greenfield and Mina, W. H. Hoover; Wayne, P. W. Sherwood; Kingsville, W. Hollister; East Ashtabula, D. Smith; Conneaut, T. D. Blinn; Springfield, H. H. Moore; Albion, J. A. Kummer; Lockport, N. W. Jones; Ashtabula, G. W. Clarke; Associate Editor Pittsburg Christian Advocate, E. A. Johnson, member of the Erie First Church Quarterly Conference; Agent Lake Shore Seminary, J. W. Wilson, North East Quarterly Conference. Meadville District, G. W. Maltby, presiding elder; Meadville—First Church, A. Wheeler; State Street, W. Sampson; Saegertown, N. Norton; Townville, J. W. Blaisdell; Cochranton, L. D. Williams; Cooperstown, Ira D. Darling; Sunville, R. Beatty; Franklin, J. Peate; Greenville, J. O'Neal; Salem, J. Abbott; Sheakleyville, R. C. Smith; Evansburg, J. Eckles; Conneautville, N. H. Holmes; Spring, C. W. Foulke; Harmonsburg, W. Rice; Rockville, J. F. Perry; Espyville, G. H. Brown; Linesville, S. Heard; New Lebanon, A. S. Goodrich; Oil City, J. S. Lytle; Rouseville, J. F. Stocker; Waterloo, O. Babcock; Reno, J. H. Vance; Professors in Allegheny College, J. Marvin, A. B. Hyde, members of the Meadville First Church Quarterly Conference. New Castle District, R. H. Hurlburt, presiding elder; New Castle, A. S. Dobbs; Mt. Jackson, D. A. Crowell; Lowell, J. Perry; New Wilmington, L. Wick; Pulaski, J. S. Card; Harrisville and Centerville, J. Crum; Mercer, L. W. Day; Hendersonville, J. M. Edwards; North Washington, J. K. Mendenhall; Clintonville, J. M. Groves; Poland, George Moore; Middlesex, J. S. Albertson; Sharon, W. H. Mossman; Clarksville, A. H. Domer; Sharpsville, J. E. Johnson; Fredonia, J. H. Merchant; Greenwood, to be supplied; Brady's Bend, Thomas Graham; Hubbard, J. J. Excell; Wheatland, G. Dunmire; Harlansburg, E. Bennett; Charleston, J. W. Crawford; Fairview, E. M. Kernick; Lawrenceburg, R. W. Crane. Clarion District, O. L. Mead, presiding elder; Clarion, C. C. Hunt; Troy, O. M. Sackett; Warsaw, J. M. Zelle; Brookville, D. Latshaw; Callensburg, W. Hayes; Rimersburg, W. A. Bowyer; Curllsville, F. Fair; Punxsutawney, M. V. Troy; Perryville, to be supplied; Washington, I. N. Clover; Clarington, J. Martin; Brockwayville, J. L. Mechlin; Luthersburg, L. G. Merrill; Para-

dise, J. P. Hicks; Venango City, T. P. Warner; President, B. Marsteller; Putneyville, D. W. Wampler; Tionesta, S. S. Burton; Rockland, R. B. Boyd; Shippenville, J. R. Leedom; Corsica, W. M. Taylor; New Bethlehem, to be supplied; Hickory, J. A. Hume; Agent Carrier Seminary, E. R. Knapp, member of the Clarion Quarterly Conference; Agent of the Pennsylvania Bible Society, E. Hull, member of the Perryville Quarterly Conference. Jamestown District, J. Leslie, presiding elder; Jamestown, E. S. Gillette; Ashville, A. L. Kellogg; Sugar Grove, A. A. Horton; Pine Grove and Farmington, H. W. Leslie; Frewsburg, F. A. Archibald; Kinzua, A. Bashline; Sheffield, L. F. Merritt; Corry, J. C. Scofield; Youngsville, B. F. Delo; Warren, E. J. L. Baker; Pleasantville, R. N. Stubbs; Tidioute, E. A. Squier; Deerfield, E. Chace; Petroleum Center, P. W. Scofield; Pithole and Tarr Farm, J. Shields; Shamburg and Miller Farm, A. C. Webster; Riceville, G. M. Eberman; Titusville, W. P. Bignell; Garland, to be supplied; Ridgway and Wilcox, C. M. Heard; Randolph, William N. Reno; East Randolph, J. C. Sullivan; Jamestown and Sugar Grove Swede Mission, J. Iverson; Fagundus City and Enterprise, P. P. Pinney; Kane Mission, M. Colegrove; Spartansburg, to be supplied; Principal of Chamberlain Institute, J. T. Edwards, member of the Randolph Quarterly Conference. Fredonia District, R. A. Caruthers, presiding elder; Fredonia, J. H. Tagg; Dunkirk, J. H. Starrett; Mayville, T. Guy; Portland, J. F. Hill; Delanti, W. M. Bear; Sinclairville, J. Akers; Ellington, O. G. McEntire; Panama, R. W. Scott; Leon, Z. W. Shadduck; Cattaraugus, A. J. Lindsay; Perrysburg, J. Marsh; West Dayton, T. G. McCreary; Hamlet, L. E. Beardsley; Forestville, G. W. Staples; Sheridan, J. M. Bray; Little Valley and Salamanca, P. Burroughs; Silver Creek, W. H. Wilson; Irving, A. R. Rich; Westfield, J. E. Chapin; Quincy, A. Hall; Sherman, M. Smith; Clymer and Columbus, J. W. Davis; Cherry Creek, to be supplied; North Harmony and Summit, R. Pratt; Ellery and Dewittville, to be supplied; B. A. Carlson, Missionary to Sweden; C. E. Felton, transferred to St. Louis Conference, and stationed at Union Church, St. Louis; C. R. Pattee, E. B. Cummings, W. W. Warner, transferred to Wisconsin Conference; A. P. Colton, transferred to St. Louis Conference.

H. A. Cobbledick, Joseph L. Mechlin.

Henry Arscott Cobbledick was born in Devonshire, England, February 14, 1845, and came to America in 1869. He was converted at the age of sixteen in the midst of a gracious revival in Lake Chapel, Shebbear, under the ministry of George Daniel, a local preacher of the Bible Christian denomination, whom he characterizes still as "the greatest man on earth." Feeling himself called to the ministry he entered upon a course of study while yet in England to qualify himself for the sacred office. He was admitted on trial in the Erie Conference in 1870. In 1872 he located for the purpose of attending Garrett Biblical Institute, and was re-admitted in the East Ohio Conference in 1877.

Joseph L. Mechlin was born near North Hope, Butler Co., Pa., May 26, 1837. He was of Scotch-German descent, and was instructed in the Presbyterian faith. At eighteen years of age, under the ministry of J. H. Vance, he was clearly converted and entered upon a devout religious experience. He united with the Methodist Episcopal Church, but it was some years before his parents could be reconciled in having their son become a shouting Methodist. He attended the Sunbury and Freedom Academies, and followed the profession of teaching for several years. Later he entered upon mercantile pursuits at Pittsville, Pa., and received license as a local preacher in 1866, his license bearing the name of R. H. Hurlburt, presiding elder. In 1869 he labored as supply on the Putneyville and New Bethlehem charges, and in 1870 was admitted on trial in the Erie Conference and was ordained deacon. Mr. Mechlin was an earnest, useful and conscientious minister of the gospel, and several men of note and ability, lay and clerical, were received into the fellowship of the Christian church during his different pastorates. During each year of his ministry souls were led to Christ, the least number during any one year being sixteen.

At the beginning of the late Civil War in 1861, under the first call of President Lincoln, he volunteered for service and went with the troops to Harrisburg, but failed in the physical examination. He was united in marriage with Miss Rebecca Morrow, of Rockland, Pa., in 1862.

Mrs. Mechlin died at Mercer, Pa., in April, 1883. In September, 1885, Mr. Mechlin married Miss Ella Jacobs, of Millbrook, Pa.

Edward M. Kernick.

Edward M. Kernick, late pastor of our church at Tidioute, Pa., passed to his reward October 22, 1903. He was born February 2, 1854, in Cornwall, that fragment of England so full of Celtic traditions and Druidic survivals. He was converted at the age of twelve years, and joined the Wesleyan Church at Crow's Nest, Cornwall. At the age of fourteen he was already exhorting sinners to repentance. He prepared himself for the ministry at Liskeard College. He was a schoolmate of Mark

Guy Pearse, to whom he owed his life—physicians had pronounced him dead, but Mr. Pearse doubted their verdict, and succeeded in his restoration. He was licensed to preach in 1864, and came to this country in 1869. His mother had devoted him in early life to the ministry, and by the side of her death-bed he had promised her that he would give his life to the work of preaching the gospel. He never for a moment forgot this solemn vow.

He was admitted to the Erie Conference on trial in 1870. He was ordained a deacon by Bishop Merrill in 1872, and elder by Bishop Peck in 1874. His effective ministry lasted thirty-three years without interruption.

His health had been failing for some time, but he continued his chosen work to the last. While at Chautauqua, seeking needed rest, he was stricken by the malady which carried away his life. God spared him from suffering—his strength wasted away; the wheels of life stood still; his spirit took its flight.

In 1870 he was united in marriage with Miss Elizabeth Evans, daughter of James and Ellen Evans, of Franklin, Pa.

Brother Kernick was an able minister and a good man. He was courteous in all his social intercourse, friendly to all, very gentle in heart, and always kept close to the people irrespective of their creed or profession—such a man as the great world needs. He was modest and retiring, taking little part in the discussions and strife which have stirred the conference, but a prince in the pulpit, which was his throne. He was well-read and scholarly. His large library was filled with standard works on theology, history and general literature, and he knew how to use them so as to feed his mind and heart and soul; and then he could feed the flock of Christ. In his family he was all kindness and tenderness, even in the presence of death gently exhorting them to serve God and love one another. He was given to hospitality, and was always solicitous concerning the comfort of his guests. He spared not himself that he might help others.

He was a good pastor, visiting from house to house, a favorite with young and old alike, sympathetic, carrying his people in his heart. He was an interesting conversationalist, and very pure of lip; while pleasant in companionship, he never forgot the proper dignity due to his

profession. Because he has lived, the world has been made better.

John W. Martin, James T. Edwards

William Martin came from the north of Ireland. Eliza Wynkook was born in Indiana county, Pa. Her father was of Dutch descent, the family being among the early settlers of New York. Her mother was descended from the English Quakers who settled in Philadelphia. William and Eliza were married, and were blessed in the birth of John W. Martin, near Phillipsburg, Clarion Co., Pa., December 15, 1845. His early life was spent on his father's farm, and his educational advantages limited to the common schools. His parents were devoted members of the Seceder Church, and his religious training was according to the requirements of this straightest sect of the Presbyterians—family prayers twice a day at which times the scriptures were read and the Psalms of David (Rouse's version) sung, with weekly installments of shorter catechism and Westminster confession of faith.

John W. was converted at the age of twenty-two at a Methodist protracted meeting held by R. B. Boyd at Phillipsburg on the Rimersburg Circuit. He united with the Methodist Episcopal Church in 1868. His call to the ministry consisted in "an inward conviction of duty and a sense of satisfaction when working in the capacity of an exhorter." He was licensed to preach in 1870, and the same year was received on trial by the Erie Conference. He was married to Miss Mary A. Adams, of Tarentum, Allegheny Co., Pa., April 25, 1872.

He enjoyed a precious revival at the Canada Church, Corsica charge, resulting in thirty-five accessions, and at Brockwayville with ninety-six accessions. Writing in 1883, he reported three hundred persons received on probation during the twelve years of his ministry. He was transferred to North Nebraska Conference in 1885, and located in 1889.

James T. Edwards was born in Barnegat, Ocean Co., N. J., January 6, 1838. "His parents were influential, well-to-do people, and among his large connection are many names of men whose influence has been felt as a power in moulding the character of society and the

church. James Edwards, his great-grandfather, fought with Washington at the time of Braddock's defeat, and during the whole of the Revolutionary War, in which he was severely wounded. His parents were Job and Susanna Edwards. The former was known as an eloquent local preacher and twice served as a member of the State Legislature. The latter was a woman of unusual force of character, and in her earlier years was a teacher."

Mr. Edwards prepared for college at Pennington Seminary, and graduated from Wesleyan University in 1860. He filled the chair of natural science in Amenia Seminary, Dutchess county, N. Y., one year, and then accepted the same position in East Greenwich Academy, in Rhode Island. "His favorite departments of instruction were the sciences and belles lettres, and to this work he devoted himself with an unfailing enthusiasm, which was contagious and inspiring. Besides training his classes in the lecture room, he was constantly delivering addresses before institutes and teachers' associations throughout the state. For a long time he was a member of the executive committee of the State Teachers' Association, and at the time of his leaving Rhode Island was its president."

In 1862 he married Emma A., daughter of Rev. Charles Baker, who by her varied accomplishments has been his efficient co-worker and "helpmeet." In the fall of 1862 he enlisted as a private in the First Rhode Island Volunteers, but immediately received from Governor Sprague a commission as second lieutenant, and soon after was made first lieutenant. He was afterward made adjutant of the parole camp, near Alexandria, Va.

Upon leaving the army he was elected principal of the seminary at East Greenwich. While engaged in this work he served three terms in the State Senate, in which he made a noble record. In 1870 he was elected principal of Chamberlain Institute at Randolph, N. Y. In 1876 Allegheny College honored itself by conferring the degree of Doctor of Divinity, and in 1890 he was made Doctor of Laws. He continued at the head of Chamberlain Institute twenty-two years, conducting the affairs of the institution with great success. He resigned in 1892, having had a part in the education of six thousand

students. He was a delegate to the General Conferences of 1884 and 1892.

"Dr. Edwards is an ardent lover of the natural sciences, and has endeavored to make these studies of practical value in this region by discussing at agricultural fairs, farmers' institutes and conventions, their principles as applied to agriculture. He built the first silo in southwestern New York, and showed the wholesomeness and utility of ensilage."

Dr. Edwards is the author of "The Grass Family," "The Silva of Chautauqua Lake," a volume of lectures and addresses, and two beautiful little booklets written from the sick chair which he has filled for more than five years (1903). He has been identified with the great Chautauqua movement from the beginning, for most of the time in the three-fold capacity of lecturer, professor and trustee. For nine years he had charge of the department of physics and chemistry in the College of Liberal Arts. He was elected State Senator in 1890, and was made chairman of the Committee on Education. During his term of service he was influential in securing the passage of three important bills which bear his name —the "University bill," the "Library bill," and the "School Commissioner bill." He was fitted by education and general intelligence, purity of life, executive ability, and readiness as a public speaker to accomplish results in legislative bodies and other positions of trust. "He has always taken an active part in public affairs, and held the theory that every citizen who enjoys the blessings of a free government should be willing to bear his share in its responsibilities."—*(T. L. Flood, in History of Chautauqua County, W. S. Fergusson & Co., pp. 817-819.)*

He was principal of the McDonough School, Baltimore, Md., in 1893-1897. The next year he was promoted to the superannuated relation. A visit to his home is a benediction. His mind is clear and active, and an aureole of glory seems to surround his sick chair.

A. T. Copeland, J. W. Crawford, J. O. Osborne.

Alanson T. Copeland was born in Jefferson county, N. Y., September 15, 1830, and died in Girard, Pa., February 25, 1807. He was early converted at a camp meeting. In 1858 he graduated at Wesleyan University.

Soon after he became a teacher at Poland, Ohio, where he married Miss Minerva Detchon. He entered the Black River Conference in 1859, where he successfully filled seven pastorates. He was transferred to the Erie Conference in 1870, and his appointments were Kent, Charlestown, Hubbard and Bloomfield and Bristol—all in Ohio. He became a member of the East Ohio Conference at the division, and filled eight pastorates, superannuating in 1893. "He was a manly man. As a preacher he was sound, strong and edifying. At his home in Girard all felt that a friend and a good man has gone."

John Wellington Crawford had visited the General Conference in Chicago, and had taken a deep interest in its proceedings. Upon his return he stopped in Cleveland to visit a friend, and was about to continue his journey to his home. While mounting the steps near the depot to take a street car he fell from faintness, fractured his skull and ruptured a blood vessel, and was taken to the Lake Side Hospital. His wife was summoned and was waiting in the reception room when he breathed his last. "From the city in which he was received into Erie Annual Conference, he was received into the conference of God's heroic workmen of all ages and climes and in which there are more who were of us at the time of his reception than there are on this side. From that city he was sent forth by Bishop Clark to do his first itinerant work in the Methodist Episcopal Church and from it he was called by the Bishop of us all into the ranks of the Church Triumphant, which is without fault before the throne of God." It was May 26, 1900.

Brother Crawford was born in Tyrone county, Ireland, November 19, 1837. Being of Scotch-Irish lineage he possessed the sterling qualities which characterize that people. His parents came to America while John was yet quite young, and made their home in Philadelphia. His more advanced youth and early manhood were spent in Butler county, Pa. He was educated in Sunbury and Harrisville Seminaries, and in Witherspoon Institute, Butler, and was about to enter upon the study of law, when he was converted and recognized a divine call to the ministry, and sought better to qualify himself for this sacred office. He was admitted on trial in the Erie Con-

ference in 1870. "He was a noble man, a faithful pastor, a good preacher, a warm friend. Those who knew him best loved him most."

Josiah O. Osborne was born at Candor, Tioga Co., N. Y., October 17, 1823, and died at his home in McKean, Pa., Nov. 6, 1888. His father and brothers were ministers of the Presbyterian Church. He was converted in Monroe township, Ashtabula Co., Ohio, under the preaching of Rev. William Sampson. His license to preach was given in 1853, and signed by A. D. Morton. He labored eight years as a supply, and was admitted to the traveling connection in 1870. He took a superannuate relation in 1885. He still preached as his strength would permit, and the last year of his life supplied the Sterrettania appointment. His last sermon was from the text: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." At its close the preacher, overcome, fell fainting in the pulpit. Early Tuesday morning the spirit of this holy man took its flight to be forever with the Lord.

Brother Osborne was a sweet-spirited man, with a deep and joyous experience. He was humble, but firm for the right. There will be many stars for his crown of rejoicing.

I. D. Darling, N. H. Holmes, A. R. Rich.

Ira D. Darling held the responsible position of chairman of the Board of Conference Stewards for twenty years, and his form was so familiar at our conference sessions that his departure was sadly noted. He was born in Candor, N. Y., November 4, 1844, and the chariot of God caught him up from Ellington, N. Y., March 28, 1900. He came to Pennsylvania with his parents, and was converted at a camp meeting held near Wattsburg in his early youth. He graduated from the Edinboro State Normal School in 1866, and from Allegheny College in 1870, and was received on trial in the Erie Conference the same year. He was united in marriage with Miss Deborah Elizabeth Kirkwood, of Cleveland, Ohio, in 1871. He was effective thirty years, and died at his post.

Brother Darling was a student of wide reading and

broad scholarship. He excelled in mathematics and natural sciences, and was a fine Hebrew scholar, delighting in the study of the holy scriptures in the original tongue. He endeared himself to the people on all the charges which he served. He lived a guileless life, and was of a cheerful, quiet spirit. He spoke ill of no one, and tried to recognize that good which is to be found in all. He was happy and contented in his work, which he did successfully. He received the announcement of the speedy and fatal termination of his malady without fear and without the quickening of a pulse; arranged his earthly affairs for the best welfare of his family, sent affectionate remembrances to his brethren; comforted his dear ones; said: "It is all right, and His grace is sufficient;" and gathered up his feet in death.

Nicholas H. Holmes was born in Ronne, a city on the Island Bornholm in the Baltic Sea, belonging to the kingdom of Denmark. His parents were members of the Lutheran State Church, but were people of deep religious convictions and consistent character. The home afforded him every advantage for a good education, and when thirteen years of age he was placed in a Latin grammar school of his native town, which institution also served as a preparatory department for the University of Copenhagen. When fourteen years old he found in the library of that school "Uncle Tom's Cabin," in Danish, a book which no doubt changed the destiny of his whole life. Through that volume he became greatly interested in reading all he could find about America, and finally became absorbed with a desire to go to that country. It was his father's intention that he remain at home and carry on the business at his retirement, but seeing the lad's craze for America, he concluded to cure him by letting him go, and the more so because at this time he had an elder son in Buffalo, N. Y., thinking the boy would be glad enough after a few years to return to a good home and a well established business. He reached Jamestown, N. Y., in the summer of 1859, and went to work on a farm in that neighborhood. He attended a cottage prayer meeting maintained by converts who had been brought into the church during the great revival under the pastorate of John Peate. He united with the Methodist Episcopal Church in 1860. He was employed

on another farm at Dewittville, one of the appointments on the Mayville charge. In 1861 he left the farm to attend school in the academy at Ellington, where W. W. Warner was in charge. He was licensed to preach in 1870. He entered the army in the fall of 1862 and returned after the war was over, having been in every engagement that his command participated in, and having also spent three months in Confederate prisons, from one of which he made his escape by means of a Confederate uniform which he succeeded in securing. This was Salisbury prison, North Carolina, where he made his escape in October, 1864, reaching the Union lines in Knoxville, Tenn., November 12.

He graduated from Allegheny College in 1870. He was received on trial in the Erie Conference in 1870, his first appointment being Conneautville, Pa.

Albert Russell Rich ought to be of the "straitest sect" of the Methodists. His parents, Russell and Susannah, in early life united with the Methodist Episcopal Church. All his relatives in Canada were Methodists, and many of them—some among the most prominent—were ministers of the gospel. Such is still the case. The influences thrown around his boyhood were Methodistic. He never even *visited* any other than a Methodist Sunday school until he was thirty-two years of age. The first time he entered a church of any other denomination he was fifteen years old, and then he went to hear an eminent Methodist divine. He says: "My friends thought I could not be much endangered in another church when listening to a Methodist minister." He was early drilled in the catechism of the church and never saw any other until he was twenty-five years of age. He was taught to believe that one could not be a Christian without attending the class and prayer meeting. He bears this testimony to the influence of a Christian home. "The family altar was an institution in my early home and the most hallowed impressions I ever received were those made under the influence of my widowed mother's fervent prayers at the family altar." The literature of his home was intensely Methodist, and he became well read in this branch of sacred literature. He was taught to hate tobacco as an agent of the devil. The early heroes of Canadian Methodism were frequent visitors at his

home. He says: "Under such influences I could not well be anything but a Methodist; in fact, I was told that if I were ever to leave the church—meaning the Methodist Church—I would disgrace the family." Hence he became a Methodist of the Methodists.

Brother Rich was born in the village of St. Johns, Welland Co., Ontario, Canada, January 12, 1845, and was converted under the labors of Rev. John Potts, D.D., December 19, 1859. He was licensed to preach in 1866. He matriculated in Victoria University in 1864; studied there; taught in Kingsville, Essex Co., Ont., and preached at Sandwich, the county seat, until 1869, when he was admitted *ad eundem statum* to the Provincial University of Toronto. He preached his first sermon in Binbrook, Wentworth Co., Ont., in December, 1863. He was received on trial in the Erie Conference in 1870, and eight days later—September 27, 1870—married to Miss Isabel Adams, of Kingsville, Canada. He was secretary of our conference from 1896 to 1902, and a delegate to the General Conference of 1900.

John Street Russell Rich, son of A. R. Rich, born in Dicksonburg, Pa., September 22, 1872, graduating from Allegheny College and Drew Theological Seminary, was received by transfer from the East Maine Conference in 1900, and has proved himself most diligent in the work of the ministry.

Sylvester Fidler, James A. Hume.

Sylvester Fidler was born in Coolspring township, about seven miles from Mercer, Mercer county, Pa., December 29, 1840. His father's name was John Fidler, born in Clarion county. His mother's name was Mary Donaldson Fidler, born in Mercer county. When Sylvester was nine years of age the family moved to Jamestown, where he attended the public school. He taught school a number of terms, and picked up a day's work here and there where he was able. After the breaking out of the Civil War he enlisted in Company H, One Hundred and Forty-fifth Pennsylvania Volunteers for three years, or during the war. He was three times severely wounded in the battle of Fredericksburg, December 13, 1862. He was again wounded in the battle before Petersburg, June 16, 1864. He received his dis-

charge May 31, 1865. He then resumed his studies at Jamestown Seminary, Pennsylvania, and Westminster College, New Wilmington. From the latter institution he graduated in 1868, and from Drew Theological Seminary in 1870. He united with the Methodist Episcopal Church in 1867. In regard to his call to the ministry he says: "In the summer of 1866 I was hesitating as to whether I ought to continue my course of study which meant to preach, or to take up the study of medicine. A companion and fellow student, who thought I ought to preach said to me, 'The world is physically well, but spiritually sick.' That terse sentence fixed the matter with me, and never since have I doubted that I was where God wanted me."

Mr. Fidler was licensed to preach about 1869, and joined the itinerant ranks in the Erie Conference in 1870. He has ever done faithful work on all the charges which he has served.

James A. Hume, son of David W. and Mary A. Hume, was born near Cambridge Springs, Pa., July 8, 1842. After attending the common schools he studied in Cambridge Academy, and completed his education in Allegheny College. He was considered especially proficient in languages and mathematics. He enlisted in the One Hundred and Fiftieth Regiment, Pennsylvania Volunteers, September 4, 1862, and proved himself a most gallant soldier. He received his discharge June 23, 1865. He was licensed to preach by James W. Lowe, presiding elder of the Meadville District, in 1866, and admitted on trial in the Erie Conference in 1870. After serving the church in the effective ranks for twenty-six years he was given the supernumerary relation, and in 1900 he superannuated. His present residence—1904—is Pleasantville, Pa., where for several years he has been a popular magistrate. He was a good preacher, always drawing large audiences.

Greece City and Fagundas City.

During the autumn of 1870, at the request of Robert W. Jamison, Joseph K. Mendenhall, then in charge of the North Washington Circuit, came to the locality known as Jamison's Mills, but now as Greece City, and

preached in the Hazel Dell school house. Being fully occupied with the work elsewhere, he was unable to make this a regular appointment, and persuaded John Smith, a local preacher, of Fairview township, to take up the work. He preached every two weeks for six months, and formed a class composed of the following members: Robert W. Jamison and wife, Isaiah Brown and wife, Jacob Groover, and Mrs. Marie Redick. Mr. Jamison was the leader. A new circuit was formed, including West Monterey, Miller's Eddy, Fairview and Hazel Dell. In 1871 E. M. Kernick was appointed to the circuit. He had already been one year on the Fairview Circuit. David Morrison was putting down what became his famous well, and Mr. Kernick had suggested to him—it was only intended as a pleasantry—that if he got a fifty-barrel well he ought to give a thousand dollars towards the erection of a church. To this proposition, half in earnest, Mr. Morrison agreed. The well was a surprise, and Mr. Kernick received the thousand dollars. Mrs. Morrison gave a building lot, and in the winter of 1872-'73 the structure was completed at a cost of $3,000. Greece City was now made a separate station, and B. F. Delo sent as preacher in charge. It became a part of the North Washington Circuit in 1874, and in 1883 the building was removed from the hill to its present site. It now forms a part of the Karns City Circuit.

"Fagundus City, Rev. P. P. Pinney, pastor, is on the Allegheny river, about five miles from Tidioute. Last May it was a wilderness; now it has a population approaching two thousand. Indeed, the name shows that cities are growing so rapidly in the oil regions that people are reduced to the utmost straits to get euphonious names for them. But the Methodists are building churches as rapidly. They dedicated a new one at Fagundus City on Sabbath, November 9. Dr. G. Loomis and Rev. N. Norton officiated on the occasion. The congregation, at the close of the morning discourse, pledged about $2,800 to meet the indebtedness of the building. This was more than sufficient for the purpose, by about $800, and will enable the trustees to help pay for a parsonage recently purchased. The ground on which the church stands was donated by Mr. Horace Wilkins, of Cleveland, whose additional cash contributions on the day of dedication,

with those of his family, reached the sum of $700. Others did nobly, too, and the whole enterprise shows a most liberal spirit."—*(Pittsburg Christian Advocate, November 26,1870.)*

The following is taken from an account of the great revival in Greenville, as published in the Greenville Argus: "The feeling now became intense. Men trembled in their seats and wept like children, and those who had been given up for lost, came forward, bowed at the altar, confessed their sins and went away rejoicing in the Savior's love. An effort was made to close the meetings, but without success. They continued with unabated interest. Heavy draws were made on the community in the shape of various kinds of shows, but their proprietors looked out upon small audiences and paid their hotel bills as best they could. Drinking saloons and billiard tables went begging for customers, and the universal remark was, 'What a change!' Up to last Sabbath evening two hundred and eighteen persons had united with the church, with quite a number who will yet unite at the earliest opportunity. The pastor, Rev. John O'Neal, has been most earnest, faithful and diligent in the discharge of his duties, and under God his labors have been crowned with glorious success."—*(Pittsburg Christian Advocate, April 9, 1870.)*

Erie Conference in 1871.

The Erie Conference met for its thirty-sixth annual session at Meadville, Pa., August 30, 1871, Bishop Matthew Simpson in the chair, and W. F. Day, Secretary.

George E. Neville, R. J. Hibbard, Henry Sims, Orville G. St. John, Harvey Henderson, James M. Foster, William Branfield, Martin L. Eshbaugh, Reuben F. Randolph, Henry Hunscher, Matthew Moses, George W. Beatty, John W. Snyder, Joseph B. Wright, David W. Chandler, Clinton Jones, Martin V. Stone and Alexander W. Taylor were admitted on trial, and Levi B. Castle was re-admitted.

J. S. Youmans was received from the Canadian Wesleyan Conference, and W. H. Seeley, E. M. Prosser, W. W. Ramsey and J. N. Fradenburgh were received by transfer.

Edwin Chace located; and when the names of Jared

Howe and S. S. Stuntz were called, it was announced that they had died during the year.

Appointments for 1871: Cleveland District, Cyrus Prindle, presiding elder; Cleveland—First Church, C. N. Grant, J. D. Norton; Erie Street, E. H. Yingling; Scoville Avenue, G. W. Gray; Kingsley Chapel, Moses Hill; Waring Street, J. H. Tagg; East Cleveland, Benjamin Excell, Samuel Gregg; Nottingham and Glenville, R. D. Waltz; Willoughby, J. H. Herron; Mentor, David Mizener; Painesville, J. S. Youmans; Perry, A. J. Lindsey; Madison, J. J. Excell; Mayfield, Daniel Rowland; Geneva, F. H. Beck; Saybrook, Darius Smith; Grand River, J. B. Hammond; Thompson and Concord, B. C. Warner, Henry Hunscher; Chardon, Albert Van Camp; Montville and Hamden, Hiram Kellogg; Huntsburg and Claridon, to be supplied; Warrensville, Robert Gray; Chagrin Falls, G. W. Chesbro; Bainbridge, Henry Sims; Chester and Munson, R. J. Hibbard; Chaplain, House of Correction, Cleveland, G. E. Neville; Agent American Bible Society, Albert Norton; Agent Bethel Cause, Dillon Prosser. Ravenna District, James Greer, presiding elder; Ravenna, W. F. Day; Akron, W. W. Ramsey; Middlebury and Pleasant Valley, George Elliott; Tallmadge, R. S. Borland; Cuyahoga Falls, E. A. Squier; Kent, W. H. Seeley; Peninsula, O. G. St. John; Hudson, to be supplied; Twinsburg, E. C. Latimer; Bedford and Northfield, B. F. Wade; Newburg, A. S. Dobbs; Rootstown, Harvey Henderson; Edinburg, John Brown; Charlestown, A. T. Copeland; Windham, John Beetham; Deerfield, D. W. Chandler; Braceville, N. C. Brown; Jackson, H. A. Cobbledick; Canfield and Pendleton, E. D. McCreary; Ellsworth and Berlin, J. G. Hawkins; Mantua, S. B. Torrey; Burton, E. M. Nowlen; Troy, J. K. Shaffer. Warren District, John Graham, presiding elder; Warren, O. G. McEntire; Youngstown, E. S. Gillette; Girard and Liberty, Thomas Guy; Niles, Michael Williams; West Farmington, C. T. Kingsbury; Bloomfield and Bristol, Harvey Webb; Windsor and Hartsgrove, J. F. Brown; Williamsfield, S. L. Wilkinson; Cherry Valley, J. B. Grover; Jefferson, I. B. Goodrich; Richmond, Samuel Hollen; Gustavus and Johnson, T. B. Tait; Kinsman and State Line, Ezra Wade; Baconsburg, J. H. Stoney; Greensburg, J. S. Card; Vienna and Brookfield, Manassas Miller; Hartford and Orangeville, Asa Falkner; Ohlton and Mineral Ridge, E. M. Prosser; Southington, L. W. Ely; Nelson, Matthew Moses; Morgan, Sylvester Fidler; Kelloggsville, A. L. Miller; Lenox, to be supplied; Principal of Western Reserve Seminary, G. W. Beatty. Erie District, D. M. Stever, presiding elder; Erie—First Church, W. W. Wythe; Simpson Chapel, R. N. Stubbs; City Mission, R. F. Keeler; Wesleyville, Z. W. Shadduck; Green, John Akers; North East, John Tribby; Waterford, W. A. Clark; McKean, T. J. Baker; Edinboro, Washington Hollister; Fairview, L. L. Luce; Girard, A. D. Morton; Girard Station, Albina Hall; Union City, A. J. Merchant; Wattsburg, J. O. Osborne; Greenfield, L. E. Beardsley; Asbury, Major Colegrove; Wayne, P. W. Sherwood; Kingsville, G. W. Staples; East Ashtabula, Allen Fouts; Conneaut, T. D. Blinn; Springfield, J. A. Kummer; Albion, J. B. Corey; Lockport, N. W. Jones; Ashtabula, G. W. Clarke; Principal of Lake Shore Seminary, J. P. Mills; Agent of Lake Shore Seminary, R. M. Bear; Assistant Editor of Pittsburg Christian Advocate, E. A. Johnson. Meadville District, W. P. Bignell, presiding elder; Meadville—First Church, Alfred Wheeler, L. D.

Williams; State Street, William Sampson; Saegertown, Josiah Flower; Townville, J. W. Blaisdell; Cochranton, G. H. Brown; Cooperstown, J. B. Wright; Sunville, Robert Beatty; Greenville, J. S. Lytle; Salem, John Abbott; Sheakleyville, J. F. Perry; Evansburg, John Eckles; Conneautville, N. H. Holmes; Spring, C. W. Foulke; Harmonsburg, A. R. Rich; Rockville, R. C. Smith; Mill Village, William Rice; Linesville, Stephen Heard; Espyville, I. D. Darling; Jamestown, Cyril Wilson; New Lebanon, A. S. Goodrich; Waterloo, Orrin Babcock; Professors of Allegheny College, James Marvin, A. B. Hyde. New Castle District, R. H. Hurlburt, presiding elder; New Castle, G. W. Maltby; Mt. Jackson, William Branfield; Mahoningtown, J. E. Johnson; Lowell, G. W. Anderson; New Wilmington, H. M. Chamberlain; Pulaski, J. K. Mendenhall; Harrisville and Centerville, Lewis Wick; Mercer, L. W. Day; Hendersonville, Isaac Scofield; North Washington, John Crum; Clintonville, Ebenezer Bennett; Poland, Gabriel Dunmire; Middlesex, J. S. Albertson; Sharon, J. R. Lyon; Clarksville, A. H. Domer; Sharpsville, J. H. Merchant; Fredonia, D. A. Crowell; Greenwood, J. M. Foster; Hubbard, E. R. Knapp; Coalburg, John Perry; Wheatland, B. F. Delo; Charlestown, J. W. Crawford; Mt. Pleasant, to be supplied. Clarion District, Orville L. Mead, presiding elder; Clarion, C. C. Hunt; Troy, O. M. Sackett; Warsaw, J. M. Zeile; Brookville, David Latshaw; Callensburg, I. N. Clover; Rimersburg, W. M. Taylor; Curllsville, J. W. Davis; Punxsutawney, Clinton Jones; Perrysville, to be supplied; Washington, M. L. Eshbaugh; Clarington, to be supplied; Brockwayville, J. L. Mechlin; Luthersburg, L. G. Merrill; Reynoldsville, J. P. Hicks; President, Benjamin Marsteller; Putneyville, D. W. Wampler; Tionesta, S. S. Burton; Rockland, McVey Troy, one to be supplied; Shippenville, J. B. Leedom; Corsica, J. W. Martin; Hickory, J. A. Hume; New Bethlehem, J. M. Groves; Agent Pennsylvania Bible Society, Edwin Hull. Jamestown District, Alvin Burgess, presiding elder; Jamestown, R. M. Warren; Ashville, J. H. Starrett; Sugar Grove, A. A. Horton; Pine Grove and Farmington, J. F. Hill; Frewsburg, F. A. Archibald; Kinzua, J. W. Snyder; Sheffield and Kane, L. F. Merritt, M. V. Stone; Corry, W. F. Wilson; Youngsville, A. H. Bowers; Warren, E. J. L. Baker; Pleasantville, C. M. Heard; Tidioute, W. H. Mossman; Titusville, D. C. Osborne; Irving and Deerfield, Abraham Bashline; Riceville, G. M. Eberman; Garland, to be supplied; Ridgway and Wilcox, to be supplied; Randolph, W. N. Reno; East Randolph, A. N. Kellogg; Jamestown and Sugar Grove Swedish Mission, James Iverson; Principal of Chamberlain Institute, J. T. Edwards. Fredonia District, Richard A. Caruthers, presiding elder; Fredonia, A. N. Craft; Dunkirk, to be supplied; Mayville, J. E. Chapin; Sinclairville, H. W. Leslie; Delanti, W. M. Bear; Portland, J. C. Sullivan; Panama, R. W. Scott; Ellington, George Moore; Leon, W. H. Hover; Cattaraugus, R. F. Randolph; Perrysburg, Jephtha Marsh; West Dayton, T. G. McCreary; Hamlet, James Shields; Forestville, J. G. Townsend; Sheridan, J. M. Bray; Little Valley and Salamanca, Peter Burroughs; Silver Creek, W. H. Wilson; Irving, to be supplied; Westfield, J. C. Scofield; North Harmony and Summit, Rufus Pratt; Ripley, A. W. Taylor; Sherman, Milton Smith; Clymer, J. W. Lowe; Columbus, J. W. Wilson; Cherry Creek, to be supplied; Ellery, T. P. Warner; Professor in Fredonia State Normal School, J. N. Fradenburgh; Chaplain of Soldiers' Home, E. A. Ludwick; Missionary to Sweden, B. A. Carlson.

Jason Nelson Fradenburgh.

Jason Nelson Fradenburgh, son of Alexander and Polly Fradenburgh, was born in the town of Gouverneur St. Lawrence Co., N. Y., March 4, 1843. His grandfather came from Holland and, with several brothers, took part in the Revolutionary War. His mother dying when he was a child, he was reared in the family of an uncle until about ten years of age, and thereafter for a few years made his home with another uncle who owned an adjoining farm. His early school advantages were limited to three or four summer terms of school, and several winter terms. His work on the farm began before he was "knee high to a grasshopper."

Much of his studying was done on the farm, before daylight or after the work of the day was done, a "candle-dip" furnishing the light; or, deprived of such patrician accommodations, he sat on the floor before the kitchen stove and read by the light which shone through a crack in the stove door, illuminating the page word by word and line by line.

He graduated from Gouverneur Wesleyan Seminary in 1863, boarding himself on seven cents per day, and paying his room rent and tuition by working around the seminary building. His attendance at this school did not exceed one full year. He graduated from Genesee College in 1866, having been in attendance about one year. The records show that in both institutions his standing in scholarship was the highest in his class. He began to teach at the age of sixteen, and taught until 1875, except one year and a half while in the army.

He received the degree of Doctor of Philosophy *in cursu,* from Syracuse University; that of Doctor of Divinity *pro merito,* from Mt. Union College, and that of Doctor of Laws from Allegheny College. He has been elected to membership in many learned societies, both home and foreign. He is the author of several volumes requiring wide reading and patient research: "Witnesses from the Dust; or the Bible Illustrated from the Monuments;" "Living Religions; or the Great Religions of the Orient from Sacred Books and Modern Customs;" "Old Heroes; or the Hittites of the Bible;" "Beauty Crowned; or the Story of Esther the Jewish Maiden;" "Departed Gods;

or the Gods of Our Fathers;" "Fire from Strange Altars;" "Light from Egypt," and "Life's Springtime, or Life, Its Aim and Method." He was for many years a member of the Board of Control of Allegheny College. He originated the plan for examination in the conference courses of study which needed but little modification when the plan recommended by the General Conference was adopted. He was the first person in the Methodist Episcopal Church to call the attention of the Church to a great Twentieth Century Offering for the cause of education.—*(Journal of the General Conference, Vol. XIII., pp. 135-137)* The following paper was adopted by the Erie Conference at its session in 1903:

"The entire Christian Church is to be greatly congratulated upon the successful culmination of the Twentieth Century Forward Movement. That our many educational institutions and allied interests have reaped such financial and other benefits is deserving of special mention.

"Among the most gratifying results of the movement our own Allegheny College has an enlarged patronage and usefulness through the increase of her financial resources and endowment which approximates $400,000, made possible by the generosity of her friends and the tireless and persistent efforts of President William H. Crawford, D.D.

"It is also creditable to this conference and incumbent upon us to put in suitable form for permanent record the fact that it was a member of the Erie Conference, Rev. J. N. Fradenburgh, D.D., who first proposed the Twentieth Century Forward Movement through the Church press, and it was he who also drafted a plan and introduced it for the consideration of the General Conference of 1896. Therefore,

"Resolved, That this paper shall be engrossed in our conference records and that it also be inserted in the forthcoming History of the Erie Conference." This paper was signed by J. M. Crouch, John C. Gillette, T. R. Thoburn, H. G. Dodds, O. H. Nickle, and G. J. Squier.

Mr. Fradenburgh was a member of two Oecumenical Methodist Conferences: that held in London in 1881, and that held in Washington in 1891. He was also a member of the General Conferences of 1896, and 1904.

He was presiding elder of the Franklin District six years, 1899-1904.

He was united in marriage with Miss Lucetta M. Minor, of Jefferson County, N. Y., March 15, 1864.

Mr. Fradenburgh enlisted April 18, 1861, and became a member of Company "D," Sixteenth Regiment N. Y. S. V., and was discharged by reason of surgeon's certificate of disability Nov. 12, 1862, having spent six months in the hospital at Fortress Monroe. He is a member of the Grand Army of the Republic, and the Veteran Legion.

Ernest Minor Fradenburgh, son of J. N. Fradenburgh, born September 15, 1874, called to the ministry from boyhood, a graduate of Lake Forest University, and sometime student of the Chicago College of Music, was admitted on trial in the Erie Conference in 1896, and is doing most excellent work.

R. F. Randolph, William Branfield, D. W. Chandler.

The early home of Reuben F. Randolph was in Panama, Chautauqua Co., N. Y. His parents were devotedly religious, being members of the Presbyterian Church. Subsequently, owing to their strong sympathy with Methodist doctrine and spirit, they joined the Methodist Church and Reuben grew up under the best of Methodist influences. He was converted at the age of ten years and became a member of the Church. His experience at that time was very definite and has determined the trend of his whole life. He was trained for college under the tutorage of a very learned and deeply pious Presbyterian minister. After the completion of his course in Allegheny College, he attended the law school of the University of Michigan from which he graduated. In obedience to the desire of his parents and the promptings of a deep conviction of duty he accepted a license to preach in 1870 and after supplying a small work for a year he was admitted on trial to the Erie Conference. In 1894 he became a student in the University of Berlin, where he listened to several courses of lectures, giving special attention to church history under Dr. Adolph Harnack. He spent a second year in Italy and the east and at a later date, made a tour of western Europe, being speci-

ally attracted to conditions in Spain. In relating his experience he writes: "As the result of years of experience in the Methodist itineracy, I am more deeply in love with it and prize as life's highest privilege, the share I have had in its splendid opportunities."

William Branfield was born in Blaina, South Wales, England, April 26, 1847. His father was English; his mother, Welsh. At the age of about fifteen, William came to America. He had been converted when between thirteen and fourteen years of age. His father was a Wesleyan. William brought a certificate of church membership to this country; but settling in a Welsh community where there were none but Baptists, he united with that communion at Coalburg, Ohio. He afterwards united with the Youngstown Baptist church, by which he was licensed to preach. His father and sister came to America at a later date; and his father, with Mr. James Burnett and others, built a Methodist Episcopal church in Coalburg. William brought his letter to this church, and it was at Coalburg where he was licensed as a Methodist local preacher. He was received on trial in the Erie Conference in 1871.

David W. Chandler was born at New Castle, Pennsylvania, Jan. 20, 1851. He was converted and joined the Methodist Episcopal Church at Sharon in 1868. He graduated from the law department of the University of Michigan in 1870, and completed a select literature course in the same institution. His license as a local preacher was granted by the Quarterly Conference of the Sharon church in 1870, and the following year he was received on trial by the Erie Conference. Soon after he was united in marriage with Miss Mary E. Stanley, of Ann Arbor, Michigan. He was appointed to the Methodist Episcopal Mission, Foo Chow, China, in 1874, and in 1877 he was transferred to organize the Foo Chow Conference. For eight years, he was engaged in "all varieties of missionary work—preaching, teaching in theological school, superintending districts, superintending work of publishing house, assisting in the organization of the Anglo-Chinese College, and teaching in the same." In 1882 he was ordered home on account of ill-health, and, after a year of recuperation in Michigan and California, was transferred to the East Ohio Conference. After serving several ap-

pointments, he superannuated in 1898, and moved to Ann Arbor, Michigan, where he still resides—1905—"waiting." He suffers from "tubercular disease of the spine and valvular disease of the heart." He has been encased in a plaster cast for ten years, three years before superannuation and seven years since. He writes cheerfully: "Excepting for the inconveniences of invalidism, I am pleasantly situated here and have great reason for thankfulness. While life continues, it is intensely interesting and beautiful, but, being very tired, when the end comes rest will be very sweet."

Wright, Eshbaugh, James M. Foster.

Joseph B. Wright was a conscientious Christian. He placed all upon the altar at his conversion, and there all remained to the last. "No man ever acquired the confidence of the community in his Christian character more fully than did Brother Wright." He was born in Conneaut, Ohio, Sept. 18, 1844; and died in Petersburg, Ohio, May 2, 1880. He was licensed to preach in 1868, and admitted to the Erie Conference on trial in 1871. His ministry covered less than nine years on five appointments. Concerning his last hours, his bereft widow writes: "For days before death released him from his sufferings he seemed almost constantly in a state of prayer. And when suffering intensely he was heard to say, 'When will victory come?' 'What a triumph it will be!' 'Nothing of myself, but all through Jesus!' The Thursday before his death I heard him in prayer with our little boy, and after praying for him, he asked if it was the 'Lord's will to spare him, if otherwise, that he might be permitted to go soon.' The morning before he died, at his request, I read from the 14th and 15th chapters of John, when he said, 'that will do.' I then knelt in prayer while he commended his family to God, with an earnestness I shall never forget. While making the final arrangements with me, as well as he could, for the future, and when we could not see the way clear, he would say, 'The Lord will provide for that,' and thus his faith was unwavering to the last that our every want would be supplied."

Martin Luther Eshbaugh was born near Squirrel Hill, Clarion Co., Pa., March 14, 1847. His parents, Jacob and Catharine Eshbaugh, were strict Lutherans. His

father died when Martin was but four months old. While yet a boy he went forth into the world to struggle alone, but God watched over the homeless lad. He chose the occupation of a carpenter. He was a lover of books and gave what hours he could spare from his arduous labors to study. He was converted in 1867 at a meeting held by the Albright Association at Knoxville, Jefferson Co., Pa. He became a member of that church, but the next year transferred his membership to the Methodist Episcopal Church. He was received into the Erie Conference on trial in 1871. His term of service was brief. He ended his labors at Putneyville, Pa., Oct. 8, 1873. Those who knew him regarded him as a young man of ability and much promise. He was the third young man who died during the conference year.

James M. Foster, son of James and Catharine Smith Foster, was born in Sandy Creek, Venango Co., Pa., Dec. 9, 1836. Both parents were born and raised in Venango County. His mother dying when James was six days old he was brought up by his maternal grandmother in Rockland Township. Here he attended the district school until about twelve years of age. He attended select schools and taught in the old Academy at Franklin. He then spent some time in Allegheny College and graduated from the Starling Medical College in 1861. He was converted at the age of fifteen at a protracted meeting held in the Methodist Episcopal Church at Rockland. He held various offices in the church and was always faithful to his trust. He early felt his call to the holy ministry but was diverted from preparatory study by pursuing a medical course, but conviction of duty brought him back to his work. He was licensed to preach in 1871 at Clintonville, Pennsylvania, by R. H. Hurlburt; and the same year received on trial in the Erie Conference. His ministry has been uniformly successful.

St. John, Hunscher, Snyder, Youmans.

Orville G. St. John was born in Eden Valley, Erie Co., N. Y., Feb. 26, 1843. The family settled near Edinboro, Pennsylvania, in 1849. His early life was a busy one. The farm and the shoe shop left no time for idleness. Mr. St. John attended Waterford Academy, and Willoughby College, graduating from the latter institution.

He was converted in the twenty-first year of his age in Meadville, under the preaching of W. F. Day. He was licensed to preach by the Quarterly Conference of Edinboro Circuit, D. M. Stever, presiding elder, in 1870, and the year following received on trial by the Erie Conference, and appointed to Peninsula, Ohio. He became a member of the East Ohio Conference at the division in 1876. He labored in the effective ranks thirty-two successive years, and was then admitted to the superannuated relation. He resides at present—1906—near Geneva, Ohio. Mr. St. John was a preacher of faithful and successful service in all departments of church work. He made hosts of friends wherever his lot was cast. He relates a number of most remarkable conversions which occurred during his ministry. His testimony is: "Now that I have retired from the active work of the ministry, I yet feel that I would not exchange my lot as a Methodist preacher for that of any millionaire."

In the sudden death of Henry John Hunscher, of the East Ohio Conference, the Church loses one of her stalwart men. He was born in East Cleveland, Ohio, February 21, 1848. He was of German parentage, and was baptized in infancy in the German Reformed Church; of which, at the time his parents were members. In time, after having been truly regenerated, they united with the Evangelical Association, of which they remained prominent members until their decease. Consequently, their son's early training was in harmony with the doctrines and discipline of said Church. His conviction for sin was deep and conversion clear. Having become interested in a Sunday School of the community, which was conducted by members of the Methodist Episcopal Church, he united with the Church in 1868. He was licensed as a local preacher in 1870, by James Greer, presiding elder of Ravenna District. He was received on probation by the Erie Conference in 1871; and was sent to Thompson and Concord Circuit with B. C. Warner in charge. Being located in Ohio at the time of the division of the Erie Conference he became a member of the East Ohio Conference.

He was married to Kathryn Gebauer, a companion of his childhood, Oct. 9, 1872, who has been a true and faithful sharer with him in the triumphs and trials of his ministerial life.

Brother Hunscher attended his conference at Ashtabula Sept. 19, and returned home to Mantua Station, on Friday to attend a funeral, and Sunday evening was taken sick and the next Friday evening had passed to his eternal reward. On the next Wednesday his youngest son, who at the time of his father's illness was very sick, passed to meet his fond father in the better land. Thus this home was stricken in no usual way, even in a world where death and sorrow are so common.

One who knows him writes: "I have heard him preach some of the mightiest sermons I have ever heard, and that to small rural congregations. Sermons that were as truly inspired as were the warnings of Jeremiah or the visions of Isaiah. He was not prepared by our schools to suit a certain temper of a refined age, but was prepared by the Almighty, to deliver messages of burning flame to hearts longing to hear the voice of the Most High. Happy has been the people who have been permitted, at times to hear the true-hearted, uncompromising hero of a humble but faithful ministry. He was modest to a degree of timidity, this concealed him from the gaze of most men. He was never quarrelsome, but would endure to the last degree the abuses of men, but when he was aroused under the conviction that the time had come for utterance and God had sent him to deliver the burning words, he rose to a natural eloquence and to a flow of melting fervor that would have brightened the best days of our fathers."

"William Hunt Seely was born in Oneida County, New York, in 1820. He received his education at Norwalk Seminary, and entered the Methodist ministry in 1843. Joining the North Ohio Conference, he was appointed to Brooklyn, now a part of Cleveland. . . . He retired in 1895, having given fifty-two years of faithful service to his Church. His labors were abundantly blessed in revivals and additions. He was greatly beloved by the churches he served. He was at one time on the board of control of Allegheny College, and was a delegate to the General Conference in 1884. Until his last sickness he was well and strong, and leaves the very remarkable record of having been absent from the pulpit but three times in fifty years." He was united in marriage with Miss Caroline D. Foote in 1847. He was transferred to the Erie Conference in 1871, and became a member of the

East Ohio Conference at its organization. He was presiding elder of the Youngstown District in 1880-1883. He exchanged labor for reward in Cleveland, Ohio, August 17, 1898.—*(Minutes of Conferences, Vol. XXVII, 1898, pp. 443, 444.)*

John W. Snyder was born in Jefferson County, Pennsylvania, Dec. 18, 1842. When twenty years of age, he became a subject of the saving grace of God, and was licensed to preach by R. H. Hurlburt in 1866. He was united in marriage with Miss Mary E. Kolb in 1870. He was admitted on trial in the Erie Conference in 1871, and became a member of the East Ohio Conference at the division in 1876. His first appointment was Kinzua, Pennsylvania. He was called home from Coalburg, Trumbull Co., Ohio, May 12, 1883. Mr. Snyder "was a man singularly modest and retiring, doing his work quietly and thoroughly, content to leave all in the hands of his Master. He was pious and wholly devoted to his work. He impressed the Church with the simplicity and purity of his life, preaching the gospel as much by his example as from the desk. And God honored his ministry. He was methodical in his habits and business, and hence, though filling unpretentious and often weak charges, he left his wife and children something with which to begin the battle of life."—*(Minutes of Conferences, Vol. XIX, 1883, p. 320.)*

Jay S. Youmans was a gift of Canada to the Methodist Episcopal Church. He was born in Picton, Canada, in 1831; converted at the age of eighteen years; and at twenty-one entered the ministry of the Wesleyan Church. After serving five important churches with conspicuous ability he removed to the United States; was admitted to Erie Conference in 1871; and was appointed to Painesville, Ohio. His next appointment was to the First Church, New Castle, Pa. He was transferred to the North Ohio Conference in 1877, and to the East Ohio Conference in 1880. January 24, 1900, in Cincinnati, Ohio, after a light supper served in his room, he leaned his head back in his chair, and was not, for God had taken him. Painless and instantaneous was the transition. It was meet that a life of such public worth and private virtue should so tranquilly close.

Appointments for 1872.

In 1872 the session of Erie Conference was held at Akron, Ohio, beginning September 11, with Bishop Stephen M. Merrill, presiding, and W. F. Day, secretary.

The following were admitted on trial: James H. Dewart, Alfred W. Arundel, Welty J. Wilson, George P. Preston, Hezekiah N. Steadman, Job L. Stratton, Patrick O'Connor, John H. Meek, Curtis R. Watters, Henry C. Smith, David C. Plannette, Samuel E. Winger, James C. Rhodes, Jeremiah Garnett, William Martin, William L. Riley, D. H. Snowden, and Edward Brown; and Alva Wilder was re-admitted.

Albert H. Kinney was received from the Weslevan Methodist Church; Silas M. Clark from the Free-Will Baptist; and William W. Painter by transfer.

John Bain had died during the year.

Appointments for 1872: Cleveland District, Cyrus Prindle, presiding elder; Cleveland—First Church, to be supplied; Erie Street, E. H. Yingling, J. D. Norton; Scoville Avenue and Kingley Chapel, Benjamin Excell, Moses Hill; Waring Street, J. H. Tagg; Broadway, C. N. Grant, E. S. Gillette; East Cleveland, David Latshaw, Samuel Gregg; Nottingham and Glenville, Stephen Heard; Willoughby, R. H. Hurlburt; Mentor, R. D. Waltz; Painesville, J. S. Youmans; Perry, David Mizener; Madison, J. J. Excell; Mayfield, I. B. Goodrich; Geneva, F. H. Beck; Saybrook, Darius Smith; Grand River, J. B. Hammond; Thompson and Concord, B. C. Warner, A. W. Arundel; Montville and Hamden, Henry Hunscher, R. J. Hibbard; Chardon, J. H. Dewart; Huntsburg and Claridon, to be supplied; Chagrin Falls, N. H. Holmes; Bainbridge, Asa Falkner; Warrensville, Hiram Kellogg; Chester and Munson, to be supplied; Agent American Bible Society, Albert Norton; Agent Bethel Cause, Dillon Prosser. Ravenna District, James Greer, presiding elder; Ravenna, G. W. Gray; Akron—First Church, W. W. Ramsey, Second Church, W. W. Painter; Pleasant Valley and Mogadore, G. P. Preston; Tallmadge and Brimfield, John Beetham; Cuyahoga Falls, E. A. Squier; Kent, W. H. Seely; Peninsula, J. L. Stratton; Hudson, to be supplied; Twinsburg, E. C. Latimer; Bedford and Northfield, B. F. Wade; Newburg, A. S. Dobbs; Rootstown and Randolph, Harvey Henderson; Edinburg and Atwater, George Elliott; Charlestown, A. T. Copeland; Windham, D. W. Chandler; Deerfield, J. W. Snyder; Braceville, N. C. Brown; Canfield, W. J. Wilson; Ellsworth and Berlin, H. N. Steadman; Mantua, J. G. Hawkins; Burton, E. M. Nowlen; Troy, J. K. Shaffer; Garrettsville and Hiram, John Brown; Nelson, to be supplied. Warren District, John Graham, presiding elder; Warren, W. F. Day; Youngstown, John Peate; Youngstown Mission, G. E. Neville; Girard and Liberty, Thomas Guy; Niles, Michael Williams; West Farmington, C. T. Kingsbury; Bloomfield and Bristol, Harvey Webb; Windsor, G. W. Anderson; Williamsfield, T. J. Baker; Cherry Valley, O. G. St. John; Richmond, Patrick O'Conner; Gustavus, P. W. Sherwood; Kinsman, J. S. Card; Bacons-

burg, L. W. Ely; Greensburg, J. B. Corey; Vienna, Manassas Miller; Brookfield, Daniel Rowland; Hartford, E. M. Prosser; Mineral Ridge, T. B. Tait; Southington, J. H. Meek; Morgan, H. N. Stearns; Rome Mission, Robert Gray; Kelloggsville, J. B. Grover; Lenox, Matthew Moses; Jackson, Ezra Wade; Jefferson, Frank Brown; Principal of Western Reserve Seminary, G. W. Beatty. Erie District, D. M. Stever, presiding elder; Erie—First Church, Alfred Wheeler, Simpson Church, R. N. Stubbs, City Mission, R. F. Keeler; Wesleyville, Z. W. Shadduck; Green, John Akers; North East, John Tribby, Albina Hall; Waterford, G. W. Chesbro; McKean, J. O. Osborne; Edinboro, Washington Hollister; Fairview, W. A. Clark; Girard, J. H. Herron; Union City, Albert Van Camp; Wattsburg, C. R. Waters; Greenfield, L. E. Beardsley; Asbury and Wayne, N. W. Jones; Kingsville, G. W. Staples; East Ashtabula, Sylvester Fidler; Conneaut, T. D. Blinn; Springfield, J. A. Kummer; Albion, S. M. Clark; Lockport, J. W. Lowe; Ashtabula, A. D. Morton; Kane, J. P. Hicks; Principal of Lake Shore Seminary, J. P. Mills. Meadville District, W. P. Bignell, presiding elder; Meadville—First Church, W. W. Wythe, L. D. Williams; State Street, J. S. Albertson, Niram Norton; Saegertown, G. H. Brown; Townville, John Eckles; Cochranton, to be supplied; Cooperstown, Josiah Flower; Sunville, John Abbott; Greenville, O. G. McEntire; Salem, J. A. Hume; Sheakleyville, J. F. Perry; Evansburg, Frederick Fair; Conneautville, Henry Sims; Spring, J. B. Wright; Harmonsburg, A. R. Rich; Rockville, R. C. Smith, one to be supplied; Mill Village, J. W. Blaisdell; Linesville, C. W. Foulke; Espyville, I. D. Darling; Jamestown, A. S. Goodrich; New Lebanon, Robert Beatty; Waterloo, Orrin Babcock; Fredonia, A. H. Kinney; Clarksville, John Perry; Professors in Allegheny College, James Marvin, A. B. Hyde. New Castle District, J. S. Lytle, presiding elder; New Castle, G. W. Maltby; Mt. Jackson, William Branfield; Mahoningtown, J. W. Crawford; Lowell, J. F. Brown; New Wilmington, H. M. Chamberlain; Pulaski, J. K. Mendenhall; Harrisville and Centerville, J. M. Foster; Mercer, E. J. L. Baker; Hendersonville, H. C. Smith; North Washington, John Crum; Clintonville, Ebenezer Bennett; Poland, Gabriel Dunmire; Middlesex, G. W. Clarke; Sharon, L. W. Day; Sharpsville, J. H. Merchant; Greenwood, Lewis Wick; Hubbard, William Sampson; Coalburg, S. B. Torrey; Wheatland, J. H. Vance; Mt. Pleasant, to be supplied; Charlestown, D. C. Plannette; Wampum, J. E. Johnson. Franklin District, Joseph Leslie, presiding elder; Franklin, O. L. Mead; Reno, R. S. Borland; Oil City—John O'Neal, South Side, R. B. Boyd; Clapp Farm, S. E. Winger; Rouseville, P. P. Pinney; Pithole and Tarr Farm, Thomas Graham; Petroleum Center, George Moore; Fagundus City, A. H. Bowers; Fairview, E. M. Kernick; Parker's Landing, R. M. Bear; Brady's Bend, S. L. Wilkinson; Emlenton, to be supplied; Rockland, J. W. Wilson; President, J. L. Mechlin; Tionesta, G. F. Reeser; Hickory, Benjamin Marsteller. Clarion District, J. R. Lyon, presiding elder; Clarion, O. M. Sackett; Brookville, B. F. Delo; Brockwayville, L. G. Merrill; Corsica, J. W. Martin; Luthersburg, D. W. Wampler; Troy, Cyril Wilson; Perrysville, J. M. Groves; Washington, to be supplied; Punxsutawney, J. M. Zeile; Putneyville, M. L. Eshbaugh; Warsaw, Clinton Jones; Rimersburg, W. M. Taylor, one to be supplied; Curllsville, C. C. Hunt; Callensburg, I. N. Clover; Reynoldsville, to be supplied; Shippenville, E. R. Knapp; Bethlehem, J. B. Leedom; Clarington, J. C. Rhodes; Agent of Penn-

sylvania Bible Society, Edwin Hull. Jamestown District, Alvin Burgess, presiding elder; Jamestown, R. M. Warren; Ashville, J. H. Starrett; Sugar Grove, J. H. Stoney; Pine Grove and Farmington, F. A. Archibald; Frewsburg, W. N. Reno; Kinzua, William Martin; Sheffield, S. S. Burton; Corry, W. F. Wilson; Youngsville, J. F. Hill; Warren, A. J. Merchant; Pleasantville, A. J. Lindsey; Tidioute, W. H. Mossman; Irvineton and Deerfield, Abraham Bashline; Riceville, L. F. Merritt; Titusville, D. C. Osborne; Garland, M. V. Stone; Ridgway and Wilcox, J. W. Davis; Randolph, A. H. Domer; East Randolph, A. L. Kellogg; Spartansburg, Jeremiah Garnette; Jamestown and Sugar Grove Swedish Mission, to be supplied; Principal of Chamberlain Institute, J. T. Edwards. Fredonia District, Richard A. Caruthers, presiding elder; Fredonia, A. N. Craft; Dunkirk, L. L. Luce; Mayville, R. W. Scott; Portland, J. C. Sullivan; Delanti, Milton Smith; Sinclairville, H. W. Leslie; Panama and Grant Station, H. H. Moore; Ellington, P. W. Scofield; Leon, W. H. Hover; Cattaraugus, R. F. Randolph; Perrysburg, James Shields; West Dayton, D. H. Snowden; Hamlet, T. G. McCreary; Forestville, J. G. Townsend; Sheridan, E. D. McCreary; Little Valley and Salamanca Mission, Edward Brown; Silver Creek, J. M. Bray; Irving, Peter Burroughs; Westfield, J. C. Scofield; North Harmony and Ebenezer, William Rice; Ripley, J. E. Chapin; Sherman, W. H. Wilson; Clymer, W. L. Riley; Columbus and North Corry, A. A. Horton; Cherry Creek, Alva Wilder; Ellery, T. P. Warner; Professor in Fredonia State Normal School, J. N. Fradenburgh.

W. W. Painter.

William Warren Painter was born near New Castle, Lawrence Co., Pa., September 8, 1843. His parents, having asked God for a son who might become a herald of the gospel of the Son of God, dedicated him to the ministry from his birth. There was no word spoken to him, but the atmosphere of prayer in which his early years were passed was not to be resisted. He says: "I was early impressed that I needed a change of heart and the spirit of adoption to assure me of my acceptance with God as His child, and frequently went alone to pray for this witness. At the age of sixteen years, during a protracted meeting in the Methodist Episcopal Church in Mercer, Pa., E. S. Gillette, pastor, I earnestly and openly sought the pardon of my sins, and after three days of earnest prayer and consecration of myself to God, I experienced a clear and joyous conversion. During those days of earnest seeking it was forcibly impressed upon my mind that to find peace with God I must change my plan of life from preparing to be an attorney at law to a preparation for the ministry of the

gospel, which change God enabled me to make, and one which I have never for one moment since regretted."

From Allegheny College Mr. Painter was graduated in 1866. The same year he entered Garrett Biblical Institute, and two years later was graduated from that institution.

He was licensed to preach in 1864; admitted to the Wisconsin Conference on trial in 1868; transferred to the Erie Conference in 1872; transferred to the Wisconsin Conference in 1886; transferred to the Rock River Conference in 1890; and he passed to his reward from Winnetka, Ill., September 16, 1902.

"Consecration and concentration marked his work from the beginning and were in him, as always and everywhere, sources of success. In school they gave him rank among the foremost of his class; in his ministry they gave him the confidence of all classes of people, who are rarely able to withstand the spiritual urgency of the man of one work. He had an unaffected passion for soul-winning. The care of his people, young and old, lay with him night and day. There was no concern in his thought comparable with it. For it he was avaricious of time, economizing every hour of the day that he might not fail of any duty or opportunity to do his people good and to make them good. He preached to win souls and every sermon was instinct with the warmth and power of a heart yearning to seek and to save that which was lost. Into all his preaching he put always the very best of himself. He could say with a clear conscience, 'I always feel when I come to the hour of service on Sunday that I have done the very best I could with the time I could get for preparation.' How constant and gracious was his ministry to the poor and sick, the penitent and forlorn! Truly, the blessing of many that were ready to perish came to him. It is not a wonder that deep and searching and widespread revivals attended his ministry. Such a man is a perpetual challenge to revival work and revival grace. Not less conspicuous than the earnestness of the minister was the beautiful simplicity and purity of the man. If one were asked to sum his life in a single phrase, one might well borrow the great sentence of Antony upon Brutus: 'His life was gentle.' Not 'gentle' with its common connotation of weakness and

inefficient amiability, but 'gentle' in its original robust meaning of one with all manly virtues in a noble line of descent. It shone in him through a high intellectuality, fine scholarship and charm of literary expression; through his noble thought of God and high-minded view of man; through his rigid repression of self and the delicate consideration of others, whom, in a refreshingly literal following of the high apostolic doctrine, he preferred before himself; through a blameless life and guileless temper which made the most skeptical believe and long for the blameless life and guileless temper; through a knightly devotion to the Master whose call he answered, whose sway he owned and whose badge he wore; through a life-long conflict with sin in which he never feared, never faltered, never yielded."—*(Northwestern Christian Advocate, October 15, 1902.)*

G. P. Preston, Jeremiah Garnett.

George Prentiss Preston, son of Joseph and Philenda Preston, was born in Shalersville, Portage Co., Ohio, November 1, 1848, and died in Brookville, Jefferson Co., Pa., September 22, 1873. He was happily converted to God in December, 1866, and licensed to preach in 1869. In 1872 he graduated from Mt. Union College, and the same year was admitted to the Erie Conference on trial. He was united in marriage with Miss Clara E. Tribby, daughter of Rev. John Tribby, of the Erie Conference, August 14, 1873. He spent the first and last year of his ministry on Pleasant Valley and Mogadore Circuit, where he labored faithfully and successfully, precious souls having been brought to Jesus as the result of his consecrated efforts. He was a faithful shepherd of the flock, kind, sympathetic, exemplary, diligent, devoted and true.

Jeremiah Garnett was born at Patmos Terrace, England, October 29, 1846, and departed this life at the home of his son, the Rev. W. H. Garnett, Leon, N. Y., May 20, 1899. The remains were conveyed to Cottage for burial. His mother died when he was born, and his father when he was two years old. With one brother and two sisters, he came to America in August, 1857, and the little family settled near Sugar Grove, Warren Co., Pa. Here Jeremiah was converted at the age of

seventeen. He was licensed to preach in 1870 by the Garland Quarterly Conference, Joseph Leslie, presiding elder. In 1866 he was united in marriage with Nancy Jane Hill, of Wattsburg, Pa. He was effective twenty-seven years.

Brother Garnett preached a straightforward, plain, simple gospel. He was a soul winner, and led many to Christ, and was eminently successful in holding the converts whom he won. His preaching and conversation were with much sweetness and love, and there are many who revere his name and call him blessed. When the roll of faithful heroes shall be called the name of Jeremiah Garnett will be found among the number. He loved to sing the songs of Zion. He was most companionable, genial, kindly, loving and lovable. He had a warm place in the hearts of his brethren. His life will ever preach eloquently for righteousness and purity.

Wilson, Clark, Winger, Rhodes, Smith.

Welty J. Wilson was born in Warren, Ohio, March 11, 1839. He had his early training on a farm. He was one of six brothers, all of whom became preachers of the gospel of the Son of God. He graduated from Allegheny College in 1866, and for six years was engaged in the profession of teaching. He was received on trial in the Erie Conference in 1872, and appointed to Canfield Circuit in Mahoning county, Ohio. He became a member of the East Ohio Conference at its organization. During his pastorate of three years at Massilon, Ohio, a church edifice was erected at a cost of $45,000. In 1866 he was most happily married to Miss Emma N. Whittlesey, of Atwater, Ohio. He received the degree of Doctor of Divinity from Allegheny College in 1901.

Silas M. Clark was born at Cherry Valley, Ashtabula Co., Ohio, July 8, 1838. His great-grandfather was Col. Clark, who took an active part in the Revolutionary War. His grandfather was born on the site of the battlefield of Monmouth, about three months before the battle was fought. His parents were earnest Methodists. He attended Orwell Academy, Ashtabula county, Ohio, and Chester Academy, Geauga county. He was a student in Hillsdale College, Hillsdale, Mich., during one academic

year. He was converted in 1850 at the John Lupher camp meeting, near Hannahville, Venango county, Pa., and joined the Reynolds class, Hendersonville charge, now Polk charge. He was licensed to preach in 1862, and ordained in 1863 at Macedonia, Ohio, according to the usages of the Free Will Baptist Church. He filled churches at Lockport and Wellsburg, Erie county, Pa.; Lenox, Ohio; Cairo, Ill., and Harrisburg, Pa. He was received in the Erie Conference by recognition of orders in 1872. He had previously served McKean charge as a supply.

Samuel E. Winger is of German extraction. He was born at President, Pa., December 3, 1850. By the death of his father, Samuel, at the age of twelve, he was compelled to assume responsibilities beyond his years. When sixteen years of age, one dark and cold night, while walking along the streets of Oil City he was attracted by singing in the Methodist Episcopal Church. The hymn was, "Come, ye sinners, poor and needy." He was convicted of sin, entered the church and was happily converted. He now felt a strong desire to secure an education and entered earnestly upon a course of study. There came also the impression that he must preach the gospel, but he stifled conviction. While undergoing this mental struggle he received exhorters license. He prayed earnestly that God might make his duty plain; and that same night had a dream which he calls a "vision." We will permit him to relate the "vision:"

"In company with a local preacher I walked down Seneca and Main streets, Oil City, and halted on the iron bridge spanning Oil creek. Leaning over the railing and peering into the oily waters below, my friend familiarly addressed me, 'Samuel, are you going to preach?' 'No, never,' was my prompt reply. I was instantly precipitated to the starless night of hell. Stretching my hands toward heaven, I made covenant with God that I would do His will. I was restored to earth. The second time we strolled through the city, talking freely upon random topics. We stopped at the same place on the same bridge, and my friend, in grave tones, again asked, 'Samuel, are you going to preach?' With emphasis I replied, 'No; I will never preach the gospel.' Immediately I was

hurled amid the horrors of the damned, while the lightnings of despair played their forked games in the pitchy night about me. The windowless caverns of mid-hell dismally echoed the wail of my woe. At length, far, far away, I saw a solitary ray of glimmering hope, and cried, 'O, my Father, trust me with probation but once more and I will preach the gospel.' And, O boundless, immeasurable love! O infinite love of God! by special dispensation, I was permitted to return and prepare and exhort others to prepare for the solemn realities of judgment. It was midnight. I left my bed, and none but God and my soul can ever know what a heart-melting, will-subduing and self-emptying time I experienced until the morning came. That ever memorable night was a great epoch and crisis in my life."—*(Autobiographic Notes.)*

Brother Winger was licensed to preach in 1870, and admitted to the Erie Conference on trial in 1872.

James Calvin Rhodes, son of Samuel and Mary Bish Rhodes, Pennsylvania Germans and earnest Methodists, was born January 28, 1841. He says of his personal religious experience: "I was gloriously converted in the old-fashioned way, and am now as sure of it as I am that the sun shines; it was the thirtieth day of August, 1857, at five o'clock in the afternoon at a camp meeting held by Josiah Flower at West Freedom, Pa., and joined the Methodist class at the old Martha Furnace in Clarion county." His call to the ministry, which came soon afterwards, was clear and definite. He was licensed as a local preacher by the Rimersburg Quarterly Conference in 1871, his license bearing the signature of O. L. Mead. The following year he was received on trial by the Erie Conference. During an active ministry of twenty-seven years, he received eleven hundred members into the church.

His educational advantages were quite limited, but he has been an earnest student during his whole life.

Henry C. Smith was born in Rockland, Venango Co., Pa.,—that nursery for preachers—September, 1841, and died in Hubbard, Ohio, July 1, 1877. Blessed with pious parents, he was soundly converted at the early age of twelve years. He felt an early call to the ministry, but a sense of unworthiness kept him from it until he was

thirty years of age. He had begun the practice of medicine, in which he had good success, but gave himself wholly to the work of his holy calling. During six years he was highly successful in winning souls for the Master and building up believers. He joined the Erie Conference on trial in 1872, and was transferred to the East Ohio Conference in 1876, and stationed at Hubbard, where he died in triumph. He had "kept the faith," and left an abiding Christian influence as a rich legacy to the church.

H. N. Steadman, J. L. Stratton, D. C. Planette.

Hezekiah N. Steadman, son of J. J. Steadman, was born at Deerfield, Portage Co., Ohio, and died at Chagrin Falls, Ohio, March 4, 1882. He was united in marriage with Miss Sarah C. Smith in 1862, and the same year enlisted in the One Hundred and Twenty-fifth Regiment of Ohio Volunteers as a private, and held, at the close of the war a captain's commission with the rank of major. He was wounded in the head by a fragment from a bursting shell, which continually troubled him, finally causing his death. In 1872 he joined the Erie Conference as a probationer, and fell into the East Ohio Conference at the division. He served the following charges: Ellsworth and Berlin, Pleasant Valley and Mogadore, Hartford, Garrettsville, Garrettsville and Nelson, Rootstown, Mentor and Chagrin Falls, from which he was called to his reward. "He was an able and successful preacher, and died at his post greatly lamented by all his church."

Like so great a number of Methodist itinerants, Job L. Stratton came from the farm. He was born at Patmos, Ohio, in 1845. His early educational advantages were limited to a district school more than a mile from his home, which he attended only during the winter term, his labor being required on the farm in the summer season. He was "awakened" at the age of seventeen. Three years later he was matriculated at Mt. Union College. While a student he was "gloriously converted," and was licensed to preach in 1869. He graduated in 1872, and was received on trial in the Erie Conference the same year.

"His religious experience is of the hopeful, joyful type, and especially so since he has known the blessed Comforter as an abiding guest."

He has been twice married; in 1872 to Miss Ella Shultz, who died at Waterloo in 1881; and in 1882 to Miss Mary S. McFall. Since entering upon his life work which has been uninterrupted, he has done faithful service for the Master.

David Charles Plannette was born in Allegheny City, Pa., December 25, 1850. His father boasted an ancestral line extending back to the French Huguenots. His mother was German by birth. Both parents were Methodists, and David united with the old Beaver Street, now Arch Street Church, when nine years of age, though he was not converted until he had reached the age of sixteen. Soon after his conversion he felt that the Lord had special work for him to do. To prepare for this work he entered upon a course of study at Westminster College, New Wilmington, Pa.

He was licensed to preach in 1872, and the same year was united in marriage with Miss Emily A. Chamberlain, daughter of H. M. Chamberlain, of the Erie Conference. He was admitted on trial in the Erie Conference the following September. During the eleven years following he paid church debts, erected churches and parsonages, and had revivals wherever sent. He won especial victories at DuBois and Reynoldsville. The church enterprise at DuBois was attended with many difficulties. To prepare the lumber for the church he secured the use of a room that had been temporarily closed, attended the boiler and engine, and run the big saw and planer—working all day, and preaching every night; a church edifice and a gracious revival were the result. At Reynoldsville he found a handful of people worshiping in a skating rink. To build a church and parsonage he helped quarry stone for the foundation, solicited lumber from the mills up the creek, and built rafts and floated it down. In one instance he was given a standing tree. He helped cut it down, took it to a mill, helped work it up, and helped haul the lumber to the church—in twenty-four hours it was ready to be put into the building.

He entered an important field in North Dakota in 1883, and was appointed presiding elder in North Da-

kota Mission in 1884, traveling the Grand Forks District. In four years he missed but one appointment, and to this he arrived at ten o'clock at night, having conquered the mighty drifts of snow which made travel next to impossible. In his work on this distant field he made a reputation second to no one. He had confidence in his own powers, indomitable energy, an iron will, a fixed purpose from which he was never swerved, tremendous tenacity, great capacity for work, and faith in God. He preached, organized churches and extended the work with the march of the settlements. For six years he published the "North Dakota Methodist Pioneer" which was a paper of vast influence among our people. He was twice elected to General Conference. But it is beyond our purpose to follow him in his work in the great northwest.

Such severe labors and exposure told upon his constitution, and he was obliged to take a rest. He and his wife—who had worked with him with almost equal energy—traveled abroad for a year, visiting our missions in Japan, China, India and the principal Bible lands.

Upon his return he was transferred back to the Erie Conference, and has since labored on important charges with his usual energy and success. The greatest triumph has been on his last charge, where he has created from nothing a church and parsonage property worth $15,000. The church was dedicated by Bishop C. C. McCabe, December 3, 1905,—he called its erection a "miracle." Between Sharon and Wheatland a large steel plant had been built worth twenty-five million dollars. Ten thousand people moved into South Sharon in two years. There was no church, no pastor, no membership. Mr. Plannette was sent to this field. During the year he gathered a membership, started a subscription for a church, secured a site, and commenced the foundation. The next year the mills shut down, and many people left the town. Many who remained had no means of support. A relief committee was formed with Mrs. Plannette as president, and nothing could be done but endeavor to relieve the needy. But Mr. Plannette did not lose heart; and with the permission of the conference granted in 1904 to visit the charges of the conference and solicit

help, he compelled success, and the church stands as a monument of his faith and energy.

ADVANCE.

The date of the first Methodist preaching at Fredonia, Pa., cannot be determined with certainty. J. H. Merchant was appointed to the charge in 1870, and the church edifice was completed in 1872, during the pastorate of Albert H. Kinney.—*(History of Mercer County, Brown, Runk & Co., 1888, pp. 513-514.)*

The first Methodist sermon preached in St. Petersburg, Pa., was in March, 1872, by Rev. N. G. Luke. It was made a regular appointment at the conference of that year, and the first class was organized December 22. Rev. N. Fay, who was supplying Emlenton charge, adopted this work. The following persons constituted the first organization: John W. Thompson, class leader, and his wife, Dr. C. W. France and wife, John Vogan and wife, Henry C. Wachter and wife, J. E. Emerson and wife, Mr. Greer and wife, and John V. Ritts.

Near the first of the year 1873 a board of trustees was organized and a building committee appointed, and the new church was dedicated by Dr. I. C. Pershing, August 31, 1873.

O. L. Mead, about to close up his work as presiding elder of Clarion District, writes: "We have built and dedicated twelve churches, and notwithstanding the terrible drouth and financial pressure, we are now erecting nine others, all under roof, and a part nearly ready to dedicate. Old church debts all paid and new ones provided for, save one, and that, through the energy of its pastor, can see daylight. All these churches are respectable, and a few first class. One to cost ten or twelve thousand dollars. Several fine parsonages have been erected and paid for, and others in progress. The average salaries are less on this than on other districts, yet if you take the fat stations out of other districts the average pay here would equal that of any in the Conference. Our benevolent collections compare favorably with other districts, as seen in the minutes. The time is not far distant when this will be as rich and desirable as any part of Erie Conference. May God continue to bless Clarion, and revive spiritual holiness in its membership." —*(Pittsburg Christian Advocate, September 7, 1872.)*

"The church at Centerville, President charge, was ded-

icated August 18, 1872, by Prof. James Marvin, of Allegheny College. This church has been built for several years, but for some cause had not been paid for. At a meeting of trustees this year an effort was made for the purpose of freeing it from its weight of debt. After doing all they thought was in their power, and just at the point of despair, Mr. Edwin Clapp came to their relief with $500, saved the church and relieved the minds of the members."—*(Pittsburg Christian Advocate, September 14, 1872.)*

Conference in 1873.

September 3, 1873, the Erie Conference met at Brookville Pa., with Bishop Gilbert Haven in the chair, and W. F. Day, Secretary.

There were admitted on trial at this session the following persons: Lewis T. Kirk, William H. Haskell, Ernest A. Simons, Lucius G. Bennett, Charles W. Darrow, Samuel Collier, Cearing Peters, Nathaniel Morris, Edson F. Edmonds, John Lusher, and James K. Adams. Richard Peet and Thomas Burroughs were received from the Wesleyan Methodist connection, and Henry Baker, Henry Olson and C. V. Wilson were received by transfer.

R. R. Roberts was expelled.

When the names of Alvin Burgess, Rufus Parker, E. M. Nowlen and McVey Troy were called, it was announced that they had died during the year.

Appointments for 1873: Cleveland District, David C. Osborne, presiding elder; Cleveland—First Church, Henry Baker, Erie Street, J. C. Sullivan, Scoville Avenue and Kingsley Chapel, Benjamin Excell, Moses Hill, Waring Street, J. H. Tagg, Broadway, E. S. Gillette; Newburg, A. S. Dobbs; East Cleveland, David Latshaw; Nottingham and Glenville, T. D. Blinn; Willoughby, R. H. Hurlburt; Mentor, R. D. Waltz; Painesville, J. S. Youmans; Perry, David Mizener; Madison, A. W. Arundel; Unionville, Allen Fouts, sup.; Mayfield, I. B. Goodrich; Geneva, E. J. L. Baker; Saybrook, Michael Williams; Grand River, C. W. Darrow; Thompson and Concord, B. C. Warner, W. H. Haskell; Montville and Hampden, H. J. Hunscher; Chardon, J. H. Dewart; Huntsburg and Claridon, S. C. Collier; Chagrin Falls, N. H. Holmes; Bainbridge, Asa Falkner; Warrensville, Hiram Kellogg; Kirtland and Munson, to be supplied by J. Wooley; Kingsville, G. W. Staples; Ashtabula, A. D. Morton; East Ashtabula, Darius Smith; Conneaut, R. F. Keeler; Bedford and Northfield, John Beetham; Burton, J. W. Snyder; Troy, J. K. Shaffer; Richmond, Patrick O'Connor; Morgan, H. N. Stearns; Kelloggsville, J. B. Grover; Lenox, O. G. St. John; Jefferson,

Daniel Rowland; President of Willoughby College, L. T. Kirk; Agent of American Bible Society, Albert Norton; Chaplain of Western Seamen's Friend Society, Samuel Gregg. Akron District, John Tribby, presiding elder; Akron—First Church, W. W. Ramsey, Second Church, James Greer; Ravenna, G. W. Gray; Cuyahoga Falls, E. A. Squier; Kent, J. H. Starrett; Pleasant Valley and Mogadore, H. N. Steadman; Peninsula, S. B. Torrey; Twinsburg and Hudson, Harvey Henderson; Tallmadge and Brimfield, W. W. Painter; Rootstown and Randolph, John O'Neal; Edinburg and Atwater, George Elliott; Charlestown, A. T. Copeland; Windham, D. W. Chandler; Deerfield, J. B. Hammond; Braceville, Cyril Wilson; Canfield, W. J. Wilson; Ellsworth and Berlin, G. P. Preston; Nelson, E. A. Simons; Garrettsville and Hiram, John Brown; Warren, W. F. Day; Niles, Gabriel Dunmire; West Farmington, C. T. Kingsbury; Bloomfield and Bristol, Harvey Webb; Windsor and Mesopotamia, T. J. Baker; Orwell and Colebrook, G. W. Anderson; Williamsfield, T. B. Tait; Gustavus and Kinsman, P. W. Sherwood; Cortland, E. H. Prosser; Greensburg, J. J. Excell; Vienna, J. B. Corey; Brookfield, J. E. Johnson; Hartford, J. S. Card; Mineral Ridge, John McLean; Southington, J. H. Meek; Mantua, J. G. Hawkins; Jackson, Matthew Moses. Erie District, Russell M. Warren, presiding elder; Erie—First Church, Alfred Wheeler, J. H. Whallon, Simpson Church, E. H. Yingling, Tenth Street, R. A. Caruthers; Wesleyville, John Akers; Green, Z. W. Shadduck; North East, W. F. Wilson, Albina Hall, sup.; McKean, J. O. Osborne; Fairview, A. C. Tibbetts; Girard, J. H. Herron; Wattsburg, J. A. Kummer; Greenfield and Mina, Abraham Bashline; Asbury and Wayne, N. W. Jones; Springfield, W. A. Clark; Albion, S. M. Clark; Lockport, Stephen Heard; Fredonia, R. F. Randolph; Dunkirk, D. S. Steadman; Mayville, R. W. Scott; Portland, H. W. Leslie; Delanti, Milton Smith; Cattaraugus, to be supplied by P. D. Barnhart; Perrysburg, James Shields; Dayton, W. H. Hover; Hamlet, T. G. McCreary; Forestville, W. H. Seeley; Sheridan, E. D. McCreary; Silver Creek, J. M. Bray; Irving, Peter Burroughs; Westfield, J. C. Scofield; Summit and Linden, L. G. Bennett; Ripley, J. E. Chapin; Arkwright, to be supplied by J. C. Ridout; Compton and Arks, to be supplied by J. W. Hill; Professor of Fredonia State Normal School, J. N. Fradenburgh. Jamestown District, Niram Norton, presiding elder; Jamestown, D. M. Stever; Ashville and Busti, J. W. Davis; Sugar Grove, J. P. Hicks; Pine Grove and Farmington, F. A. Archibald; Kinzua, Jeremiah Garnette; Sheffield and Kane, S. S. Burton; Ridgway and Wilcox, William Martin; Warren, A. J. Merchant; Youngsville and Irvineton, J. F. Hill; Garland, Sylvester Fidler; Corry, W. H. Mossman; Spartansburg, Thomas Burroughs; Centerville, J. W. Wilson; Titusville, A. N. Craft; Pleasantville, A. J. Lindsey; Enterprise and Shamburg, M. V. Stone; Tidioute, Frank Brown; Frewsburg, W. N. Reno; Randolph, A. H. Domer; East Randolph, A. L. Kellogg; Sinclairville, H. H. Moore; Panama and Grant Station, T. P. Warner; Ellington, P. W. Scofield; Leon, W. L. Riley; Little Valley and Salamanca, Edward Brown; North Harmony and Ebenezer, Rufus Pratt; Sherman, W. H. Wilson; Clymer, D. H. Snowden; Columbus and North Corry, A. A. Horton; Cherry Creek, Alva Wilder; Ellery, William Rice; Cherry Grove Mission, to be supplied; Jamestown and Sugar Grove Swedish Mission, Holger Olson; Principal of Chamberlain Institute, J. T. Edwards. Meadville District, William P. Bignell, presiding elder; Mead-

ville—First Church, W. W. Wythe, State Street, J. S. Albertson; Saegertown, G. H. Brown; Townville, John Eckles; Cochranton, John Abbott; Cooperstown, Orrin Babcock; Sunville, J. K. Adams; Greenville, O. G. McEntire; Salem, J. A. Hume; Sheakleyville, J. F. Perry; Evansburg, Frederick Fair; Conneautville, I. D. Darling; Spring, J. B. Wright; Harmonsburg, Josiah Flower; Rockville, R. C. Smith; Mill Village, J. W. Blaisdell; Linesville, C. W. Foulke; Espyville, A. R. Rich; Jamestown, A. S. Goodrich; New Lebanon, Robert Beatty; Waterloo, H. M. Chamberlain; Fredonia, A. H. Kinney; Union City, Albert Van Camp; Waterford, G. W. Chesbro; Edinboro, B. F. Wade; Professors in Allegheny College, James Marvin, A. B. Hyde. New Castle District, John S. Lytle, presiding elder; New Castle, G. W. Maltby; Youngstown, John Peate; New Castle Circuit, L. E. Beardsley; Girard and Liberty, Thomas Guy; Mt. Jackson, William Branfield; Mahoningtown, J. W. Crawford; Lowell, Nathaniel Morris; New Wilmington, C. R. Waters; Harrisville and Centerville, J. M. Foster; Mercer, F. H. Beck; Hendersonville, H. C. Smith; North Washington, John Crum; Clintonville, Cearing Peters; Poland, John Graham; Middlesex, G. W. Clarke; Sharon, L. W. Day; Sharpsville, J. H. Merchant; Greenwood, Lewis Wick; Hubbard, William Sampson; Wheatland, J. H. Vance; Harlansburg and Mt. Pleasant, J. L. Stratton; Charlestown, J. K. Mendenhall; Clarksville, John Perry; Wampum, E. F. Edmonds. Franklin District, John Leslie, presiding elder; Franklin, O. L. Mead; Reno, R. S. Borland; Oil City, J. G. Townsend; South Oil City, R. M. Bear; Shaw Farm and Plumer, L. F. Merritt; Petroleum Center, Thomas Graham; Fagundus and Hickory, J. L. Mechlin; Fairview, Washington Hollister; Greece City, B. F. Delo; Petrolia, to be supplied by G. J. Squier; Parker's Landing, R. N. Stubbs; Brady's Bend, S. E. Winger; Emlenton, George Moore; Rouseville, P. P. Pinney; Rockland, E. M. Kernick; St. Petersburg, J. F. Stocker; President, D. C. Plannette; Tionesta, John Lusher. Brookville District, J. R. Lyon, presiding elder; Brookville, R. B. Boyd; Brockwayville, L. G. Merrill; Corsica, J. C. Rhodes; Luthersburg, D. W. Wampler; Clarion, O. M. Sackett; Troy, Cyril Wilson; Perrysville, J. M. Groves; Washington, J. W. Martin; Punxsutawney, Manassas Miller; Putneyville, M. L. Eshbaugh; Warsaw, W. N. Taylor; Rimersburg, J. M. Zeile; Curllsville, C. C. Hunt; Callensburg, I. N. Clover; Reynoldsville, Richard Peet; Shippenville, E. R. Knapp; New Bethlehem, J. B. Leedom; Clarington, S. L. Wilkinson; Agent of Pennsylvania Bible Society, Edwin Hull.

John Lusher, W. H. Haskell.

John Lusher used his intellectual equipment to the best advantage and attained an honored position among his brethren. He was endowed with a full, clear, sympathetic voice which helped him to become one of the orators of the Erie Conference. He was born in Rockland Township, Venango Co., Pa., Dec. 24, 1842. He was reared on a farm. He says: "I knew what it was to rise early and work; yet I had a pleasant home with many a day to hunt, fish, go nutting, or spend as I wished." He attended the district school near his home and had some

academic advantages; and withal possessed a taste for literature. He served his country three years during the Civil War in the Seventy-eighth Regiment of the Pennsylvania Volunteer Infantry, and had a part in many of the great battles of the western armies. He married Miss Sarah E. Pryor, of Rockland Township, in 1865. He was converted in the Rockland church in 1866 under the labors of John Abbott. He was licensed to preach in 1871, his license bearing the signature of O. L. Mead, presiding elder of Clarion District; and was admitted to the Erie Conference on trial in 1873.

In February, 1896, William H. Haskell determined to try the climate of Southern California. His health had failed the previous year, and his appointment to Epworth Memorial Church as second preacher was merely nominal. In April, soon after reaching the land which he hoped would be favorable to his health, he began to decline rapidly and passed away triumphantly, in Ontario, California, on the nineteenth. "The last words understood by his wife were those of a prayer, wherein he called for the presence of the Holy Spirit. He was a man of great simplicity of character and of deep religious experience. He had the instincts of a student, and preached always from a full mind and prepared heart. He was scrupulous in the performance of all the duties of a minister, and whether in the pulpit, amid the social life of the people, or at the bedside of the sick he was the faithful minister of Christ. During his sickness he was full of faith and cheer, saying he never knew the depths of Christ's power to save as during the months of his sickness."—*Minutes of Conference, Vol. XXVI., 1896, p. 432.*)

Mr. Haskell was born in Perry, Ohio, Dec. 27, 1844. He married Frances E. Nash in 1873. He was converted early in life and from that event looked forward to the ministry as his life-work. He graduated from Allegheny College in 1869, and then taught two years. He was licensed to preach in 1870, admitted on trial in the Erie Conference in 1873, and became a member of the East Ohio Conference at the division. He was presiding elder on Cleveland District in 1888-1890. Mount Union conferred upon him the degree of Doctor of Divinity in 1891.

J. K. Adams, L. J. Bennett.

James K. Adams, son of Richard and Martha C. M. Adams, was born on the Adams farm in Porter Township, Jefferson Co., Pa., April 5, 1848. He spent his early life on a farm, attending school three or four months during the winter terms until about sixteen years of age, after which the farm demanded all his time. Desirous of securing an education, he utilized his spare moments in study, and made such progress that, at the age of nineteen, he began to teach in the public schools. Thus, by teaching in the winter, he was able to pay his way at Dayton Union Academy and Allegheny College a portion of each year for six years. When but a child he was the subject of deep religious impressions, and at the age of thirteen united with the Methodist Episcopal Church at Ringgold, Pennsylvania, under the labors of William Grove, a local preacher, who was at the time supplying the charge. He held various offices in the Church until, at the age of twenty-four he was licensed to preach by his home Quarterly Conference, O. L. Mead being the presiding elder. He was received on trial by the Erie Conference in 1873, "being the first of a long list of ministers received into the Erie Conference, recommended from the Clarion District." During his first pastorate on the Sunville Circuit one hundred and twelve were received into the Church, a parsonage was built, and a church erected at East Troy. During his second pastorate, at West Monterey, nearly one hundred were converted, and a parsonage built. A church was also erected at Independence. He has enjoyed many revivals—that on Garland Charge resulting in one hundred and twenty-five conversions; at Bethel, on Cooperstown Charge, sixty conversions; on Woodcock Charge, more than one hundred; and goodly numbers on several other charges. He writes under date of August 6, 1903: "I am now closing my thirtieth consecutive year in the active work and, thanks to a good providence, I have never missed an appointment on account of ill-health, and very few for any other reasons." During this time he has made fifteen thousand pastoral visits, and attended well to all the varied interests of the churches which he has served.

Lucius Jones Bennett was born in Hanover Township, Chautauqua Co., N. Y., July 10, 1838. He was converted

under the ministry of Joseph Leslie in the town of Ellington in 1865, licensed to exhort in 1867, and licensed to preach in 1872. He enlisted in the itinerant ranks in Erie Conference in 1873. In 1883, his health being impaired, he was granted a supernumerary relation, but was made effective in 1889. In 1895 he was superannuated and has been continued in that relation, making his residence near Kennedy, New York.

Mr. Bennett has been blessed with several good revivals, and has built and repaired a number of churches and parsonages. At Sinders, on the "Summit and Sinders" charge the conversions numbered one hundred; on the Clymer Charge, one hundred and fifty; at Sugar Grove, forty; on the Pine Grove and Farmington Charge, one hundred and thirty. While traveling Spring Creek, under the presiding elder, 1884, 1885, 1888, he had one hundred and seventy conversions; and there was a goodly number on other charges which he served.

Morris, Peet, Peters, Simons.

Nathaniel Morris was born in Wellington, Ferndon, England, Aug. 2, 1821; and died in Fay, Lawrence Co., Pa., June 30, 1894. When a young man he was licensed as a local preacher by the Burton-on-Trent Circuit of the Wesleyan Methodist Church. He was a blacksmith by trade, and kept his open Bible on the forge. In 1850 he came to Pittsburg, Pennsylvania, and united with the Methodist Protestant Church, and retained his membership in that communion until 1859 when he was recognized as an ordained deacon. In 1873 he was admitted on trial in the Erie Conference. He was a successful preacher of the gospel.

"In truth, Nathaniel Morris was very much greater than ordinary in his family, in society, and in the church. His children gave him that spontaneous love and care that is the fruitage of warm affection and abiding respect. His influence in society was that of a truly good man; he was recognized and esteemed as one whose motives were pure and impulses just. When opposition to the slave power was at the cost of sacrifice and persecution, he was an outspoken abolitionist. Hating the liquor traffic, he was an ardent prohibitionist, but with a zeal that was governed by wisdom. In local matters he did what he could to

make politics pure. In his associations with men he condemned evil, and gave his strength to the good of the community. By integrity and steadfastness, he earned and possessed the regard of all good men. A great tree has fallen, and the sound was heard throughout all the forest."

Richard Peet was born in 1825. "He was a man of bright mind, and was inclined to be quite argumentative. His earlier life was spent in infidelity, and he prided himself on being able to meet and defeat in debate some of the brightest men of the church in his locality. He was converted under the labors of Rev. Innocent Kinnear, of the Wesleyan Methodist Church. He entered the ministry in that Church, and was zealous in defending the doctrines of the Church. He was received as a traveling elder in the Erie Conference in 1873, and was effective eight years. At his home near Fredonia, Pennsylvania, his earthly life came to a peaceful close, Sept. 6, 1894.

Cearing Peters was born near Elizabethtown, Allegheny Co., Pa., March 30, 1839. His parents, Jonathan and Katherine Peters, were devoted members of the Methodist Episcopal Church. Mr. Peters was united in marriage to Miss Hannah Ride, of Jackson Center, Mercer Co., Pa., October 29, 1857. He was converted and united with the Methodist Episcopal Church in the winter of 1862-'63 under the preaching of A. H. Bowers at that time traveling the Deleware Grove Circuit,—now Fredonia, Pa. From the first he was actively employed in the various departments of church work. He was licensed to preach in 1871 and admitted on trial in the Erie Conference in 1873, having labored as a supply on the Clintonville Circuit under the presiding elder the preceding year. Mr. Peters received a fairly good English education in the common schools, has always been a lover of good books, and given much time to study. During his ministry he has enjoyed several gracious revivals especially on the Clintonville, Millerstown—now Chicora—Reynoldsville and Clarion Charges, about twelve hundred persons having bowed to the alter and nine hundred united with the Methodist Episcopal Church.

Ernest Alston Simons was born in Geneva, Ashtabula Co., Ohio, June 10, 1849. He was educated at the Grand River Institute, Austinburg, Ohio, and Mt. Union Col-

lege, Mount Union, Ohio, graduating from the latter institution in 1872.

He was licensed to preach by the Grand River Quarterly Conference, held at Harpersfield in 1872, Cyrus Prindle, presiding elder, signing the license. He was employed as a supply on Nelson Charge during a part of 1872, and admitted on trial in the Erie Conference in 1873. He became a member of the East Ohio Conference at its organization in 1876.

Mr. Simons was united in marriage with Miss Cynthia A. Reeve, Rome, Ohio, Aug. 22, 1872.

He was presiding elder of Youngstown District in 1884-'88. In 1897 he was elected secretary of his conference.

Methodism in Several Places.

"One year ago last September Garrettsville, Ohio, was put under the care of the presiding elder of Ravenna District, and E. M. Sanderson, a layman, who had recently moved to the place, came to the seat of conference to say to the writer, who then had charge, that, after much difficulty, he had rented an old hall which would hold near two hundred persons, at a cost of seventy-five dollars a year, for a place to preach, and that he and a few friends were anxious to have a preacher sent to Garrettsville. There were then thirteen actual members of our Church at Garrettsville, with some six or seven within three miles, who, it was thought, would identify themselves with the new enterprise. Conference appropriated $300, missionary money, and Rev. John Brown was sent as the missionary. A Sabbath School was organized in the hall the first Sabbath after conference. On the second Sabbath the pastor was in his place welcomed by about a hundred hearers. The Sunday School grew, and the congregation grew, and everything seemed to indicate that the movement was approved of God. And there was soon a felt want of a new church building in which to worship."

We break off the history of the progress of the enterprise, as presented by Brother Greer; and only add that—Hiram Center selling their church and uniting their half dozen members—a new ten-thousand-dollar edifice was erected and paid for, and dedicated to the services of Almighty God, by Rev. Dr. W. W. Ramsey, of the First

Church, Akron, Ohio, on January 11.—*(Pittsburg Christian Advocate, Jan. 29, 1874.)*

Millerstown—now Chicora—was for long years a sleepy little village of a dozen houses; but when oil was discovered, it awoke, and soon grew into a place of several thousand inhabitants. With the people came also the Methodist preacher, like John the Baptist, crying: "Repent, for the kingdom of heaven is at hand." G. J. Squier preached for a few months. B. F. Delo was sent to the work in 1873, and preached in the English Lutheran Church. A large hall was fitted up on Slippery Rock street, and a class and Sunday School were organized—F. M. Small, afterward a member of the Erie Conference, being the first class leader and the first Sunday School superintendent. The following constituted the first class: Lydia A. Small, Dr. C. E. Peck, G. W. Husselton, Catharine Murphy, C. E. Smith, Frank Cleminger, Lizzie Cleminger, Abraham and Rosanna Hobbs, and F. M. Small. Brother Delo also preached at Troutman on a dance platform. He was then invited into the dancing hall where he organized a class of six members; "Brother Perkison, Brother Terrill, and Brother Wilson with their wives." In 1877 a Union church was built in Troutman, and the Methodist Episcopal church has but recently (1902) acquired a title to the church property. Mr. Delo started a subscription for the erection of a church at Millerstown, and the church was completed in the pastorate of R. M. Gwinn in 1874. R. W. Scott followed, and a parsonage was built during his pastorate. Cearing Peters —1878-1880—had a glorious revival, and hundreds of souls are said to have been saved.

In 1900 the church was thoroughly remodeled, and is now a fine edifice.

The Methodist Episcopal church in Petrolia was organized September 1, 1873, with fourteen members: D. H. Taylor and Jane Taylor, D. N. Amey and Adelia Amey, L. B. Anderson and Fannie Anderson, H. E. Paine and Jennie Paine, Isaac Elliott and Charlotte Elliott, F. M. Small and Lydia Small, E. McCall and C. McCall. In the same year a meeting house was built at a cost of $2,381.50; and a parsonage, at a cost of $491.75. Both were burned in the fall of 1884. In 1885, a new church and parsonage were erected north of Squire Fleming's

house, the insurance on the old building enabling the society to rebuild.—*(History of Butler County, R. C. Brown & Co., 1895, p. 547.)*

The Methodist Episcopal Church at Farmington—now Eau Claire—belonged originally to the Clintonville Circuit and meetings were held in groves, tents, and private houses. The Blair School House was also used for religious services. The first class was organized by Rev. Coxswain, a local preacher, and was kept alive by zealous leaders until 1850 when Edwin Hull was appointed to the work and so zealous and successful was he in its prosecution that in 1851 a new church was ready for dedication. This housed the Methodist flock for twenty-one years when under the ministry of J. M. Groves, a larger building was erected at an outlay approximating four thousand dollars. The congregation and membership outgrew the capacity of this structure and a more modern building was necessary. This was completed and dedicated during the pastorate of Henry Smallenberger.

The Grant Methodist Episcopal Church was organized by Cearing Peters in 1876, and a house of worship erected the following year on John Rosenberry's farm.

The Harrisville Methodist Episcopal Church was organized by Rev. William Carroll, who formed Methodist classes in this and neighboring townships. Services were held in the school house until 1842 when a meeting house was built and the membership increased to two hundred. The County History says: "In 1860 seventy members moved westward and, with the exception of the periods of church revivals, the membership has seldom reached one third of that number." In recent years the church has been more prosperous and now stands at the head of a circuit.

Conference Appointments in 1874.

The Erie Conference convened at Erie, Pa., September 2, 1874, Bishop Jesse T. Peck, presiding, and W. F. Day, secretary.

The following were admitted on trial: Samuel L. Titus, Edwin S. Baker, George H. Fairbanks, John C. Ridout, Thomas W. Douglas, John A. Ward, Amos M. Lockwood, George J. Squier, John R. Clark, Russell M. Felt, and Hiram G. Hall. The following transfers were an-

nounced: Levi L. Luce, A. H. Wyatt, Charles W. Cushing, Peter D. Barnhart, W. B. Holt, and E. A. Johnson.

J. G. Townsend withdrew from the ministry and membership of the Church.

The decease of J. W. Hill, James Greer, and H. W. Leslie was announced.

Appointments for 1874: Cleveland District, David C. Osborne, presiding elder; Cleveland—First Church, C. W. Cushing, Erie Street, J. C. Sullivan, Moses Hill, Scoville Avenue, Benjamin Excell, Kingsley Chapel, Dillon Prosser, Waring Street, William Sampson, E. S. Gillette, Broadway Mission, J. H. Tagg; Newburg, A. D. Morton; East Cleveland, G. W. Maltby; Nottingham and Glenville, T. D. Blinn; Wickliffe, R. H. Hurlburt; Willoughby, J. H. Dewart; Mentor, I. B. Goodrich; Painesville, to be supplied; Fairport, S. L. Titus; Perry, W. A. Clark; Madison, A. W. Arundel; Mayfield, David Mizener; Geneva, E. J. L. Baker; Saybrook, Gabriel Dunmire; Grand River, E. C. Latimer; Thompson and Concord, J. W. Snyder, one to be supplied; Montville and Hampden, J. K. Shaffer; Chardon, W. N. Reno; Huntsburg and Claridon, Asa Falkner; Chagrin Falls, W. F. Wilson; Bainbridge, S. C. Collier; Warrensville, C. W. Darrow; Kirtland and Munson, to be supplied; Kingsville, H. N. Stearns; Ashtabula, L. W. Day; East Ashtabula, O. G. St. John; Conneaut, R. F. Keeler; Bedford and Northfield, John Beetham; Burton, G. F. Fairbanks; Troy, B. C. Warner; Richmond, L. E. Beardsley; Morgan, S. B. Torrey; Kelloggsville, Allen Fouts; Lenox, E. S. Baker; Jefferson, Daniel Rowland; Cleveland Bethel, Samuel Gregg; Principal of Geneva Normal School, L. T. Kirk. Akron District, John Tribby, presiding elder; Akron—First Church, Henry Baker, Second Church, J. H. Merchant; Ravenna, Harvey Webb; Cuyahoga Falls, G. W. Gray; Kent, J. H. Starrett; Pleasant Valley and Mogadore, to be supplied; Peninsula, to be supplied; Twinsburg and Hudson, L. W. Ely; Tallmadge and Brimfield, W. W. Painter; Rootstown and Randolph, George Elliott; Edinburg and Atwater, P. W. Sherwood; Charlestown, J. G. Hawkins; Windham, J. P. Mills; Deerfield, C. R. Waters; Braceville, C. V. Wilson; Canfield, W. J. Wilson; Ellsworth and Berlin, J. S. Card; Nelson, E. A. Simons; Garrettsville, W. H. Haskell; Warren, Alfred Wheeler; Niles, Thomas Guy; West Farmington, A. H. Domer; Bloomfield and Bristol, John Brown; Windsor and Mesopotamia, Henry Hunscher; Orwell and Colebrook, J. B. Grover; Williamsfield, T. B. Tait; Gustavus and Kinsman, R. D. Waltz, Cortland, James Shields; Greensburg, J. J. Excell; Vienna, J. B. Corey; Brookfield, J. E. Johnson; Hartfort, H. N. Steadman; Jackson, J. H. Meek; Southington, Matthew Moses; Mantua, T. J. Baker; Ohlton, John McLean; Missionary to China, D. W. Chandler. Jamestown District, Niram Norton, presiding elder; Jamestown, A. H. Wyatt; Ashville and Busti, A. A. Horton; Pine Grove and Farmington, Edward Brown; Sugar Grove, D. H. Snowden; Frewsburg, J. F. Stocker; Warren, A. J. Merchant; Kinzua, Jeremiah Garnett; Ridgway and Wilcox, William Martin; Sheffield, J. H. Stoney; Kane, to be supplied; Youngsville and Garland, S. S. Burton; Tidioute, Frank Brown; Pleasantville, F. A. Archibald; Titusville, A. N. Craft; Enterprise, M. V. Stone; Centerville, J. W. Wilson; Tryonville and Hydetown, Sylvester Fidler; Spar-

tansburg, Thomas Burroughs; Corry, A. S. Dobbs; Columbus and North Corry, G. M. Eberman; Clymer, J. F. Hill; Sherman, D. M. Stever; Panama, T. P. Warner; Freehold and Grant Station, Major Colegrove; Ellery, William Rice; Sinclairville, J. W. Davis; Ellington, P. W. Scofield; Cherry Creek, Peter Burroughs; Leon, W. L. Riley; Little Valley, W. B. Holt; Salamanca, H. H. Moore; Randolph, R. S. Borland; East Randolph, A. S. Goodrich; Jamestown and Sugar Grove Swedish Mission, Holger Olson; Principal of Chamberlain Institute, J. T. Edwards; Missionary to Sweden, B. A. Carlson. Erie District, Richard M. Warren, presiding elder; Erie—First Church, W. W. Ramsey, Simpson Church, E. H. Yingling, Tenth Street Church, W. W. Wythe; Wesleyville, John Akers; Green, Z. W. Shadduck; North East, N. H. Holmes, Albina Hall, sup.; McKean, J. O. Osborne; Fairview, A. M. Lockwood; Asbury, G. J. Bliss; Girard, J. H. Herron; Wattsburg, J. A. Kummer; Greenfield and Mina, Abraham Bashline; Asbury and Wayne, G. W. Staples; Springfield, J. S. Albertson; Albion, Michael Williams; Lockport, Stephen Heard; Fredonia, R. F. Randolph; Dunkirk, E. A. Squier; Mayville, A. C. Tibbetts; Portland, R. W. Scott; Delanti, Milton Smith; Cattaraugus, G. J. Squier; Perrysburg, N. W. Jones; Dayton, J. H. Whallon; Hamlet, S. M. Clark; Forestville, P. D. Barnhart; Sheridan, R. M. Bear; Silver Creek, J. M. Bray; Irving, J. P. Hicks; Westfield, W. H. Seeley, J. E. Chapin, sup.; Summit and Sindens, L. G. Bennett; Ripley, A. J. Lindsey; Arkwright, J. C. Ridout; Chaplain of Soldiers' Home, E. A. Ludwick; Principal of Mansfield State Normal School, J. N. Fradenburgh. Meadville District, William P. Bignell, presiding elder; Meadville—First Church, W. F. Day, State Street, W. H. Wilson; Saegertown, J. F. Perry; Townville, John Eckles; Cochranton, R. C. Smith; Cooperstown, Orrin Babcock; Sunville, J. K. Adams; Greenville, O. G. McEntire; Salem, J. A. Hume; Sheakleyville, C. W. Foulke; Evansburg, W. H. Hover; Conneautville, I. D. Darling; Spring, John Abbott; Harmonsburg, G. H. Brown; Rockville, H. M. Chamberlain; Mill Village, J. W. Blaisdell; Linesville, T. W. Douglas; Espyville, A. R. Rich; Jamestown, E. D. McCreary; New Lebanon, J. B. Wright; Sandy Lake, A. H. Kinney; Waterloo, S. E. Winger; Fredonia, Frederick Fair; Union City, W. H. Mossman; Waterford, G. W. Chesbro; Edinboro, B. F. Wade; Professors in Allegheny College, James Marvin, A. B. Hyde. New Castle District, John S. Lytle, presiding elder; New Castle—First Church, J. S. Youmans, First Ward, J. A. Ward; Youngstown, John Peate; Girard and Liberty, C. T. Kingsbury; Mt. Jackson, Lewis Wick; Mahoningtown, John Crum; Lowell, Nathaniel Morris; New Wilmington, Harvey Henderson; Harrisville and Centerville, J. M. Foster; Mercer, F. H. Beck; Hendersonville, H. C. Smith; North Washington, William Branfield; Clintonville, Cearing Peters; Poland, John Graham; Middlesex, G. W. Clarke; Sharon, David Latshaw; Sharpsville, John Perry; Wheatland, J. H. Vance; Hubbard, A. T. Copeland; Greenwood, Patrick O'Conner; Harlansburg and Mt. Pleasant, J. L. Stratton; Charlestown, J. K. Mendenhall; Clarksville, J. W. Crawford; Wampum, E. F. Edmonds; Coalburg, to be supplied. Brookville District, John R. Lyon, presiding elder; Brookville, R. B. Boyd; Brockwayville, L. G. Merrill; Corsica, J. C. Rhodes; Clarion, Cyril Wilson; Luthersburg, I. N. Clover; Troy, D. W. Wampler; Perrysville, H. G. Hall; Washington, J. W. Martin; Punxsutawney, Manassas Miller; Putneyville, Richard Peet; Warsaw, W. M. Taylor; Rim-

ersburg, J. M. Zeile; Curllsville, C. C. Hunt; Callensburg, O. M. Sackett; Reynoldsville, R. M. Felt; Salem, E. R. Knapp; New Bethlehem, G. W. Anderson; Clarington, to be supplied; Portland, to be supplied; Agent of American Bible Society, Edwin Hull. Franklin District, Joseph Leslie, presiding elder; Franklin, O. L. Mead; Oil City, J. C. Scofield; South Oil City, Washington Hollister; Reno, to be supplied; Plumer and Pithole, L. F. Merritt; Rouseville, P. P. Pinney; Petroleum Center, Thomas Graham; Fagundus and Hickory, J. L. Mechlin; Fairview, D. C. Plannette; Millerstown, R. M. Gwinn; Petrolia, A. L. Kellogg; Parker, R. N. Stubbs; Brady's Bend, J. M. Groves; Emlenton, G. W. Moore; Rockland, E. M. Kernick; St. Petersburg, B. F. Delo; President, Alva Wilder; Tionesta, John Lusher; Monterey, John R. Clark.

A. M. Lockwood, John A. Ward, T. W. Douglas.

Amos M. Lockwood was born near Pleasantville, Venango Co., Pa., Dec. 7, 1849. His father, Amos Lockwood, was a native of Vermont, and his mother, of Cattaraugus County, New York. In 1865 the family moved to Medina County, Ohio, where they remained four years. They then returned to Pennsylvania and settled in Erie County, on French Creek, between Mill Village and Waterford. Mr. Lockwood was converted at the Frisbee appointment under the preaching of T. J. Baker, during a series of meetings held in 1869. In 1871 he felt deep convictions that he ought to preach the gospel, but, realizing his lack of preparation, stifled conviction, and fled to the oil fields in search of riches; but no rest came to his disquieted spirit until he yielded to the supreme call. He was educated in common and select schools, and "the old stone Academy" at Waterford. He was received on trial in the Erie Conference in 1874, having been licensed to preach the previous year.

Mr. Lockwood was united in marriage with Miss A. C. Gregory, in 1873.

John A. Ward was born in Clymer, N. Y., August 26, 1845, and died in Ridgway, Pa., November 30, 1886. The family moved into the western country, and John struggled, under many discouragements, to fit himself for college, and entered our school at Evanston, Ill. He was a hard student. It is related of him that, while sawing wood to assist in paying his tuition and board, he would fix his Greek or Latin book on a stick and thus be able to study his conjugations and texts while at work. The same earnestness and thoroughness characterized all his endeavors. He was soundly converted at the age

of twenty in his own home, while his mother was pleading for salvation—mother and son kneeling side by side. His intense application told upon his health, and he came to Crawford county, Pa., for rest. He had already been licensed to preach, and in 1874 was admitted to the Erie Conference as a probationer. Revivals accompanied his labors, and during the twelve years of his active ministry more than one thousand souls were converted. Of the work on his last charge, Rev. W. P. Bignell, D.D., says: "How well he did his work—faithful in every department, manly in his deportment, uncompromising in principle, studious and industrious, with an artist's eye and hand throwing light on scripture teaching; with telescope sweeping the heavens by night with his class in astronomy about him; his beautiful and truthful model of Jerusalem for the Sunday school, the class room walls of the church representing prominent scenes from the life of Christ; his sweet disposition, clear exposition of the Word; his kindly intercourse with the people; his love of his fellow pastors of Ridgway, having selected the Rev. T. S. Negley, of the Presbyterian Church, to preach his funeral sermon; the sad countenances of the large congregation at the church at his funeral—all answer that he did it well, and as only a true servant of the Most High can."

Thomas Washington Douglas was born near New Castle, Lawrence Co., Pa. In 1854 the family moved to the State of Indiana, but returned four years later. In August, 1861, Mr. Douglas enlisted in the One Hundredth Regiment, Pennsylvania Volunteers—known as "Roundheads," and after serving his term of three years, re-enlisted. He was promoted to first lieutenant and was discharged July 28, 1865, having taken part in twenty-six battles.

He graduated from the New Castle High school and Edinboro State Normal school, Pennsylvania, and was a student for three years in Ohio Wesleyan University. He spent six years in teaching. He was converted at New Castle under the preaching of J. C. Scofield in 1866, and became a member of the Methodist Episcopal Church. Later he moved to Oil City, and in 1873 the Quarterly Conference of the Grace Church recommended him to the Franklin District Conference for license to

preach. His license bears the signature of Joseph Leslie, presiding elder. He served Cottage as a supply under W. P. Bignell, presiding elder, for one year. Cottage was then a part of Fredonia charge, Pennsylvania. The quarterly conference of this charge recommended him to the Meadville District Conference for admission to the traveling connection in 1874, and he was received on trial by the Erie Conference the same year.

He received the honorary degree of Doctor of Divinity from Grove City College in 1895.

He was united in marriage with Miss Mary Emory, of Harlansburg, Pa., June 8, 1872.

Edwin S. Baker, Hiram G. Hall.

Edwin S. Baker was born in Mechanicsville, Ashtabula Co., Ohio, July 8, 1843, and died at his home at Mechanicsville, June 1, 1904. He was converted and united with the church in his boyhood. He grew up in that relationship, increasing in wisdom and efficiency in all the work which it was his to do. He was licensed to preach in 1871, and in 1874 entered the traveling connection, first in the Erie, and then in the East Ohio Conferences. He spent twenty-seven years in the triumphs and trials of the Methodist itinerancy. "His ministry was characterized by an increasing devotion to young people. He organized a number of Epworth Leagues; took a part in their plans and labors and was, as was recently said of him, 'almost a father to the young people.' He could not do things by halves. Whatever his hands found to do he did with his might. He never spared himself. Upon his superannuation he went to his old home at Mechanicsville, where he lived and labored, and was loved and respected by all."—*(Pittsburg Christian Advocate, July 28, 1904.)*

H. G. Hall writes from Punxsutawney, Pa., August 9, 1889: "My father's parents, when he was quite young, emigrated from New Jersey to Clinton county, Pa., and from there, after a brief stay, to Butler county, of the same state. I have no knowledge of the precise dates of these changes, but from what I do know I conclude that my grandfather Hall's family must have settled in Butler county sometime near 1825. He was of English ancestry. My mother was of German-Moravian ances-

try. They came from Germany to this country the latter quarter of the last century, about 1780 or 1790, and settled at Bethlehem, Pa. The exclusive system of this sect as practiced in the old world was incompatible with American ideas of liberty (a system now entirely abandoned by the brethren), hence many left their villages and wandered into new communities. My mother's father was one of those who left the community, and found his way into Butler county at a date none of us can definitely fix. About the year 1832 my father and mother were married. They came across the Allegheny, pushing their way into the wilderness, and finally locating a farm in Jefferson county, near what is now known as Baxter station. The farm lies south of Red Bank creek and about five miles southwest of Brookville. Here I was born in the year 1852, and here I lived until I was grown to manhood. My father died before I was born, and hence the entire care of the family of small children rested upon my widowed mother. The success that crowned her efforts to keep her children together, give them a good education, and inculcate good moral principles, proves the determined spirit with which she undertook the task. She has long since gone to her rest, but to the family she left, her memory is blessed indeed.

"I was converted in the fall of 1866 at Mt. Pleasant appointment on the Troy charge under the labors of Rev. L. L. Luce. I taught my first school in my seventeenth winter in the school room out of which I had gone as a pupil the winter before. From this time on for four years I taught in the winter and attended school in the summer until the spring of 1873, when, owing to ill health, I went to Colorado. From my childhood I had a frail constitution and seemed to demand a great amount of outdoor life to feel at all fit to work. I found that the climate of Colorado benefited me greatly, so I concluded to remain there a while. I was licensed as an exhorter in 1869 by my class, Brother William Taylor being my pastor, and Brother O. L. Mead, presiding elder. I sustained this relation to the church until 1872, when I was given a local preacher's license, Brother O. M. Sackett being my pastor, and Brother Mead my presiding elder. I cannot remember the time when I did not believe that if I were true to myself and my Savior

I would preach the gospel. In the month of July, 1873, I was recommended by the Clarion District Conference, Brother Cyril Wilson, pastor, and J. R. Lyon, presiding elder, to the traveling connection in the Colorado Conference. I was admitted and sent to the South Arkansas Circuit. I had a large field of labor, mostly a mountainous region. After about six months' labor, I was taken sick with inflammatory rheumatism and rendered incapable of filling my work. I came home in the month of January, 1874, and in the autumn following entered Erie Conference, after having my relation to Colorado Conference discontinued at my own request. I was married in August of this year to Miss Ida H. Carson, of Madison township, Clarion county, Pa. Our first appointment was Ringgold and Perrysville Circuit. In the little parsonage at Ringgold we began the life of an itinerant ministry in the church of our choice, full of faith and zeal, contented and happy, ready to bear and to share together the crosses and the blessings of life."

W. B. Holt, R. M. Felt.

William Burnham Holt was born in Webster, N. Y., August 14, 1830. His parents were staunch Presbyterians of the old school, and his father died suddenly in the house of God. His mother also died when ready to go to church and the carriage at the door—the chariot of God descending and bearing her away. William was converted in his youth at a Methodist revival, and his pious mother encouraged him to join the church at whose altar he had found the Savior. He graduated at Allegheny College in 1856, and taught school during parts of the three years following. Having been licensed to preach, while visiting his brothers in Wisconsin, he supplied Stevens' Point. He was admitted on trial in the East Genesee Conference in 1859. Later he was connected with the Michigan and Detroit Conferences, and was transferred to the Erie Conference in 1874, in which he successfully served several important charges. He was an able preacher and often eloquent, a good man and a true friend. He died at Plumer, Pa., July 14, 1892.

Russell M. Felt was of Scotch lineage. He was born in Potter county, Pa., November 6, 1839. When about six years of age his parents moved into Jefferson county

and settled on a farm near Brockwayville. His first work was such as the farmer in early days found in abundance for the boys. When older he worked in a saw mill, or rafted down the river to Pittsburg. His early education was sadly neglected, and yet by diligence and perseverance he acquired a fair knowledge of the English branches. In his boyhood his parents were Free Will Baptists and he was instructed in this faith. Later they united with the Methodist Episcopal Church. He says: "I was converted when a little boy, and do not remember the time, place or circumstances. I served the church as Sunday school superintendent two years, as steward ten years, and as exhorter two years. When quite a small boy I felt it to be my duty to preach the gospel and frequently gathered my playmates around me and in my childish way preached to them, but as I grew up, from a sense of unfitness, I shrank from the work with its arduous duties and grave responsibilities. At length, encouraged by the church and her ministers, I yielded." Mr. Felt was licensed to preach by O. L. Mead at Brockwayville in 1870, and admitted to the itinerant ranks in the Erie Conference in 1874, and the same year was ordained local elder.

Blooming Valley and Hydetown.

The Methodist class at Blooming Valley was organized in a school house about a mile north of the village, and there the meetings were held for many years. Services were afterwards transferred to the Advent Church, which was free to all religious bodies. A church edifice was erected in 1874 at a cost of $4,500, and was surmounted by a bell which cost an additional $300. Among the early members were: James Wygant and wife, Andrew Floyd and wife, Miss Sarah Armstrong, Mrs. John Rodebush and Mrs. John Robbins. The society is (1899) attached to Saegertown Circuit.—*(Bates, Our County and Its People, 1899, p. 672.)*

The Hydetown Circuit was formed in 1874, and embraced the Hydetown, Bethel and Tryonville classes. The territory was taken from the old Titusville Circuit. In 1877 East Troy was added from the Sunville Charge. It is difficult to trace the early history of these appointments. The class at Tryonville was organized in 1833 and for

many years was the only religious society in Steuben Township. The original membership was small and included James Tryon and wife, David Tryon and wife and Mrs. Harriet Matthews. James Tryon was the leader of this class for forty years. Services were held in the school house until 1870, when a commodious church edifice was erected at a cost of about $7,000.—*(Brown, History of Crawford County, p. 655.)*

The Hydetown class was organized by John Abbott in 1847, and consisted of the following members: Joseph Spalding and wife, Oran Davenport and wife, Thomas Titus and wife, and "Sister Baugher." Mr. Davenport was the first class-leader. "The progress of this class has been mysteriously changeable, attaining, through unusual outpourings of the divine spirit, to a membership, estimated from fifty to a hundred and fifty; and falling again, through fluctuations in population, occasioned by oil excitement and other causes, as low as eight or ten."

The Bethel class has existed "since the earliest recollections of the earliest inhabitants." The church was built in 1856 under the pastorate of George M. Eberman and Jephtha Marsh of the Sunville Circuit. A class had been organized as early as 1825, and the following are mentioned as belonging to this pioneer class: Andrew Alcorn, Obed Gardner and wife, Isaac Connell and wife, John and Martin Zeley, Barnett Shelmadine and wife, Benjamin Shelmadine and wife, John Colton and wife, and "Charles Fink and his father." Early meetings were held in Fink's cabin, then in Colton's School House. Quarterly meetings were frequently held in barns and in the forest.—*(Brown, History of Crawford County, p. 583.)*

A class was formed at Bromley School House in 1850 by Thomas Benn, who was serving Sunville Circuit. The place of meeting was changed to East Troy School House which was occupied until the erection of the church in 1874.

Appointments in 1875.

The Erie Conference met for its session of 1875 at Youngstown, Ohio, October 6, with Bishop Levi Scott, presiding, and W. F. Day, secretary.

David H. Lee and H. C. A. Sedgerbloom were ad-

mitted on trial, and C. N. Grant was received by transfer.

Benjamin Marsteller was expelled from the Church.

The decease of the following occurred during the year: Ira Eddy, Darius Smith, David King, Josiah Flower, I. H. Tackitt, T. G. McCreary, and G. W. Maltby.

Appointments for 1875: Cleveland District, David C. Osborne, presiding elder; Cleveland—First Church, J. N. Fradenburgh, Erie Street, C. W. Cushing, Scoville Avenue, Frank Brown, Woodlawn Avenue, Moses Hill, C. N. Grant, sup., Waring Street, A. W. Arundel, Broadway, J. H. Tagg, South Park, A. D. Morton; East Cleveland, C. H. Stocking; Nottingham and Glenville, F. A. Archibald; Wickliffe, R. H. Hurlburt; Willoughby, J. H. Dewart; Mentor, I. B. Goodrich; Painesville, R. F. Randolph; Perry, W. A. Clark; Madison, W. H. Seeley; Geneva, J. C. Sullivan; Saybrook, Gabriel Dunmire; Ashtabula, L. W. Day; Grand River, E. C. Latimer; Thompson and Concord, David Mizener, one to be supplied; Montville and Hampden, T. B. Tait; Chardon, W. N. Reno; Chagrin Falls, Benjamin Excell; Bainbridge, J. W. Snyder; Mayfield, J. K. Shaffer; Kirtland and Munson, to be supplied; Huntsburg and Claridon, Asa Falkner; Burton, O. G. St. John; Troy, B. C. Warner; Warrensville, S. C. Collier; Chaplain to Cleveland Bethel, Samuel Gregg; District Superintendent of American Bible Society, E. S. Gillette; Chaplain of Children's Aid Society, William Sampson; Agent of Cleveland City Home Mission and Church Extension Society, Dillon Prosser. Akron District, John Tribby, presiding elder; Akron—First Church, Henry Baker, Second Church, W. H. Wilson; Ravenna, G. W. Clarke; Cuyahoga Falls, G. W. Gray; Pleasant Valley and Mogadore, Daniel Rowland; Kent, J. H. Starrett; Peninsula, J. H. Meek; Twinsburg and Hudson, L. W. Ely; Bedford and Northfield, J. H. Merchant; Tallmadge and Brimfield, Harvey Webb; Rootstown and Randolph, George Elliott; Edinburg and Atwater, P. W. Sherwood; Charlestown, E. A. Simons; Windham, J. P. Mills; Deerfield, C. R. Waters; Braceville, J. B. Corey; Newton Falls, C. V. Wilson; Canfield, Thomas Guy; Ellsworth and Berlin, J. B. Card; Nelson and Southington, J. J. Excell; Garrettsville, W. H. Haskell; Warren, Alfred Wheeler; West Farmington, A. H. Domer; Bloomfield and Bristol, John Brown, Ezra Wade; Windsor and Mesopotamia, Henry Hunscher; Orwell and Colebrook, J. B. Grover; Greensburg, John Beetham; Mantua, T. J. Baker. Erie District, Richard M. Warren, presiding elder; Erie—First Church, W. W. Ramsey, Simpson Chapel, P. P. Pinney, Tenth Street, R. M. Gwinn; Wesleyville, J. E. Chapin; Green, Z. W. Shadduck; North East, N. H. Holmes; McKean, Abraham Bashline; Fairview, J. W. Wilson; Girard, E. H. Yingling; Waterford, B. F. Wade; Greenfield and Mina, John Akers; Asbury and Wayne, G. W. Staples; Springfield, J. S. Albertson; Union City, W. H. Mossman; Wattsburg, D. S. Steadman; Edinboro, E. A. Squier; Asbury, J. O. Osborne; Lockport, A. M. Lockwood; Albion, J. H. Vance; Conneaut, R. F. Keeler; Kelloggsville, Allen Fouts; Richmond, L. E. Beardsley; Lenox, E. S. Baker; Kingsville, H. N. Stearns; East Ashtabula, J. B. Hammond; Jefferson, T. D. Blinn; Morgan, R. W. Crane; Principal of Lake Shore Seminary, L. T. Kirk; Agent for Lake Shore Seminary, Albina Hall; Agent for National Sunday School Assembly, W. W. Wythe. Fredonia District, William

F. Wilson, presiding elder; Fredonia, J. M. Bray; Dunkirk, J. A. Kummer; Sheridan, S. M. Clark; Silver Creek, Milton Smith; Irving, to be supplied; Portland, A. C. Tibbetts; Westfield, J. H. Herron; Ripley, A. J. Lindsey; Arkwright, J. P. Hicks; Summit and Linden, J. C. Rhodes; Sherman, D. M. Stever; Clymer, L. G. Bennett; Mayville, E. J. L. Barker; Ellery, Jeremiah Garnett; Sinclairville, to be supplied; Delanti, T. P. Warner; Cattaraugus, G. J. Squier; Perrysburg, N. W. Jones; Dayton, J. H. Whallon; Hamlet, Stephen Heard; Forestville, Harvey Henderson; Leon, William Rice; Cherry Creek, Peter Burroughs. Jamestown District, Niram Norton, presiding elder; Jamestown, T. L. Flood; Ellington, G. W. Chesbro; Salamanca, H. H. Moore; Little Valley, W. B. Holt; Randolph, R. S. Borland; East Randolph, A. S. Goodrich; Kinzua, J. W. Davis; Frewsburg, J. F. Stocker; Ashville and Busti, A. A. Horton; Panama, Joseph Leslie; Sugar Grove, D. H. Snowden; Pine Grove and Farmington, Edward Brown; Warren, O. G. McEntire; Sheffield, J. H. Stoney; Kane and Wilcox, to be supplied; Ridgway, William Martin; Youngsville and Garland, W. L. Riley; Garland and Spring Creek, Thomas Burroughs; Grant and Wrightsville, Major Colegrove; Freehold, to be supplied; Pleasantville, P. W. Scofield; Enterprise, to be supplied; Titusville, A. N. Craft; Tryonville and Hydetown, Sylvester Fidler; Centerville, M. V. Stone; Spartansburg, to be supplied; Corry, A. S. Dobbs; Columbus and North Corry, S. S. Burton; Jamestown and Sugar Grove Swedish Mission, H. C. A. Sedgerbloom; Principal of Chamberlain Institute, J. T. Edwards; Missionary to Sweden, B. A. Carlson. Meadville District, John Peate, presiding elder; Meadville —First Church, W. F. Day, State Street, R. M. Bear; Saegertown, J. F. Perry; Townville, D. W. Wampler; Cochranton, R. C. Smith; Cooperstown, Orrin Babcock; Sunville, S. E. Winger; Greenville, J. C. Scofield; Salem, J. L. Mechlin; Sheakleyville, C. W. Foulke; Evansburg, J. A. Hume; Conneautville, I. D. Darling; Spring, L. L. Luce; Harmonsburg, W. H. Hover; Rockville, H. M. Chamberlain; Mill Village, John Eckles; Linesville, T. W. Douglas; Espyville, A. R. Rich; Jamestown, E. D. McCreary; Williamsfield, Matthew Moses; Hartford, H. N. Steadman; Vienna, W. J. Wilson; Cortland, E. F. Edmonds; Gustavus and Kinsman, R. D. Waltz; New Lebanon, J. B. Wright; Fredonia, Frederick Fair; Professor in Allegheny College, A. B. Hyde. New Castle District, John S. Lytle, presiding elder; New Castle—First Church, J. S. Youmans, Second Church, J. W. Blaisdell; Mahoningtown, John Crum; Mt. Jackson, Lewis Wick; Lowell, G. W. Anderson; Poland, O. L. Mead; Youngstown, T. M. House; Girard and Liberty, C. T. Kingsbury; Niles, J. E. Johnson; Jackson and Ohlton, James Shields; Brookfield, J. R. Clark; Hubbard, A. T. Copeland; Middlesex, John Graham; Wheatland and New Virginia, J. F. Hill; Sharon, David Latshaw; Sharpsville, John Perry; Charlestown, J. K. Mendenhall; Mercer, F. H. Beck; New Wilmington, H. C. Smith; Harlansburg, to be supplied; Clarksville, J. W. Crawford; Wampum, G. H. Brown; Greenwood, C. W. Darrow; Centerville, J. A. Ward; Petersburg, to be supplied. Franklin District, William P. Bignell, presiding elder; Franklin, W. W. Painter; Oil City, to be supplied; South Oil City, Washington Hollister; Plumer and Pithole, L. F. Merritt; Rouseville, to be supplied; Petroleum Center, Thomas Graham; Fagundus and Hickory, John Abbott; Tionesta, Alva Wilder; St. Petersburg, B. F. Delo; Reno, to be supplied; Emlenton, George Moore; Parker City, R. N. Stubbs;

Petrolia, A. L. Kellogg; Millerstown, R. W. Scott; Monterey, J. K. Adams; Harrisville and Pine Grove, Nathaniel Morris; North Washington, William Branfield; Farmington, John Lusher; Clintonville, J. L. Stratton; Waterloo, J. W. Martin; Hendersonville, J. M. Foster; Tidioute, A. J. Merchant; Karns City, Cearing Peters; Sandy Lake, A. H. Kinney. Brookville District, John R. Lyon, presiding elder; Brookville, R. B. Boyd; Brockwayville, C. C. Hunt; Corsica, to be supplied; Clarion, Cyril Wilson; Luthersburg, I. N. Clover; Troy, L. G. Merrill; Perrysville, H. G. Hall; Washington, J. C. Rhodes; Punxsutawney, Manassas Miller; Putneyville, Richard Peet; Richardsville, to be supplied; Rimersburg, E. R. Knapp; Curllsville, D. C. Plannette; Callensburg, O. M. Sackett; Reynoldsville, to be supplied; Emerickville, R .M. Felt; Salem, E. M. Kernick; New Bethlehem, to be supplied; Rockland, W. M. Taylor; President, S. L. Wilkinson; Brady's Bend, J. M. Groves; Clarington, to be supplied; Portland, to be supplied; Agent of American Bible Society, Edwin Hull.

Theodore L. Flood.

Theodore L. Flood was born in Williamsburg, Blair county, Pa., February 20, 1842. He was educated in the academy of his native town and studied two years privately under Dr. Ulysses Hewitt, of the same place, and for a time attended Dickinson Seminary at Williamsport, Pa. He received his theological education at the Biblical Institute at Concord, N. H., now the School of Theology in the Boston University.

His parents, Major John G. Flood and Mrs. Jane Flood, were both active members of the Methodist Episcopal Church, but Major Flood died when his son Theodore was only four years old. At sixteen years of age Mr. Flood was converted in a revival in the Methodist Episcopal Church in his native town. He was licensed to exhort when eighteen years old and licensed as a local preacher in his twentieth year. He married Miss Annie M. C. Black in Huntingdon, Pa. He served in the Civil War as first sergeant and then as lieutenant in Company C, One Hundred and Twenty-fifth Regiment, Pennsylvania Volunteers. He joined the New Hampshire Conference in 1864. He was superintendent of public schools in Salem, N. H., one year, and was elected president of the New Hampshire State Sunday School convention in 1874. Failing health obliged him to seek a change of climate, and he was transferred to the Erie Conference.

While pastor in Jamestown he edited and published the "Herald of the Cross," and in Meadville "The Evangel," as monthly papers in the interests of the congregations

he served. He retired from the pastorate and later the Erie Conference to give all his time to his work as editor.

In 1874 Mr. Flood and the Rev. Dr. J. W. Hamilton (now bishop) edited and put to press at the Methodist Book Concern in New York a book, entitled "Lives of the Methodist Bishops," a history of Methodism from the standpoint of an active episcopacy. It gives the life story, together with a steel engraving, of every deceased bishop in every branch of Episcopal Methodism.

When pastor in Jamestown, assisted by Mr. M. Bailey, he founded the "Chautauqua Assembly Daily Herald." Mr. Flood was owner and editor of this periodical for more than twenty years. While pastor at Meadville he founded "The Chautauquan," a magazine which he owned and edited for twenty years as the official organ of the "Chautauqua Literary and Scientific Circle." It gained an extensive circulation in this country and in Europe. During the last ten years of his proprietorship he paid heavy percentages to Chautauqua. Mr. Flood and Dr. George E. Vincent, professor in the Chicago University, as the firm of "Flood & Vincent," published the text books for the Chautauqua Literary and Scientific Circle and paid percentages from the profits on the sale of these books. These two men as a company, and Mr. Flood in percentages on his magazine, "The Chautauquan," in thirteen years paid into the treasury at Chautauqua two hundred and fifteen thousand dollars. Broken health, followed by a severe surgical operation, caused Mr. Flood to terminate his work as editor and publisher of the Chautauqua periodicals and retire to private life.

Mr. Flood received the degree of Doctor of Divinity from Mt. Union College, and the degree of Doctor of Laws from Dickinson College. He was a ministerial delegate to the General Conferences of 1880, 1884 and 1888.

Mr. Flood has served as Superintendent of the Methodist Episcopal Sunday school twenty years in the same church where he formerly served three years as pastor, and in which church he now acts as a trustee and local preacher. He is a trustee of Allegheny College, President of the Board of Trustees in the Meadville Commercial College, and for twenty years has been President of the Board of Trustees in the Pennsylvania College of

Music, and is vice president of the board in the Odd Fellows Home. He is a member of the Grand Army of the Republic, and a member of the "Loyal Legion."

Erie Conference Session in 1876.

The 1876 session of Erie Conference convened in Titusville, Pa., October 4, with Bishop Jesse T. Peck presiding, and W. F. Day, Secretary.

The following were admitted on trial: James G. Townsend, William G. Williams, Alfred G. Wilson, Camden M. Cobern, John Boyd Espy, John M. Crouch, Charles M. Morse, O. H. Sibley, Winfield S. Shepard, Walter O. Allen, John W. Wright, Edward K. Creed, Arza O. Stone, W. Watson Woodworth, William M. Martin, Joseph H. Laverty, Clark J. Brown, James Clyde, William W. Cushman, John C. McDonald and Thomas H. Shekler. Jason N. Fradenburgh and O. L. Mead were received by transfer.

Warner Bush, D. A. Crowell and J. R. Shearer, located.

Announcement was made of the death during the year of R. B. Boyd.

Appointments for 1876: Erie District, William F. Wilson, presiding elder; Erie—First Church, W. W. Ramsey, Simpson Chapel, P. P. Pinney, Tenth Street, W. G. Williams; Wesleyville, J. E. Chapin; Green, I. N. Clover; North East, A. S. Dobbs, Albina Hall; McKean, Abraham Bashline; Fairview, G. W. Staples; Girard, E. H. Yingling; Waterford, B. F. Wade; Greenfield and Mina, John Akers; Asbury, J. O. Osborne; Springfield, R. M. Gwinn; Eureka, Z. W. Shadduck; Ripley, G. J. Squier; Westfield, J. H. Herron; Portland, A. C. Tibbetts; Mayville, J. F. Stocker; Delanti, S. M. Clark; Summit, J. C. Ridout; Arkwright, J. P. Hicks; Sheridan, J. S. Albertson; Fredonia, J. M. Bray; Dunkirk, J. A. Kummer; Forestville, Harvey Henderson; Hamlet, H. H. Moore; Silver Creek, Milton Smith; Brocton, A. G. Wilson; Irving, W. M. Martin; Professor in Lake Shore Seminary, L. T. Kirk. Meadville District, John Peate, presiding elder; Meadville—First Church, W. F. Day, State Street, Orrin Babcock; Saegertown, D. W. Wampler; Rockville, H. M. Chamberlain; Mill Village, I. D. Darling; Edinboro, E. A. Squier; Union City, F. H. Beck; Tryonville and Hydetown, Sylvester Fidler; Centerville and Riceville, M. V. Stone; Spartansburg Mission, J. W. Wilson; Townville, J. F. Perry; Sunville, T. W. Douglas; Cooperstown, J. A. Hume; Cochranton, R. C. Smith; Harmonsburg, W. H. Hover; Evansburg, Lewis Wick; Salem, J. L. Mechlin; Greenville, J. C. Scofield; Espyville, John Eckles; Lineville, L. L. Luce; Conneautville, A. R. Rich; Spring, C. M. Coburn; Albion, J. H. Vance; Lockport, J. F. Hill; Wattsburg, D. S. Steadman; Professor in Allegheny College, A. B. Hyde; Financial Secretary of Allegheny College,

W. W. Wythe. New Castle District, David Latshaw, presiding elder; New Castle—First Church, J. S. Youmans, Second Church, J. W. Blaisdell; Mt. Jackson and Mahoningtown, R. M. Bear; Edinburg, A. M. Lockwood; Petersburg, C. M. Morse; Wampum and Mt. Pleasant, John Perry; Croton and Greenwood, J. C. Rhodes; Harlansburg, J. M. Crouch; Centerville, J. A. Ward; New Wilmington and Eastbrook, J. B. Wright; Middlesex and Wheatland, John Graham; Sharon, O. L. Mead; Sharpsville and New Virginia, W. H. Mossman; Clarksville and Charleston, John Crum; Mercer, N. H. Holmes; Harrisville and Pine Grove, Nathaniel Morris; Hendersonville, J. M. Foster; Sandy Lake, G. W. Moore; Fredonia, Frederick Fair; New Lebanon, C. W. Foulke; Sheakleyville, J. W. Crawford; Jamestown, Washington Hollister; Professor in New Castle College, C. W. Darrow. Brookville District, Benjamin F. Delo, presiding elder; Brookville, A. L. Kellogg; Corsica, J. H. Laverty; Clarion, Manassas Miller; Salem, Jeremiah Garnett; Rockland, W. M. Taylor; Washington, E. R. Knapp; Clarington, T. H. Sheckler; Richardsville, J. M. Groves; Brockwayville, C. C. Hunt; Little Toby, to be supplied; Luthersburg, D. C. Plannette; Reynoldsville, to be supplied; Emerickville, R. M. Felt; Bellview, H. G. Hall; Punxsutawney, Cyril Wilson; Perrysville, O. H. Sibley; Troy, J. M. Zeile; New Bethlehem, J. C. McDonald; Putneyville, Thomas Graham; Rimersburg, Richard Peet; Curllsville, W. S. Shepard; Callensburg, O. M. Sackett; President, S. L. Wilkinson; Brady's Bend, J. Boyd Espy; Edenburg, E. M. Kernick; Shippenville, L. G. Merrill; Agent of Pennsylvania Bible Society, Edwin Hull. Franklin District, William P. Bignell, presiding elder; Franklin, W. W. Painter; Reno, to be supplied; Oil City, J. G. Townsend; South Oil City, E. D. McCreary; Plumer, James Clyde; Rouseville, J. W. Wright; Fagundus, John Abbott; Tionesta, W. O. Allen; St. Petersburg, R. S. Borland; Emlenton, J. R. Lyon; Tidioute, A. J. Merchant; Titusville, J. N. Fradenburgh; Pleasantville, P. W. Scofield; Enterprise, A. O. Stone; Parker, J. S. Lytle; Petrolia, R. N. Stubbs; Millerstown, R. W. Scott; North Washington, William Branfield; Farmington, John Lusher; Clintonville, J. L. Stratton; Waterloo, J. W. Martin; Karns City, Cearing Peters; Monterey, J. K. Adams. Jamestown District, O. G. McEntire, presiding elder; Jamestown, T. L. Flood; Ellington, G. W. Chesbro; Ellery, Alva Wilder; Sinclairville, W. W. Woodworth; Cherry Creek, Peter Burroughs; Dayton, T. P. Warner; Cattaraugus, E. J. L. Baker; Perrysburg, N. W. Jones; Leon, William Rice; Little Valley, J. H. Stoney; Salamanca, L. A. Chapin; Randolph, William Martin; East Randolph, A. S. Goodrich; Frewsburg, A. J. Lindsey; Ashville and Busti, A. A. Horton; Panama, Joseph Leslie; Grant and Wrightsville, Thomas Burroughs; Corry, Niram Norton; Columbus and North Corry, S. S. Burton; Clymer, L. J. Bennett; Sherman, W. B. Holt; Garland and Spring Creek, Edward Brown; Sugar Grove, E. K. Creed; Pine Grove and Farmington, A. H. Bowers; Youngsville and Irvineton, W. L. Riley; Warren, R. M. Warren; Kinzua, W. W. Cushman; Sheffield, L. F. Merritt; Kane and Ludlow, Miller Fording; Ridgway, Albert Van Camp; Jamestown and Sugar Grove Swedish Mission, H. C. A. Sedgerbloom; Principal of Chamberlain Institute, J. T. Edwards; Professor in Chamberlain Institute, C. J. Brown.

ANDOVER, O.

The first organized society of Methodists in Andover, Ohio, dates back no farther than about 1876. Previous to that time a few Methodist individuals and families worshiped with the Congregationalists. The fact that in 1875 a committee was appointed by the Congregationalist Church to visit the Erie Annual Conference and ask for a preacher—on which committee there were one or two of these peculiar people called "Methodists"—is evidence of a desire to fellowship and even court their continuance in that fold. The bishop appointed "a young and fiery Englishman" to the charge, and he seemed to have created a flame too fiery for Congregationalism. "Having no fire brigade or engine, aside from the young Methodist preacher who occupied the pulpit, both by appointment and contract, an effort to pour on water resulted in the organization of a class and its seeking another place for preaching." An old abandoned Universalist church was procured. A church edifice was projected for which Capt. H. J. Keene deeded a beautiful lot on South Main street. The same year—1877—in September, the new church was dedicated by Rev. Dr. I. C. Pershing, President of Pittsburg Female College. Under the pastorate of W. M. Jeffers—1897 to 1899—the church was extensively repaired. Edward J. Smith, the present pastor—1905-'06—reports a plan for the enlargement of the church or the erection of a new edifice.

CREED, WOODWORTH, SHEPARD, CHAPIN, MCDONALD.

Edward K. Creed, son of William H. and Nancy Creed, was born in Bellona, Yates Co., N. Y., November 29, 1847. His early years were spent on a farm, and in teaching. He graduated from Genesee Wesleyan Seminary in 1871; studied two years in Syracuse University; graduated from Allegheny College in 1875; and spent one year in Drew Theological Seminary. He was licensed to preach in 1870, served Sugar Grove as a supply in 1876. The same year he joined the Erie Conference, and was returned to Sugar Grove. He was converted at the age of sixteen, and from that time felt the call to preach. He was transferred to the New York East Conference in 1895, and to the Wilmington Conference in

1901. In 1904, from a slight abrasion on his finger gangrene set in, and in eight days it had done its work. He died in the Philadelphia Methodist Hospital April 27.

Mr. Creed was united in marriage with Miss Fannie McMullen, of Warren, Pa., in 1878.

Watson W. Woodworth was born in Conewango, N. Y., August 8, 1843, and passed to his reward from East Randolph, N. Y., October 8, 1883; the day that he received appointment to Mayville. He was converted at a camp meeting held at Napoli when he was fourteen years of age. He was educated at Chamberlain Institute and began his work in the ministry in 1875. The churches which he served were built up and many souls were won through his ministry. Unassuming and quiet, cheerful and patient, guileless and devoted, he faithfully toiled for his Master. In physical suffering and weakness his devotion never faltered, and even while in the last agony, he smilingly said, "I think I shall pull through." The funeral service was not a sad one, the brightness of the faith that had shed its light over the life so suddenly closed here, still shone upon his coffin and illumined his grave.

Winfield Scott Shepard was born in Butler county, Pa., February 4, 1847. His early years were spent on a farm, attending the district school in the winter season. In the seventeenth year of his age he enlisted in the Fourteenth Pennsylvania Volunteer Cavalry, passed through thirty-two regular engagements, and was wounded and taken prisoner. He was converted in 1867, licensed to preach in 1872, and admitted to the traveling connection in 1876. He graduated from Western Reserve Seminary in 1873, and attended Allegheny College one year. He graduated from Scio College in 1875. He served as a supply on the Bloomfield charge in 1875, and on the Curllsville charge in 1876, to which charge he was returned at the session of the Erie Conference. He was supernumerary, and, after twenty-five years of active service, was superannuated in 1902.

Lucius Allen Chapin was born at Wardsburg, Windham Co., Vt., March 7, 1817. He experienced religion and joined the Methodist Episcopal Church in 1837. He was licensed to preach in 1842. He seems to have been employed as a supply on some circuit in Illinois previous

to 1844. He says: "On that circuit my colleague, John F. Devore, and I had to ride three hundred miles on horseback and preach thirty times every month, and swim the Illinois river twice on each round. My salary was $154, but the ingathering of three hundred and forty-seven souls was truly encouraging. At the first session of the Rock River Conference in 1844, I was stationed at Dundee, Chicago District, where I received one hundred and sixteen into the church."

Owing to the condition of Mrs. Chapin's health the family moved to Buffalo, N. Y., in 1854. Brother Chapin labored earnestly in and about Buffalo. Two of his missions grew into Plymouth and St. Mark's churches. He had located in 1850, and was re-admitted in the Genesee Conference in 1857. He again located in 1870, and was re-admitted in the Erie Conference in 1876. In 1875 he supplied Salamanca, under Niram Norton, presiding elder, and was appointed to the same charge in 1876. In 1892 he was promoted to the superannuate relation.

John C. McDonald was born in Richland township, Venango county, Pa., in March, 1851. His grandfather was a soldier in the War of 1812. His father enlisted in the Pennsylvania Cavalry in 1861, and his body lies in some southern grave. His mother, two sisters and two brothers died when he was about three years old; his older brother enlisted in the Tenth Pennsylvania Reserves, was wounded and died in the service; his oldest sister died in 1864, two years after her marriage. After his father's death he lived with his grandfather, who was one of the early settlers of Venango county. His uncle, Josephus McDonald, took care of the home. This uncle was a man of fine literary tastes and had a good library of well selected books. This gave John a fine opportunity to cultivate a taste for reading, which he was not slow to do. The first books in which he was interested were the Bible, Pilgrim's Progress, and Rollin's Ancient History.

The district school of Maple Hollow, Richland township, was noted for its fine literary society, in whose exercises the men and women of the country as well as the pupils of the school took part. John, with four other boys, organized "The Boy's Literary Society," whose

sessions were held each Tuesday evening. This society became very prominent in the community and was a source of great intellectual and social improvement to its members.

He was converted in a meeting held by Colonel John A. Danks, of the Pittsburg Conference, in Petersville, Butler county, Pa., in 1869. In 1874 the Franklin District Conference, held in Tionesta, Pa., Joseph Leslie, presiding elder, granted him license to preach. He was admitted in the traveling connection in the Erie Conference in 1876.

J. H. Laverty, W. W. Cushman, J. M. Crouch.

John H. Laverty was born in Indiana county, Pa., July 18, 1848. His parents were God-fearing people, and gave him the best of religious training, both by precept and example. He was a student of Mt. Union College, and taught various schools for several terms. He was married to Miss Hattie K. Kissel in 1873. He was "gloriously saved, October 26, 1867," and licensed to preach in 1872. He joined the itinerant ranks in the Erie Conference in 1876. His ministry has been attended with considerable success. He was transferred to the Pittsburg Conference, within whose bounds he was brought to Christ, in 1895.

William W. Cushman was born in Litchfield, Herkimer county, N. Y., April 10, 1831. He was united in marriage with Miss Mary J. Vedder, of Ellington, N. Y., September 11, 1861. She entered the heavenly world from Woodcock, Pa., September 8, 1901. He was converted under the ministry of George W. Moore, at Ellington in March, 1872. He was licensed to preach in 1875, and received by the Erie Conference on trial in 1876. His first appointment was Kinzua, Pa. After twenty-seven years of active service he was granted a superannuate relation, but did not at that time lay aside his commission to preach the gospel, but was ever ready to assist in evangelistic work wherever opportunity was offered. He passed to his reward, May 31, 1906.

S. H. Prather says of Mr. Cushman: "As husband, father, friend, Brother Cushman was a model. His home was a miniature heaven. As a pastor he was not at his best, not because he had not great affection for his

people, for that he surely had, but for two reasons. First, because of a natural diffidence growing out of the sweet humility which was a prominent element in his character, he hesitated to approach people, young and old, on the streets and in public places; secondly, he was of a very studious and prayerful habit and seldom went to the postoffice or elsewhere without a great thought on his mind or a prayer on his heart. Hence often he failed to see those who passed near, especially if across the street, who may have thought he lacked sociability and an interest in the affections of the people. But those who knew him best can testify to his unusual tenderness and cordiality, and to his enjoyment of the company of both young and old, and especially that of youth and children. To the presiding elder, Brother Cushman's home was a place of relaxation and rest, and to all it was a quiet haven, a shelter from the storms of strife and worldliness without. Wherever he lived he won the honor of the public and the warm affection of those who came in touch with his pure mind and generous nature."

John M. Crouch was born in Kittanning, Armstrong county, Pa., June 25, 1848. His parents were of German-Irish descent and belonged on the parental side to the "Pennsylvania Dutch." They moved into Mercer county and settled in Sharon when John was eight years of age. Here he worked in the rolling mill. While living in Sharon he was united in marriage with Miss Mary A. Williams, who came to this country from England with her parents in the thirteenth year of her age. Recognizing his call to the ministry he moved to West Farmington, Ohio, and entered the Western Reserve Seminary, from which he graduated in 1875.

At a later period he completed a post-graduate course in philosophy, and received the degree of Doctor of Philosophy from Allegheny College.

The Akron District Conference, John Tribby, presiding elder, licensed him as a local preacher in 1874. In 1875 he was employed as a supply on Harlansburg charge and was received on trial by the Erie Conference a year later.

Levi Bird, born in England in 1857, converted in 1874, graduated from Allegheny College in 1888, sometime member of Central New York Conference, and a

number of years engaged in temperance work, was received by the Erie Conference in 1906. He is son-in-law of Mr. Crouch.

James Clyde.

James Clyde was born in New York City, September 29, 1829. His father was an elder in the Scotch Presbyterian Church, and thought to educate James for the ministry. This plan was, however, abandoned and he was given the technical training of a civil engineer. He practiced his profession for a short time, but soon removed to Mercer county, and engaged in business in New York and elsewhere. His conversion, which occurred in 1853, changed his whole career. His gifts, grace and usefulness were recognized by the Church, which licensed him to preach in 1866. He served the Church faithfully in this relation until 1876, when he was admitted on trial in the Erie Conference. He was made supernumerary in 1891; and superannuated in 1893. He triumphed over death and ascended to his coronation from Meadville, Pa., May 10, 1894.

James Clyde had a deep and clear religious experience. He had an abiding trust in God, and intense desire to do the will of his Heavenly Father. When he made the choice of the ministry he devoted his soul and body to God and the Church. He passed through unspeakable trials, but clung to God, leaning on His strong arm. He approached his end "like one who wraps the drapery of his couch about him and lies down to pleasant dreams." During his last sickness he was lifted to heights of ecstatic vision and saw things impossible to describe in mortal language. His peace was unbroken, his joy indescribable, and his countenance radiant with unearthly light. Brother Clyde was a great reader and hard student. He thought clearly, and so expressed himself in his discourses. He was an intensely earnest man, and profound convictions swayed his whole being. He was a good man, full of the Holy Ghost. One of his sons writes: "A few days before his death, after a long period of severe suffering, he grew calm; all symptoms of pain subsided; his eyes were closed, his face was lit up with more than an earthly glow of happiness; he seemed to 'walk with God' indeed. He talked with loved ones

long since gone before. They seemed to be all around him; he beckoned to them with his hand. When he had come out of this condition he called for the elements, and repeating the ritual, he devoutly partook of the Sacrament of the Holy Eucharist. Soon after he asked if Dr. Hassler (whom he loved both on account of his personal attentions and his Christian fellowship) had been in. When informed that he had not, he said 'O! I have seen a better face—I have seen the King in His beauty!' The two days before his death he was very weak, and could not speak in connected sentences, but he seemed contented and happy, and did not suffer pain. Once he said to me, 'I am so happy to-day—the Wise man said, "He who has the singing birds and the beautiful earth about him and is not happy"—here sleep overcame him, and the sentence was never finished.' The following verses, in his own handwriting, were found among his papers:

"'Hallelujah! I believe!
Now life's mystery is gone;
Gladly through its fleeting shadows,
To the end I journey on,
Through the tempest or the sunshine,
Over flowers or ruins led,
Still the path is homeward hastening
Where all sorrow shall have fled.

"'Hallelujah! I believe!
Now, O Love, I know Thy power.
Thine no false or fragile fetters—
Not the rose-wreaths of an hour;
Christian bonds of holy union
Death itself does not destroy.
Yes, to live and love forever,
Is our heritage of joy.'"

John Boyd Espy.

The ancestors of John Boyd Espy immigrated from north Ireland and settled near Harrisburg, Pa. John Boyd's grandfather, Captain George Espy, moved into the pine forests of western Crawford county in 1800 in the locality now called Espyville. He served during the Revolutionary War, and during the War of 1812 commanded a company stationed at Erie. His son, James Espy, father of John Boyd, was major in the Pennsylvania militia.

From his sixth year John lived in Espyville, being employed on his father's farm, and in his log mill, where he served a few years as engineer and head sawyer. He became a student in Espyville Academy and later entered Allegheny College, from which he graduated. He also completed a course in psychology, philosophy and anatomy, for which a diploma was granted, and attended a two months' course of lectures on heredity, imbecility, insanity, hypnotism and clairvoyance in the City of New York. His school life was broken into by enlisting in the Allegheny College Volunteers, June 4, 1861. This organization afterwards became Company I, Tenth Regiment, of the famous Pennsylvania Reserve Corps. He served a year in this company, when he was commissioned first lieutenant of Company H, One Hundred and Forty-fifth Pennsylvania Volunteers, and a few months later was promoted to the captaincy of the company. He was seriously wounded at Bloody Angle at Spotsylvania, Va., May 12, 1864. Returning to his home on furlough, and finding it would be impossible to enter again the service, he resigned his commission and engaged in mercantile business at Espyville. He was elected to the Legislature in 1866, and was re-elected for a second term. During his business life he was superintendent of the Sunday school and an active participant in all departments of church work.

After business hours he devoted himself to the study of political, scientific, biblical and historical subjects.

He preached his first sermon in the winter of 1876, before having received a local preacher's license. He was licensed as local preacher in the same year and received on trial into the Erie Conference. His labors were blessed with gracious revivals on several charges. At Brady's Bend one hundred and fifty persons were converted, among whom was E. O. Excell, the revivalist, singer and composer. During his three years on this charge the membership in East Brady increased from fifty-one to three hundred and fifty members. At State Street Church, Meadville, there were sixty-five conversions; on the Sheakleyville charge two churches were erected, those at Hadley and Clark's Mills; at Grove City a new church was erected and two hundred and fifty added to the membership; and at Fredonia, N. Y., two

hundred and fifty-six were received into the church. After this pastorate he served the Erie District as presiding elder six years.

Mr. Espy was united in marriage with Miss Esther A. Collins, of North Shenango, Pa., October 14, 1864. He was a member of the General Conference of 1904.

Brother Espy was called to the higher life from Mahoningtown, April 23, 1907.

Sheckler, Fording, Allen, Brown,

Thomas H. Sheckler, son of Frederick and Eliza Sheckler, was born in Armstrong county, Pa., September 19, 1851. His early life was spent in the lumber country, and his educational advantages were few. His father was killed in the Civil War, and Thomas, being the oldest of seven children, was compelled to work hard to assist his mother to keep the family together. He was early taught to read the Holy Scriptures and pray. He spent one term at Carrier Seminary. He was converted in 1869 at the Zion appointment of the Warsaw charge under the preaching of I. N. Clover. He was licensed to preach by J. R. Lyon in 1874, labored as a supply on Clarington charge in 1875, and received on trial in the Erie Conference in 1876. He preached at Devil's Lake in 1885-'86; and was transferred to the North Dakota Conference in 1887. He was presiding elder of the Bismark District in 1890-'93, was transferred to the Minnesota Conference in 1894, and to the Upper Iowa Conference in 1897.

Miller Fording, third son of Ewan and Christina Fording, was born at Salem, Ohio, March 6, 1840. He was converted and joined the Methodist Episcopal Church at the age of seventeen. He graduated from Mt. Union College with the degree of "B.S." in 1868. He served about one year and a half in the War of the Rebellion in the One Hundred and Fourth O. V. I. After his graduation he was employed as superintendent of public schools in Saegertown, Pa., two years, and in Canfield, Ohio, five years. He was licensed to preach in 1875, and the year following joined the itinerant ranks in the Erie Conference. He was twice married—in 1865 to Miss Louisa Flisher, of Saegertown, who passed to her

reward in 1872; and in 1879 to Miss Edna A. Wheeler, of Salamanca.

The grandparents of Walter Ozias Allen were of English descent and came from New England. He says: "My only claim to ministerial succession is based upon my great-grandfather on my father's mother's side, the Rev. John Spencer, who was sent as a missionary from Connecticut to the Holland Purchase in 1808. He was one of the first ministers who traveled on horseback throughout this large tract of land in western New York and northern Pennsylvania, and he formed many Congregational and Presbyterian churches. My parents were both natives of New York, emigrating from different parts of the state to Wisconsin before their marriage, which occurred November 7, 1842. My mother's maiden name was Minerva C. Bissel. I was born in Pewaukee county, Wis., April 13, 1849, the second of a family of seven children who reached years of maturity. At the age of nine years my parents returned to the homestead of my father in Sheridan, Chautauqua county, N. Y, where I spent the next eight years of my life."—*(Autobiographical Sketch.)*

Walter attended at different times the Fredonia Union school, the Fredonia Academy, the Forestville Academy, and the Fredonia State Normal school; and spent several winters teaching district schools. He graduated from Allegheny College in 1876. His parents were formerly members of the Congregational Church, and he owed much to the teachings and example of a Christian home. He had been a Christian from his childhood. His first public avowal of Christ was at the first protracted meeting he ever attended in the spring of 1862. This meeting was held at Sheridan, N. Y., by Rev. McBride. He was licensed to preach by authority of the Fredonia District Conference held at Dunkirk in 1872, the license bearing the signature of R. A. Caruthers, presiding elder. He supplied the appointment of Pine Grove on Cochranton charge in 1874-'75. He was admitted to the traveling connection in Erie Conference in 1876, and was transferred to the Des Moines Conference in 1885.

N. C. Brown, writing to Samuel Newkirk, of Sandy Lake, Pa., under date of October 4, 1877, says: "Brother J. C. Sullivan organized your society and I was the suc-

ceeding pastor in 1861, with Brother Milton Smith for my colleague. The building of the church was commenced in the spring of 1862. All the subscriptions we could gather amounted to something near $375. The largest amount was $50 by Abram Vorous, payable in leather. All our members did the best that could be done for the time. We obtained the gift of timber, whitewood, oak and chestnut, and with the assistance of my colleague, Brother Smith, a large volunteer force was gathered with axes, cross-cut saws and plenty of teams. Logs were cut and hauled to Sandy Creek, five miles from your village; and sometime afterward, when the water was up yourself and several others went up and floated the logs down to Clary's sawmill to be sawed into scantling for the church. Afterwards we raised another large force who generously turned out and the timber was hewn and hauled to the place of our building for the frame. I borrowed a scratch awl and square and you hired Defrance and Frank Dunn and the church was soon nearly ready to be raised; but two large logs, in rafting down the creek, had lodged in the riffle above the pond. Our church could not be raised without the lumber from those logs. The day of raising was appointed. I bid for volunteers and Sam Gardner and the two DeCoats brothers went with me, and after three hours of severe labor with cant-hooks and levers, and up to our hips in water—this was in April—we succeeded in getting the logs over the riffles and floated to the mill and soon sawed, and our frame was ready at the time appointed for raising. On the day of raising, before commencing the main work, a short address was delivered by Brother E. Bennett, now in heaven, and sincere prayer was offered to the Great Head of the Church for His blessing on the work. . . . We persevered in our work, gathered material and means from all possible sources, till near July, 1863. We were expecting soon to complete our church, when General Lee invaded Pennsylvania, John Morgan made a raid into Ohio, the New York riot to resist the draft was raging, we all left our work to meet the enemy of our country. Early the next conference the church was completed, and I have been informed the debts that were incurred were soon afterwards all paid. . . . The present so-

ciety at your place, under God, owes very much indeed to such men as Thomas Burns, E. M. Latham, A. Vorous, Joseph Clary, S. Newkirk and many others in the days of poverty and discouragement."—*(The Sandy Lake Breeze, October 23, 1903.)*

Erie Conference in 1877 and 1878.

October 1, 1877, the Erie Conference met at Fredonia, N. Y., with Bishop Randolph S. Foster presiding, and W. F. Day, Secretary.

J. D. Adams, Amos N. Craft, James P. Mills and Alfred Anderson were received by transfer.

Albert Van Camp withdrew from the Church; and the death of J. H. Whallon and Ebenezer Bennett was announced.

Alfred Anderson was born in Sweden, March 3, 1851, and was converted in 1869. He enlisted in the itinerant ranks in the Central Illinois Conference in 1871, and became a member of the North West Swedish Conference at its organization. He was transferred to the Erie Conference in 1877, and served the Swedish Methodist Episcopal Church in Jamestown, N. Y., for three years. He was then transferred to the North West Swedish Conference. He was a member of the General Conference in 1892.

The Erie Conference met for its forty-third annual session in Oil City, Pa., September 25, 1878, Bishop Edwin R. Ames presiding, assisted by Bishop Gilbert Haven. W. F. Day was secretary.

William Penn Graham, Perry A. Reno, Harvey Marion Burns and David Rhodes Palmer were admitted on trial.

Peter D. Barnhart and L. T. Kirk located, and Levi L. Luce withdrew from the Church.

Announcement was made of the death of Niram Norton.

W. P. Graham, H. M. Burns.

William P. Graham was born at New Wilmington, Lawrence Co., Pa., February 2, 1853. He was the third son of Rev. John Graham, of the Erie Conference.

The ministry of his father, usually being in towns of some size, he enjoyed best advantages for instruction

in the common English branches. He enjoyed the training of very pious and devoted parents who sought to bring up their children in the nurture and admonitions of the Lord, and not without glorious consequences. The early years of his manhood were spent in teaching school, a profession to which he was naturally adapted and which he followed with great pleasure and profit to himself. In the spring of the year 1873 he entered Mt. Union College and graduated in 1877. He experienced a change of intention at a camp meeting held at Cuyahoga Falls, Ohio, in 1869. He immediately united with the church on probation. At the close of his probation he was received into full membership. After over four years of a formal Christian life, which presented scarcely a distinguishing feature from that of an eminent moralist, he sought and obtained a change of heart at a revival meeting held at Mt. Union, Ohio, in the winter of 1874, under the preaching of G. W. Ball and Sheridan Baker. Since then, notwithstanding manifold temptations and innumerable discouragements, the love of Christ has rendered it as easy for him to do right as formerly it was to do wrong. He was licensed to preach by the New Castle District Conference at its session in Hubbard in 1876. Convinced that the ministry was his divinely allotted work he was recommended for admission on trial to the Erie Conference at its session at Fredonia in 1877, but the crowded condition of the work rendered his application unsuccessful. He supplied Wheatland that conference year under the presiding eldership of David Latshaw. He was again recommended for admission on trial in 1878 and was duly received.

He was presiding elder of the Meadville District in 1895-1900, and a delegate to the General Conference of 1900.

Harvey M. Burns, son of Samuel and Mary Burns, was born in Butler County, Pennsylvania, Nov. 27, 1843. While yet quite young his parents moved into Clarion County where the greater portion of his life, until his entering the ministry, was spent. His early educational advantages were such as the public schools afforded the youth of his time. "Fortunately by a misfortune," as he expresses it, at the age of seven, by a disease known as "white swelling," he lost the use of one leg, which has

sent him on crutches through life. "Fortunately," for he received the advantages of schools, of which other members of the family were deprived. He was employed in teaching fifteen years. He taught seven terms in his home district, and five in an adjoining district. He had careful religious training by a devoted Methodist mother. His father, later in life, was converted and became a Methodist, but at the time of which we speak was a wicked man. What more natural than when he reached young manhood the boy should follow the father's example rather than the mother's counsel. He became, as he says, "desperately wicked." When in his twenty-fifth year, at a revival held by Rev. R. B. Boyd, then pastor of the Rimersburgh Charge, the convicting power of the Holy Ghost seized upon him, through the memory of a mother's tears and prayers and the entreaties of friends, he yielded to offered mercy. He now felt it his duty to enter the holy ministry, but resisting fell into a backslidden state. Through the efforts of his pastor, P. W. Scofield, he was brought to a renewal of his vows, and to active service in the cause of the Master. He now entered Carrier Seminary, and while here was given license to exhort by C. C. Hunt, the pastor at Clarion. He served the church at Clarion in several offices for a number of years. He was licensed to preach by the Clarion District Conference in 1875, and in 1877 supplied the Brockport Circuit under the presiding elder, B. F. Delo. He was received on trial in the Erie Conference in 1878.

D. R. Palmer.

We know little of the ancestry of David R. Palmer. His father's friends are nearly all in the west, and are descended from Scotch-German stock. On the mother's side they are Scotch and Irish descent. His father was a regular Baptist, Calvinistic and exclusive. His mother was a Methodist Episcopalian, Arminian and liberal. He was born near Clymer, Chautauqua Co., N. Y., Jan. 2, 1842. His parents moved into Erie County, Pennsylvania, when he was about four years of age and settled upon a new farm, in a log house with an old-fashioned fire-place and a great stone hearth. His early life was full of hard work in clearing up the farm, with corn bread and potatoes for chief diet. His mother was in

poor health for a number of years and he helped her in addition to his outdoor duties, and was thus brought into closer and longer contact with her influence and life. Very early he formed definite conceptions of truth as revealed in God's word and of a religious life. For some time his only educational advantages were the home and common school. Later he attended the high school and select schools under good instructors. He taught several terms with acceptability.

In the autumn of 1857 a revival broke out in the school house known as "Hemlock College" on Amity Hill, near his home, and he was thoroughly and pungently convicted of sin. He had never been a very wicked boy, as the world would say, but his conviction was so deep and complete, that he felt himself an awful sinner, and groped in darkness, bearing the burden of guilt and condemnation for two months. The revival effort had closed and he was still in darkness. He prayed in secret, and read the Bible, but his burden grew heavier and the darkness more intense, until one Thursday evening in the prayer meeting he was persuaded to make the publican's prayer; the burden rolled off, the darkness fled away, the Savior took possession of his heart and the Spirit gave him a clear and bright witness of pardoned sin. He began at once to work for the Master. In prayer and exhortation he grew mighty and often while leading the prayer meeting, sinners would come forward for prayers at his earnest appeals.

In 1863 he entered the army. He says: "In the darkness and danger of the picket line, on the long and weary marches, in the privation and exposures and on many a battlefield amid the awful carnage, God was very near to me, giving me such a sense of indebtedness and assurance that I felt God was caring for me and protecting me for some special work." The war closed and he returned home unscathed. He married Miss Lilla L. Wadsworth, Jan. 30, 1867, and united with the Presbyterian Church.

A neighborhood where he had been holding Sunday School in the afternoons, insisted that he come out and hold prayer meetings, and though he went reluctantly, four came forward for prayers the first night. The interest grew; the house was too small to hold the people, and in about three weeks forty were soundly converted

to God, without a preacher. He joined the Methodist Episcopal Church in Wattsburg, Pennsylvania, and in 1878 was licensed to preach.

His wife died in Waterford, Feb. 19, 1892; and he married Mrs. Lydia A. Culbertson, March 21, 1893.

Perry A. Reno.

Jesse Reno was the son of Rev. Francis Reno, one of the earliest clergymen west of the Allegheny Mountains who was rector of the Episcopal Church of Rochester, Pennsylvania, for many years. Jesse Reno married Elizabeth Rebout. Both were members of the Methodist Episcopal Church. Of this worthy couple was born in Jefferson township, Mercer Co., Pa., Sept. 15, 1852, Perry A. Reno. He was converted in 1867 during a meeting held at Clarksville, Pennsylvania, by R. M. Bear. He graduated at Allegheny College in 1877. He had then held a local preacher's license three years. He joined the Erie Conference and was ordained local preacher in 1878.

He was united in marriage with Miss Fannie McKnight, of Clarksville, May 13, 1877. He was principal of Waterford Academy in 1882-1884; and professor in Dakota University in 1887-1888. He had leave of absence in 1888, and went to Garrett Biblical Institute from which he graduated in 1892. He passed into the august presence of his Father—God, March 4, 1906.

R. F. Randolph, his presiding elder, gives a discriminating estimate of his work and character.

"He was one of the most active and successful pastors of the conference, and had greatly endeared himself to the people wherever he served. He was in the prime of life, being in his fifty-fourth year, and had acquired that knowledge of human nature and that far-sighted sense of church policy which added to a singularly strong and beautiful devotion to duty, made him a leader in every form of church work. He was a member of one of the best families in Mercer County, a family whose influence is felt in several churches, and whose representatives are everywhere characterized by high-minded and faithful service to Methodism.

"He had been licensed to preach in 1874, and so gained a large experience before giving himself in full measure

to his great life-work. From the time of his admission to the conference he was pre-eminently a man of one work. Though appointed for several years to educational fields, and left at one time for three years without appointment to attend school for the purpose of more thorough preparation for his vocation, he was earnest, loyal, and very effective in reaching and blessing the people in all relations. But in the fourteen years, from 1892 until his death, his growth in personal power, in the confidence of his brethren, and in the range of his ministerial successes was very great. He won the people to him everywhere. He was simple, but attractive and eloquent in his pulpit utterances, indefatigable in his pastoral labors, and wise and tactful in his leadership. The writer knew him directly only in his short pastorate in Sharon, but here he exhibited at his best, an unusual combination of noble qualities, and achieved unqualified success. He was not permitted to perfect his plans or finish his work. It seemed to his friends that he had laid down his staff of office when his service was most needed. But his work was not incomplete. It was so inspiring in its breadth, and so loyal to Christ in every element of influence, that it has left an open field for great and constant progress in the scope he marked out. One of his purposes, to which he gave his last days, and which was very near to his heart, the planting of a new church on the east side of the city, has since been carried out, and with such unity and enthusiasm as would have given him joy could he have witnessed the scene. He was greatly beloved. He was recognized as the friend of all, and the general suspension of business during his funeral attested how widespread and sincere was the public esteem of this true man.

"Brother Reno's home life was peculiarly beautiful and attractive. His wife was a true companion in all his ambitions and labors. Loved by all for her worth, she made the home a haven of rest and delight to all who entered its doorway. To her and to the loved daughter, whose graduation last summer in the Woman's College of Baltimore, was such a joy to her father, the deep sympathy of all goes out. The blow was grievous, but the Divine Spirit has graciously sustained them. Brother Reno was laid away March 7, 1906, with warm tributes of love. He sleeps in the beautiful cemetery at Sharon, but the

rest to which his spirit went is the blessed rest of heaven."

The Erie Conference met in annual session at Mercer, Pa., September 24, 1879, with Bishop Thomas Bowman in the chair, and W. F. Day, Secretary.

Wellington Bowser was admitted on trial, and transferred to the South India Conference.

J. W. Davis located, and Albina Hall, L. D. Williams, Edward Brown and John S. Lytle were announced as deceased.

Salamanca and Reynoldsville .

In 1867 "Little Valley and Salamanca" appears in the list of appointments on the Fredonia District. C. W. Reeves was the preacher-in-charge. Services were held in school houses. A class was organized in 1873, L. L. Luse, pastor. The first church edifice was dedicated January 11, 1874. The cost of the church property was $4,000. The trustees were: G. B. Stebbins, S. S. Palmer, J. B. Shaw, D. E. Seaver, T. L. Newton, J. N. McKibben, L. H. Jones, L. J. Worth, and George Town. H. W. Westinghouse was appointed class leader. The other members were: Jeannette H. Westinghouse, H. Bloodgood, C. A. Benson, Mrs. C. A. Benson, Amelia Palmer, A. L. Pickett, Hattie Pickett, George B. Stebbins, Lois W. Stebbins, W. H. Stebbins, Wilbur Stebbins, Frank Smith, Lizzie Smith, Phoebe Tubbs, Maria Williams, Celia Wright, Lizzie Zimmerman, Thomas Ingstrum, Phoebe Ingstrum, Francis Tice, and Emma J. Cup.

In 1874 H. H. Moore was appointed to the charge, and found the church in danger of being sold for debt. By a strenuous effort, paying $300 himself besides part of his salary, he succeeded in saving the church. At this time a church was organized at West Salamanca, and since that time the charge has consisted of Salamanca and West Salamanca. The members of the original class were: S. H. Jones, Belinda Jones, Estella Jones, Noble Jones, L. J. Worth, Mary Worth, George Town and wife, Flora Bissell, Mrs. Potter, Mrs. Lamb, Eva Wheeler, Clara Wheeler, Edna Wheeler, Mary Wheeler, Charles Parker and wife, Mina Warn, Frank Drake, Lena Drake, Alonzo Drake, Georgia Drake, Mrs. Jepson, Jonathan Thompson, Mrs. Chamberlain, Mrs. Peck, Mrs. Lindslay, Mrs. Woodruff, and perhaps one or two others.

During the pastorate of H. S. Bates—1893-1897—the property on Church street was sold, and a lot secured on the corner of Broad street and Park avenue, and a brick church erected at a cost of about $12,000, and dedicated by President W. H. Crawford, of Allegheny College, October 4, 1896. "The pastor by hard work and great faith undertook a project which was not justified from a business standpoint, owing to the small membership and limited circumstances of the people. While the church debt was covered by subscriptions at the dedication, before the time for which the bonds were given had expired, many had moved away, and the conditions had changed, leaving a heavy debt unprovided for." It may be said, however, that the pastor who inaugurated the enterprise could not have foreseen the changed conditions. In 1897 A. S. M. Hopkins was sent and struggled six years with the problem. There was a re-opening February 24, 1901, when the indebtedness was again "covered" by subscriptions; but at the close of his pastorate a debt of $2,250 still remained, and remains unpaid—1907. A parsonage was built costing $2,500 during the pastorate of K. T. JaQuay, who was appointed to the charge in 1904.

"At the time of the organization of the church at West Salamanca, a church building was bought of a sister denomination and thoroughly remodeled, the amount of the indebtedness having been raised at the time of the reopening, and paid in full. The membership on the charge is now about 150. There being a slow but permanent growth, the work has been hard, owing to the place being on the Indian Reservation, the chief industry being railroading, with a constantly changing people. The members of the congregation are all working people, there is little wealth to make the church financially strong; but with the present rapid growth of the place which has become a large village with a population, including the suburbs, of 7,000, the prospect becomes more bright and promising."

D. C. Plannette, pastor of the Reynoldsville charge, writes: "We came here last September and found about 35 members, poor and unable to do anything in the way of church building. They had been worshiping in the opera house for which they had been paying, and are still paying, at the rate of two dollars for each service. We

depended very much upon our protracted meeting of last winter to give us a start both numerically and financially, but just at the very height of our success, and when fifteen persons were at the altar for prayers, some evil-disposed person, sent there, doubtless, by Satan for that special mission, gave the alarm that the building was giving way, thus causing a stampede that greatly endangered many lives, and resulting in a perfect stand-still as to any further aggressions. Discouraging as the circumstances were, however, we still had good hope that the Lord would not let us fail. Shortly after we came here we saw the necessity and began the erection of a parsonage; secured a lot, went to work and now reside in our own parsonage property. We then began taking subscriptions for the erection of a church building on the same lot. The building has been placed under contract, to be finished for something over three thousand dollars. If we can secure ten or twelve hundred dollars outside of our home subscriptions we shall be all right, but that amount we must have to secure success. The building will be under roof in a few days, and we hope to be able to dedicate it free of debt. Reynoldsville is a place with a population of about 1,800, and is surrounded by inexhaustive coal fields now being worked by eastern firms and yielding largely for shipment. The population is rapidly increasing; the business of the place is extending and Methodism must be planted here, and must be planted now or never. Other churches are active in looking after their interests, and already the Presbyterians are taking subscriptions for the erection of a house of worship. We are now going over the country and soliciting donations of lumber. We take a car and switch it off at the different saw mills along the track, getting a thousand feet here and a thousand feet there; going from the railroad where the mills are situated at a distance and having it hauled by teams to where the car stands, and then after the load is made up, couple it on to the train and take it home. It is in this way nearly all the lumber has been secured that we have used thus far."—*(Pittsburg Christian Advocate, Thursday, July 17, 1879, p. 5.)*

"Situated remote from the thriving centers where Methodism has become as deep rooted as the fundamental principles of our language, Ridgway feels herself iso-

lated and alone in her arduous and precarious struggle for existence.

"Her field in the earlier days was widely spread over a sparsely settled country at various points where the lumber interests had created small settlements. These places were supplied with the gospel manna by the pioneer preachers of the Methodist Church, who, making Ridgway the base of operations, traveled, at intervals, long distances on horse-back, undergoing the many privations incident to a rough frontier life that the foundation of Christianity and Methodism might be well and surely laid. Later the field of labor was confined to but two of the many points before visited. These were Ridgway and Wilcox.

"On the appointment of Rev. W. Martin to this charge, after a brief period, a consultation was held as to the advisability of severing Wilcox from Ridgway when upon what were thought well founded reasons, Ridgway became at once a self-supporting station. Up to this time our people were dependent upon the commissioners of Elk County for a place in which to worship, holding service in the dingy old court house, and at times suffering great inconvenience and annoyance. The propriety of building a church had been discussed at various times but no decisive action taken. It was thought that the auspicious moment had come. A committee of our leading citizens was formed and the enterprise at once started. After many sacrifices on the part of the pastor and people the work was completed and Ridgway had a beautiful temple in which to worship God.

"Ample provisions had been made for the debt, but the severe depressions and reverses which have since afflicted the lumber districts, with the consequent shrinkage in values, had rendered those who were considered abundantly able to meet any obligation they would assume, unable to pay their subscriptions. Some were forced into bankruptcy and others so reduced as to barely obtain the necessities of life. The slow payments which were made barely covered the large interest we were paying without reducing the principal.

"Under these discouraging circumstances the trustees who had given their personal obligations for the amount of the indebtedness, becoming alarmed, and no help of-

fering, thought to release themselves by effecting a consolidation of the two elements, Presbyterian and Methodist, which at this time composed the congregation and Sabbath School, into a congregational society and thus unitedly assume and pay off the debt. At this juncture, in obedience to the will of the Presiding Elder, Rev. Talbot appeared upon the scene, he being thought the most fitting man to meet the emergency and harmonize the discordant elements and wheel again into the line the shattered battalions of the Church. He soon proved himself equal to the work assigned him and with the same undoubted front with which, in the late war, he faced the Rebels did he meet the difficulties which presented themselves on every side. When logic, when argument and reason failed, his spontaneous humor won the day, and thus through discouragements which would have appalled many hearts, has he labored assiduously in the pulpit, among his people and abroad amid the churches. He has bent his resistless energies to the accomplishment of his missions. Royally and well has he succeeded beyond our most sanguine expectation. Peace and harmony reign in the Church.

"Despite the repeated absence of our pastor on his collecting tours, our congregations have increased in number. Several accessions were made to the Church and there was a growing interest in the eventual success of our cause.

"Through his effort our debt was reduced $1,380.45, and the accrued interest was paid."—*(Pittsburg Christian Advocate, October 30, 1879, p. 6.)*

NOTE.

Sylvester Fidler—Licensed to preach, 1869; admitted on trial, 1870; full connection, 1872; deacon, 1872, Merrill; elder, 1874, Peck. Appointments: 1870, Nelson; 1871, Morgan; 1872, East Ashtabula; 1873, Garland; 1874-'6, Tryonville and Hydetown; 1877-'9, Cooperstown; 1880-'1, Harmonsburg; 1882-'3, Spring; 1884-'5, Petrolia and Martinsburg; 1886-'7, North Washington; 1888-'90, Eau Claire; 1891, West Monterey; 1892, Asbury; 1893-'6, Volusia; 1897-'8, Byromtown; 1899-1900, Karns City; 1901-'4, Harlansburg; 1905-'6, New Lebanon.

A. R. Rich—Licensed to preach, 1866; admitted on trial, 1870; full connection, 1872; deacon, 1870, Clark; elder, 1874, Peck. Appointments—1870, Irving; 1871-'72, Harmonsburg; 1873-'75, Espyville; 1876, Conneautville; 1877-'79, Salem, Mercer Co.; 1880-'82, Sandy Lake; 1883-'85, West Middlesex; 1886-'89, Grove City;

1890-'91, Union City; 1892-'94, Ridgway; 1895-1901, DuBois; 1892-'06, Clarion District.

N. H. Holmes—Licensed to preach, 1870; admitted on trial, 1870; full connection, 1872; deacon, 1872, Merrill; elder, 1874, Peck; transferred, Ohio Conference, 1892; transferred, Pittsburg Conference, 1895. Appointments—1870-'71, Conneautville; 1872-'73, Chagrin Falls; 1874-'75, North East; 1876-'78, Mercer; 1879-'80, Westfield; 1881-'83, Union City; 1884, Agent, Allegheny College; 1885-'89, New Castle, First Church; 1890-'91, Franklin; 1892-'94, Columbus, O., Wesley Chapel; 1895, President, Pittsburg Female College; 1896-'97, President, Beaver College and Musical Institute; 1898-1901, Braddock; 1902, Bellevue.

I. D. Darling—Licensed to preach, 1867; admitted on trial, 1870; full connection, 1873; deacon, 1871, Simpson; elder, 1874, Peck; deceased, Ellington, N. Y., March 28, 1900. Appointments—1870, Cooperstown; 1871-'72, Espyville; 1873-'75, Conneautville; 1876-77, Mill Village; 1878-'80, Saegertown; 1881-'82, Spartansburg; 1883-85, Cambridge; 1886-'88, Sheffield; 1889-'90, Randolph; 1891-'94, Youngsville; 1895-'98, Little Valley.

J. O. Osborne—Licensed to preach, 1853; admitted on trial, 1870; full connection, 1872; deacon, 1860, Janes; elder, 1870, Clark; deceased, McKean, Pa., November 6, 1888. Appointments—1870-'71, Wattsburg; 1872-'74, McKean; 1875-'77, Asbury; 1878-'80, Springfield; 1881-'83, Green; 1884, McKean; 1885-'88, superannuated.

J. W. Crawford—Licensed to preach, 1869; admitted on trial, 1870; full connection, 1872; deacon, 1872, Merrill; elder, 1874, Peck; deceased, May 26, 1900. Appointments—1870-'71, Charlestown, Pa.; 1872-'73, Mahoningtown; 1874-'75, Clarksville; 1876-'78, Sheakleyville; 1879, St. Petersburg; 1880-'81, Pleasantville; 1882-'84, Frewsburg; 1885-'87, Girard; 1888-'90, Jamestown, Pa.; 1891-'94, Emlenton and St. Petersburg; 1895-'96, Reynoldsville; 1897, Forestville; 1898-'99, Platea.

A. T. Copeland—Admitted on trial, Black River Conference, 1859; full connection, 1861; deacon, 1861; elder, 1863; transferred to Erie Conference, 1870; became a member of the East Ohio Conference at its organization, 1876; deceased, Girard, Pa., February 25, 1897. Appointments—1859, Martinsburg; 1860, Cape Vincent; 1861-'62, Clayton; 1863, Baldwinsville; 1864-'65, Vienna; 1866'-67, Gouverneur; 1868-'69, Rensselaer Falls; 1870, Kent; 1871-'73, Charlestown; 1874-'75, Hubbard; 1876-'77, Bloomfield and Bristol; 1878-'80, Bedford and Northfield; 1881-'82, Canfield and Ellsworth; 1883, Rootstown; 1884-'86, Windsor; 1887, Elkton; 1888, Greensburg; 1889-'90, Freeport; 1891-'92, Nelson; 1893-'94, superannuated.

J. T. Edwards—Licensed to preach, 1864; admitted on trial, Providence Conference, 1867; full connection, 1869; deacon, 1867, Baker; elder, 1870, Scott; transferred to Erie Conference, 1870. Appointments—1867-'69, Principal, Providence Conference Seminary; 1870-'91, Principal, Chamberlain Institute; 1892, Financial Agent, Chamberlain Institute; 1893-'97, Principal, McDonough School, Baltimore, Md.; 1898-1907, superannuated.

E. M. Kernick—Licensed to preach, 1864; admitted on trial, 1870; full connection, 1872; deacon, 1872, Merrill; elder, 1874, Peck; deceased, Tidioute, Pa., October 22, 1903. Appointments—1870-'72, Fairview, Butler Co.; 1873-'74, Rockland; 1875, Salem, Clarion Co.; 1876, Edenburg, Clarion Co.; 1877-'79, Callensburg; 1880, Fairview, Erie Co.; 1881-83, Springfield; 1884-'86, May-

ville; 1887-'91, Dunkirk; 1892-'95, Erie, Tenth Street; 1896-'99, Rouseville and Plumer; 1900-'03, Tidioute.

J. L. Mechlin—Licensed to preach, 1866; admitted on trial, 1870; full connection, 1872; deacon, 1870, Clark; elder, 1874, Peck. Appointments—1870-71, Brockwayville; 1872, President; 1873-'74, Fagundus and Hickory; 1875-'76, Salem, Mercer Co.; 1877, Centerville, Crawford Co.; 1878-'80, Rockville; 1881-'82, Hendersonville; 1883-'85, Edenburg, Lawrence Co.; 1886, Centerville, Butler Co.; 1887-'88, Harlansburg; 1889-'90, Wampum; 1891-'95, supernumerary; 1896-1907, superannuated; present residence, Grove City, Pa.

J. B. Corey—Admitted on trial, 1870; full connection, 1872; deacon, 1872, Merrill; elder, 1874, Peck; became a member of the East Ohio Conference at its organization, 1876. Appointments—1870, Wesleyville; 1871, Albion; 1872, Greensburg; 1873-'74, Vienna; 1875-'76, Braceville; 1877, Akron, Second Church; 1878-'80, Painesville; 1881, Agent, Conference Board of Church Extension; 1882-'85, Superintendent, Cleveland Home Missions; 1886, Superintendent, Cleveland Alliance, M. E. Church; 1887-'90, Cleveland, Asbury; 1891, Cleveland, Miles Park and Woodland Hills (second preacher); 1892-'97, Corresponding Secretary of Cleveland City Church Extension Society; 1898-1902, Missionary, Cleveland, Ohio.

J. A. Hume—Licensed to preach, 1866; admitted on trial, 1870; full connection, 1872; deacon, 1870, Clark; elder, 1874, Peck. Appointments—1870-'71, Hickory; 1872-'74, Salem, Mercer Co.; 1875, Evansburg; 1876, Cooperstown; 1877, Edinboro; 1878, Linesville; 1879-'80, Sunville; 1881-'82, Monterey; 1883-'85, North Washington; 1886-'88, Clintonville; 1889-'91, Rouseville and Siverly; 1892-'95, Pleasantville; 1896-'99, supernumerary; 1900-'07, superannuated, present residence, Pleasantville, Pa.

R. F. Randolph—Licensed to preach, 1870; admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, 1875, Scott; became a member of the East Ohio Conference at its organization, 1876; transferred to West Virginia Conference, 1885; transferred to Genesee Conference, 1888; transferred to West Wisconsin Conference, 1891; transferred to Erie Conference, 1896. Appointments—1870, Cattaraugus (supply); 1871-'72, Cattaraugus; 1873-'74, Fredonia; 1875-'77, Painesville; 1878, Akron, Second Church; 1879-'81, Ravenna; 1882-'84, Steubenville, Hamline Church; 1885-'87, Wheeling, Fourth Street; 1888-'90, Buffalo, Asbury; 1891-'94, La Crosse, Wis., First Church; 1895, left without appointment to study abroad; 1896-'99, New Castle, First Church; 1900-'05, New Castle District; 1906-'07, Kane.

William Branfield—Licensed to preach, 1868; admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, 1875, Scott. Appointments—1871-'73, Mt. Jackson; 1874-76, North Washington; 1877-'79, Waterloo; 1880-'82, Farmington; 1883-'85, Clintonville; 1886-'87, Emlenton; 1888-'92, Millerstown (now Chicora); 1893-'96, Meadville, State Street; 1897-1903, Erie, Wayne Street; 1904, Portland; 1905-'06, Hillsville.

D. W. Chandler—Licensed to preach, 1870; admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, Missionary Rule, 1874, Peck; became a member of the East Ohio Conference at its organization, 1876; transferred to Foo Chow Conference, 1878; transferred to East Ohio Conference, 1883. Appointments—1871, Deerfield; 1872-'73, Windham; 1874-77, missionary to China; 1878, Tieng Sug Tong Circuit, China; 1879-'82, Editor Mission Press, Foo Chow; 1883-'85, Kinsman;

1886-'89, Niles; 1890-'91, New Lisbon; 1892-'93, Bellaire; 1894-'97, St. Clairsville; 1898-1907, superannuated; present residence, Ann Arbor, Mich.

J. B. Wright—Licensed to preach, 1868; admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, 1875, Scott; deceased, Petersburg, O., May 2, 1880. Appointments—1871, Cooperstown; 1872-'73, Spring; 1874-'75, New Lebanon; 1876-'77, New Wilmington; 1878-'79, Petersburg.

J. M. Foster—Licensed to preach, 1871; admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, 1875, Scott. Appointments—1871, Greenwood; 1872-'74, Harrisville and Centerville; 1875-'77, Hendersonville; 1878-'79, Harlansburg; 1880, Volant; 1881-'83, Salem, Mercer Co.; 1884-'86, Sheakleyville; 1887-'89, New Wilmington; 1890-'91, Mahoningtown; 1892-'96, Sandy Lake; 1897-1900, Springboro; 1901-'05, Pleasantville and Enterprise; 1906-'07, Robinson Chapel.

O. G. St. John—Licensed to preach, 1870; admitted on trial, 1871; full connection, 1874; deacon, 1874, Peck; elder, 1876, Ames; became a member of the East Ohio Conference at its organization, 1876. Appointments—1871, Peninsula; 1872, Cherry Creek; 1873, Lenox; 1874, East Ashtabula; 1875-'76, Burton; 1877, Richmond Center; 1878, Niles; 1879,-80, Rock Creek and Rome; 1881-'82, Williamsfield and Wayne; 1883, Burghill; 1884-'85, Orangeville; 1886, Mineral Point; 1887-'88, Nelson; 1889, Colebrook; 1890-'91, Kelloggsville; 1892-'93, Mechanicsville; 1894, North Benton; 1895, Piedmont; 1896, Centenary; 1897, Mineral Ridge; 1898-1900, Chapel; 1901-'02, Mesopotamia.

H. J. Hunscher—Admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, 1875, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Mantua, Ohio, September 28, 1906. Appointments—1871, Thompson and Concord; 1872-'73, Montville and Hampden; 1874-'76, Windsor and Mesopotamia; 1877, Huntsburg and Claridon; 1878, Huntsburg and Burton; 1879, Troy; 1880, Troy and Parkman; 1881-'83, Mayfield; 1884-'86, Bissells; 1887-'91, Mechanicsville; 1892-'94, Kelloggsville. After Conference of 1894 he was transferred to Girard and Liberty; 1895, Girard; 1896-'99, Cleveland, Asbury; 1900, Cleveland, Parkwood Avenue; 1901-'04, Canton, Dueber Avenue; 1905-'06, Mantua.

W. H. Seely—Admitted on trial, North Ohio Conference, 1845; full connection, 1847; deacon, 1847, Janes; elder, 1849, Waugh; transferred to Erie Conference, 1871; became a member of the East Ohio Conference at its organization, 1876; deceased, Cleveland, O., August 17, 1898. Appointments—1845, Brooklyn; 1846, Amherst; 1847, Findlay; 1848-'49, Wood; 1850-'51, Bellevue; 1852-'53, Milan; 1854, Fremont; 1855, Medina; 1856-'57, Wooster; 1858-59, Monroeville. From 1859 to 1871 his pastorates were at Norwalk, Cleveland, Hanover Street; Cleveland, Taylor Street; Ashland, Tiffin and a second pastorate at Monroeville; 1871-'72, Kent; 1873, Forestville; 1874, Westfield; 1875-'76, Madison; 1877-'78, Unionville; 1879, Perry; 1880-'83, Youngstown District; 1884-'85, Jefferson; 1886, Garrettsville; 1887-'88, Windham; 1889-'92, Saybrook; 1893-'94, Cleveland, Kinsman Street; 1895-'97, superannuated.

J. W. Snyder—Licensed to preach, 1866; admitted on trial, 1871; deacon, 1873, Gilbert Haven; full connection, 1874; elder, 1875, Scott; became a member of the East Ohio Conference at its organization, 1876; deceased, Coalburg, O., May 12, 1883. Appointments—1871, Kinzua; 1872, Deerfield; 1873, Burton;

1874, Thompson and Concord; 1875, Bainbridge; 1876-'77, Lenox; 1878, Orangeville and Burghill; 1879-'80, Lowell and Coitsville; 1881-'82, Coalburg and Brookfield.

J. S. Youmans—Licensed to preach, 1853; admitted on trial in the Wesleyan Methodist Church of Canada, 1854; ordained as a minister with deacon's and elder's powers, 1857, by President Enoch Wood. Received as an elder from above named church, 1871; transferred to North Ohio Conference, 1877; transferred to East Ohio Conference, 1880; deceased, Cincinnati, Ohio, January 24, 1900. Appointments—1853, Percy (supply); 1854-'55, Percy; 1856, Bath; 1857-'59, Centerville; 1860-'61, Newburg; 1862-'64, Morrisburg; 1865-'67, North Augusta; 1868-'70, Bradford, all of these appointments being in Canada; 1871-'73, Painesville; 1874-'76, New Castle, First Church; 1877-'79, Cleveland, Franklin Avenue; 1880-'81, Cleveland, Scoville Avenue; 1882-'83, Cleveland, First Church; 1884-'85, Cleveland, Euclid Avenue; 1886, supernumerary; 1887-'88, Steubenville, Hamline Chapel; 1889-'94, Youngstown District; 1895-'96, Salem; 1897, Cleveland, First Church, second preacher; 1898-'99, supernumerary.

J. N. Fradenburgh—Licensed to preach, 1866; admitted on trial, Genesee Conference, 1866; full connection, 1868; deacon, 1868, Kingsley; transferred, Erie Conference, 1871; elder, 1872, Merrill; became a member of the East Ohio Conference at its organization, 1876; transferred to Erie Conference, 1876. Appointments—1866, Principal, Perry Academy; 1867, Belfast, N. Y.; 1868, Professor, Mathematics, Genesee Wesleyan Seminary; 1869-'72, Professor, Ancient and Modern Languages, State Normal School, Fredonia, N. Y.; 1873-'74, Principal, State Normal School, Mansfield, Pa.; 1875, Cleveland, First Church; 1876-'77, Titusville; 1878-'80, Franklin; 1881, supernumerary (a part of this year traveling in Europe and the last half of it supplying Townville, Pa.); 1882, Greenville; 1883-'84, Titusville; 1885-'87, Oil City, Trinity Church; 1888-'90, Warren; 1891, President, Red River Valley University, Wahpeton, N. D.; 1892-'93, Union City; 1894-'95, Greenville; 1896-'98, Clarion; 1899-1904, Franklin District; 1905-'06, Tidioute; 1907, superannuated.

Clinton Jones—Licensed to preach; admitted on trial, 1871; discontinued, 1873; admitted on trial, 1881; full connection, 1883; deacon, 1881, Harris; elder, 1885, Merrill. Appointments—1871, Punxsutawney; 1872, Warsaw; 1881-'82, Putneyville; 1883-'85, Emerickville; 1886-'88, Rimersburg; 1889-'92, Sigel; 1893-'96, Johnsonburg; 1897-'99, supernumerary; 1900-'06, superannuated; present residence, Johnsonburg, Pa.

Harvey Henderson—Licensed to preach, 1871; admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, 1875, Scott; located at his own request, 1882. Has since been engaged in the practice of law, Pittsburg, Pa., in which he has attained marked success. He has also served the church acceptably and usefully as a local preacher. Present residence, Allegheny City, Pa. Appointments—1871-'72, Rootstown and Randolph; 1873, Twinsburg and Hudson; 1874, New Wilmington; 1875-'77, Forestville; 1878-'79, Clarion; 1880-'81, New Castle, First Church.

M. V. Stone—Licensed to preach, 1870; admitted on trial, 1871; full connection, 1873; deacon, 1873, Gilbert Haven; elder, 1875, Scott. Appointments—1871, Sheffield and Kane; 1872, Garland; 1873, Enterprise and Shamburg; 1874, Enterprise; 1875, Centerville; 1876, Centerville and Riceville; 1877-'79, Harmonsburg; 1880-'81, Cochranton; 1882-'83, Townville; 1884-'86, Espyville;

1887-'91, Frewsburg; 1892-'94, Saegertown; 1895, Fredonia, Pa.; 1896-'97, supernumerary; 1898-1900, superannuated; 1901-'02, Ashville; 1903-'05, Sugar Grove; 1906, Frewsburg.

D. C. Plannette—Licensed to preach, 1872; admitted on trial, 1872; full connection, 1874; deacon, 1874, Peck; elder, 1876, Peck; transferred to the North Dakota Conference at its organization, 1887; transferred to Erie Conference, 1897. Appointments—1872, Charleston, Pa.; 1873, President; 1874, Fairview, Butler County; 1875, Curllsville; 1876-'77, Luthersburg; 1878-'80, Reynoldsville; 1881-'82, East Brady; 1883, Bismark, N. D., North Dakota Mission; 1884-'86, Grand Forks District, North Dakota Mission; 1887, Grand Forks District, North Dakota Conference; 1888-'89, Fargo District; 1890-'91, Fargo, Second Church; 1892, Fargo, Roberts Church; 1893-'95, Fargo District; 1896, supernumerary; during the year he made a tour around the world; 1897, North Clarendon; 1898-'99, Parker's Landing; 1900-'01, Erie, Tenth Street; 1902, South Sharon; 1903-'07, Sharon, Spearman Avenue—the same as "South Sharon."

J. L. Stratton—Licensed to preach, 1869; admitted on trial, 1872; full connection, 1874; deacon, 1873, Gilbert Haven; elder, 1876, Peck. Appointments—1872, Peninsula; 1873-'74, Harlansburg and Mt. Pleasant; 1875-'77, Clintonville; 1878-'79, Farmington; 1880, Waterloo; 1881-'82, North Washington; 1883-'85, Asbury; 1886-'90, Erie, Tenth Street; 1891-'93, New Castle, Epworth Church; 1894, Brockwayville; 1895-'96, Miles Grove; 1897, Waterford; 1898-1900, Hillville; 1901, Stoneboro; 1902-'04, Clark's Mills; 1905-'06, New Castle, Croton Avenue.

H. N. Steadman—Admitted on trial, 1872; full connection, 1874; deacon, 1874, Peck; became a member of the East Ohio Conference at its organization, 1876; elder, 1876, Ames; deceased, Chagrin Falls, O., March 4, 1882. Appointments—1872, Ellsworth and Berlin; 1873, Pleasant Valley and Mogadore; 1874-'75, Hartford; 1876-'77, Garrettsville; 1878, Garrettsville and Nelson; 1879, Rootstown; 1880, Mentor; 1881, Chagrin Falls.

H. C. Smith—Admitted on trial, 1872; full connection, 1874; deacon, 1874, Peck; transferred to East Ohio Conference, 1876; elder, 1877, Simpson; deceased, Hubbard, O., July 1, 1878. Appointments—1872-'74, Hendersonville; 1875, New Wilmington; 1876-'77, Hubbard.

J. C. Rhodes—Licensed to preach, 1871; admitted on trial, 1872;. full connection, 1874; deacon, 1874, Peck; elder, 1876, Peck; transferred to Minnesota Conference, 1882; transferred to Erie Conference, 1883. Appointments—1872, Clarington; 1873-'74, Corsica; 1875, Washington; 1876, Croton and Greenwood; 1877-'78, North Washington; 1879-'81, Karns City and Fairview; 1882, Bismarck, N. D.; 1883, Monterey; 1884-'85, Pleasantville; 1886-'89, Mahoningtown; 1890-'91, East Randolph; 1892, Frewsburg; 1893-'94, Little Valley; 1895-'96, Youngsville; 1897, Dayton and Wesley, (excused from going on account of ill health); 1898, supernumerary; 1899, Kinzua; 1900, Lander; 1901-'02, supernumerary; 1903, Jamestown, Brooklyn Heights—released after Conference because of poor health; 1904-'06, superannuated; present residence, Gowanda, N. Y.

S. E. Winger—Licensed to preach, 1871; admitted on trial, 1872; full connection, 1874; deacon, 1874, Peck; elder, 1876, Peck. Appointments—1872, Clapp Farm; 1873, Brady's Bend; 1874, Waterloo; 1875, Sunville; 1876, supernumerary; 1877, Clymer; 1878-'79, New Bethlehem; 1880, Luthersburg; 1881-'82, Missionary to Montana and stationed at Helena; 1883, Harlans-

burg; 1884-'86, Salem, Mercer County; 1887-'88, Clarksville; 1889-'90, New Lebanon; 1891-'92, Edenburg, Lawrence County; 1893, Pardoe; 1894, Stoneboro; 1895, Harlansburg; 1896-'98, Hydetown; 1899-1900, Sunville; 1901-'02, superannuated; 1903-'04, Frewsburg; 1905, Spring Creek; 1906-'07, superannuated.

S. M. Clark—Licensed to preach, 1860; became a minister in the Free Will Baptist Church, 1863; received as an elder from said church into the Erie Conference, Methodist Episcopal Church, 1872. Appointments—1872-'73, Albion; 1874, Hamlet; 1875, Sheridan; 1876-'78, Delanti; 1879, Perrysburg; 1880-'81, Ridgway; 1882-'84, Panama; 1885-'86, Sharpsville; 1887-'88, Mill Village; 1889-'92, Springfield; 1893-'95, Waterford; 1896, McKean; 1897-'99, Cooperstown; 1900-'03, Ferdinand; 1904-'05, Sheakleyville; 1906, Nazareth and Mount Pleasant.

W. J. Wilson—Licensed to preach, 1863; admitted on trial, 1872; full connection, 1874; deacon, 1874, Peck; elder, 1876, Ames; became a member of the East Ohio Conference at its organization, 1876. Appointments—1872-'74, Canfield; 1875, Vienna; 1876, Vienna and Brookfield; 1877, Conneaut; 1878-'79, Hubbard; 1880-'82, Gustavus and Kinsman; 1883-'85, Massilon; 1886-'87, New Philadelphia; 1888-'92, Canton, Simpson Church; 1893-'94, Cuyahoga Falls; 1895, Bedford; 1896-'97, Kent, last nine months at Urichsville; 1898-'99, Urichsville; 1900, Martin's Ferry; 1901-'02, Cuyahoga Falls.

Jeremiah Garnett—Licensed to preach, 1870; admitted on trial, 1872; full connection, 1874; deacon, 1874, Peck; elder, 1876, Peck; deceased, Leon, N. Y., May 20, 1899. Appointments—1872, Spartansburg; 1873-'74, Kinzua; 1875, Ellery; 1876, Salem, Clarion County; 1877-'78, Curllsville; 1879-'80, Rockland; 1881-'83, Washington; 1884-'86, Hamlet; 1887-'88, Russell and North Warren; 1889-'92, Dayton; 1893-'96, Frewsburg; 1897-'98, Panama.

G. P. Preston—Licensed to preach, 1869; admitted on trial, 1872; deceased, Brookville, Pa., September 22, 1873. Appointment—1872, Pleasant Valley and Mogadore.

J. H. Dewart—Admitted on trial, 1872; full connection, 1874; deacon, 1872, Merrill; elder, 1875, Scott; became a member of the East Ohio Conference at its organization, 1876; transferred to Minnesota Conference, 1882; became a member of the Minnesota Northern Conference at its organization, 1894. Appointments—1872,-73, Chardon; 1874-'76, Willoughby; 1877-'79, Warren; 1880-'81, East Cleveland; 1882-'84, Owatonna, Minn.; 1885-'87, St. Paul, Grace Church; 1888-'90, St. Paul, Bates Avenue; 1891-'95, St. Cloud, First Church; 1896-'97, Minneapolis, Franklin Avenue; 1898-1901, Minneapolis, Foss Church.

W. W. Painter—Licensed to preach, 1864; admitted on trial, Wisconsin Conference, 1868; full connection, 1870; deacon, 1870, Clark; elder, 1873, Gilbert Haven; transferred to Erie Conference, 1872; transferred to Wisconsin Conference, 1886; transferred to Rock River Conference, 1890; deceased, Winnetka, Ill., September 16, 1902. Appointments—1868-'70, Waterford and East Troy, Wis.; 1871, Pewaukee, Wis.; 1872, Akron, Second Church; 1873-'74, Tallmadge and Brimfield; 1875-'77, Franklin; 1878-'79, Titusville; 1880-'82, Conneautville; 1883-'85, Warren; 1886-'88, Fond du Lac, Wis., Division Street; 1889, Fond du Lac District; 1890-'04, Chicago, Park Avenue; 1895, Chicago, Garfield Boulevard; 1896-1900, Rockford, Centennial; 1901, Chicago, Gross Park.

E. A. Simons—Licensed to preach, 1872; admitted on trial, 1873; full connection, 1875; deacon, 1875, Ames; elder, 1877,

Simpson; became a member of the East Ohio Conference at its organization, 1876; elected Secretary of Conference, 1897. Appointments—1873-'74, Nelson; 1875-'76, Charlestown and Freedom; 1877-'78, Rootstown and Randolph; 1879-'80, Tallmadge and Brimfield; 1881-'82, Bloomfield and Mesopotamia; 1883, Bloomfield; 1884-'88, Youngstown District; 1889-'93, Salem; 1894-'95, Alliance, First Church; 1896-'97, Urichsville. Shortly after Conference of 1897, appointed to Warren; 1898, Warren; 1899-1900, Bellaire, First Church; 1901, Cleveland, Scoville Avenue; 1902, supernumerary.

Cearing Peters—Licensed to preach, 1871; admitted on trial, 1873; full connection, 1875; deacon, 1875, Ames; elder, 1877, Foster. Appointments—1873-'74, Clintonville; 1875-'77, Karns City; 1878-'80, Millerstown; 1881-'83, New Castle, Pearson Street; 1884-'86, Reynoldsville; 1887, East Brady; 1888-'90, Clarion; 1891-'94, DuBois; 1895-'97, Emlenton and Foxburg; 1898, Chicora; 1899-1903, supernumerary; 1904, Knox; 1905-'06, Conference Evangelist.

Richard Peet—Licensed to preach, admitted on trial, into full connection and ordained deacon and elder in the Wesleyan Connection of America, at dates not ascertainable. Received from said church as a traveling elder into the Erie Conference, Methodist Episcopal Church, 1873; deceased, Harthegig, Pa., September 6, 1894. Appointments—1873, Reynoldsville; 1874-'75, Putneyville; 1876-'77, Rimersburg; 1878, Richardsville; 1879, Perrysville; 1880, supernumerary; 1881, Enterprise; 1882-'83, supernumerary; 1884-'93, superannuated.

Nathaniel Morris—Licensed to preach by the Wesleyan Methodists in England, 1846; became a local preacher in the Methodist Protestant Church soon after his removal to America in 1850, in which church he was ordained deacon; united with the Methodist Episcopal Church, 1859, his license as a local preacher and his orders as a deacon, being recognized; admitted on trial, 1873; full connection, 1875; elder, 1877, Foster; deceased, Fay, Pa., June 30, 1894. Appointments—1873-'74, Lowell; 1875-'76, Harrisville and Pine Grove; 1877, Edenburg, Lawrence Co.; 1878-'79, Centerville, Butler Co.; 1880-'81, Harlansburg; 1882-'83, Volant; 1884-'85, Wampum; 1886-'69, Pardoe; 1890-'93, superannuated.

L. J. Bennett—Licensed to preach, 1872; admitted on trial, 1873; full connection, 1875; deacon, 1875, Ames; elder, 1877, Foster. Appointments—1873-'74, Summit and Sindens; 1875-'76, Clymer; 1877, Sugar Grove; 1878-'79, Pine Grove and Farmington; 1880, East Randolph; 1881-'82, Cattaraugus; 1883-'88, supernumerary; 1884, supply at Spring Creek; 1885, supply at Ellery; 1888, supply at Spring Creek; 1889-'90, Spring Creek; 1891, Cherry Creek; 1892-'93, Wesleyville; 1894, Centerville, Meadville District; 1895-1906, superannuated; present residence, near Kennedy, N. Y.

J. K. Adams—Licensed to preach, 1872; admitted on trial, 1873; full connection, 1875; deacon, 1875, Ames; elder, 1877, Foster. Appointments—1873-'74, Sunville; 1875-'76, Monterey; 1877-'78, Grant and Wrightsville; 1879-'80, Garland and Spring Creek; 1881, Columbus and North Corry; 1882-'83, Cooperstown; 1884-'86, Woodcock; 1887-'89, Callensburg; 1890-'91, Rockland; 1892-'94, Washington; 1895, Salem; 1896-'97, Big Run; 1898-1900, Glen Hazel; 1901-'03, Hazen; 1904-'05, Marienville; 1906, Sligo.

W. H. Haskell—Licensed to preach, 1870; admitted on trial, 1873; full connection, 1875; deacon, 1874, Peck; elder, 1876,

Ames; became a member of the East Ohio Conference at its organization, 1876; deceased, Ontario, Cal., April 18, 1896. Appointments—1873, Thompson and Concord; 1874, Garrettsville; 1875-'77, Tallmadge and Brimfield; 1878-'80, Geneva; 1881-'83, Chardon; 1884-'86, St. Clairsville; 1887, Cleveland, Miles Park; 1888-'90, Cleveland District; 1891-'93, Steubenville, Hamline Church; 1894, Salem; 1895, Cleveland, Epworth Memorial Church (second preacher).

John Lusher—Licensed to preach, 1871; admitted on trial, 1873; full connection, 1875; deacon, 1875, Ames; elder, 1877, Foster; transferred to Wisconsin Conference, 1894; transferred to Erie Conference, 1895. Appointments—1873-'74, Tionesta; 1875-'77, Farmington; 1878-'80, Clintonville; 1881-'82, Millerstown; 1883-'85, Parker City; 1886-'88, Brookville; 1889-'93, Titusville; 1894, Appleton, Wis.; 1895-'96, New Castle, First Church; 1897-'99, Chautauqua; 1900-'07, Mt. Jewett.

E. F. Edmonds—Licensed to preach, 1871; admitted on trial, 1873; full connection, 1875; deacon, 1875, Ames; became a member of the East Ohio Conference at its organization, 1876; elder, 1877, Simpson; transferred to Erie Conference, 1890. Appointments—1873-'74, Wampum; 1875-'77, Cortland; 1878-'80, Kingsville; 1881, Poland; 1882-'84, Girard and Liberty; 1885-'88, Willoughby; 1889, Steubenville, First Church; 1890-'94, New Castle, First Church; 1895, Busti and Farmington; 1896-'98, Warren, First Church; 1899-1904, Meadville District; 1905-'06, Erie, Simpson Church.

C. W. Darrow—Licensed to preach, 1873; admitted on trial, 1873; full connection, 1875; deacon, 1875, Ames; elder, 1877, Foster; transferred to Puget Sound Conference, 1891. Appointments—1873, Grand River; 1874, Warrensville; 1875, Greenwood; 1876-'77, Professor, New Castle College; 1878, Edenburg, (New Castle District); 1879-'81, Sharpsville; 1882-'84, Clarion; 1885-'88, Brockwayville; 1889-'91, supernumerary, (supplying Corsica, 1889); 1891-'97, Professor, Puget Sound University; 1898, supernumerary; 1899-1900, Tacoma, Wesley; 1901, Tacoma, Second Church.

Thomas Burrows—Licensed to preach, 1837; admitted on trial, Wesleyan Methodist Connection of America, 1842; unable to ascertain the dates of his admission into full connection and of his ordination as deacon; elder, 1841; received into the Erie Conference, Methodist Episcopal Church, 1873. Appointments—1842- to 1873, unable to ascertain; 1873-'74, Spartansburg; 1875, Garland and Spring Creek; 1876, Grant and Wrightsville; 1877-'78, Cherry Creek; 1879-'83, supernumerary; 1884-1906, superannuated.

R. M. Felt—Licensed to preach, 1870; admitted on trial, 1874; full connection, 1876; deacon, 1874, Peck; elder, 1878, Gilbert Haven. Appointments—1874, Reynoldsville; 1875-'76, Emerickville; 1877, President; 1878-'80, Washington; 1881-'83, Rockland; 1884-'85, New Bethlehem; 1886-'87, Belleview; 1888-'92, Sligo; 1893-'99, supernumerary; 1900-'06, superannuated; present residence, Sligo, Pa.

G. J. Squier—Licensed to preach, 1868; admitted on trial, 1874; full connection, 1876; deacon, 1874, Peck; elder, 1878, Gilbert Haven. Appointments—1874-'75, Cattaraugus; 1876-'77, Ripley; 1878-'80, Silver Creek; 1881-'83, Portland; 1884-'85, Forestville; 1886-'88, Fredonia, Pa.; 1889-'90, New Castle, Epworth Church; 1891-'93, West Middlesex; 1894-'96, Cochranton; 1897-'99, East

Randolph; 1900-'01, Busti; 1902-'03, Sheakleyville; 1904-'06, Erie, Cascade.

J. C. Ridout—Licensed to preach, 1873; admitted on trial, 1874; full connection, 1876; deacon, 1876, Peck; elder, 1879, Bowman. Appointments—1874, Arkwright; 1875-'76, Summit and Sindens; 1877-'78, McKean; 1879-'80, Green; 1881-'82, Wesleyville; 1883, Fairview; 1884, Perrysburg; 1885, supernumerary; 1886-'88, Lockport; 1889, Volusia; 1890, McKean; 1891-'92, supernumerary; 1893-'94, Phillipsville; 1895, Clarington, (did not go); 1896, Dicksonburg; 1897-'98, Sunville; 1899-1901, supernumerary; 1902-'07, superannuated; present residence, Brocton, N. Y.

A. M. Lockwood—Licensed to preach, 1873; admitted on trial, 1874; full connection, 1876; deacon, 1876, Peck; elder, 1879, Bowman. Appointments—1874, Fairview; 1875, Lockport; 1876, Edenburg, Lawrence Co.; 1877-'78, Corsica; 1879-'81, Punxsutawney; 1882-'83, New Bethlehem; 1884-'85, Cooperstown; 1886-'88, Cambridge; 1889-'93, Sheffield; 1894-'97, Ellington and Kennedy; 1898-1901, Conneautville; 1902-'03, Meadville, State Street; 1904-'06, Panama.

J. A. Ward—Licensed to preach, 1874; admitted on trial, 1874; full connection, 1876; deacon, 1876, Peck; elder, 1878, Gilbert Haven; deceased, Ridgway, Pa., November 30, 1886. Appointments—1874, New Castle, First Ward; 1875-'77, Centerville, New Castle District; 1878, Hendersonville; 1879-'81, New Lebanon; 1882-'84, Sharpsville; 1885-'86, Ridgway.

T. W. Douglas—Licensed to preach, 1873; admitted on trial, 1874; full connection, 1876; deacon, 1876, Peck; elder, 1878, Gilbert Haven. Appointments—1874-'75, Linesville; 1876-'78, Sunville; 1879-'81, Albion; 1882, Harmonsburg; 1883-'85, Spartansburg; 1886-'90, Youngsville; 1891-'92, Little Valley; 1893-'95, Conneautville; 1896-'97, Punxsutawney; 1898-1903, Grove City; 1904-'05, New Castle, Mahoning; 1907, New Castle District.

E. S. Baker—Licensed to preach, 1871; admitted on trial, 1874; became a member of the East Ohio Conference at its organization in 1876; full connection, 1876; deacon, 1876, Ames; elder, 1878, Merrill; deceased, Mechanicsville, O., June 1, 1894. Appointments—1874-'75, Lenox; 1876-'77, Kelloggsville; 1878-'79, Richmond; 1880-'82, Green and Mecca; 1883-'84, Vienna; 1885-'86, Leavittsburg; 1887-'89, Canfield; 1890-'92, Edinburg; 1893-'94, Welshfield; 1895-'98, Mayfield; 1899-'1900, Saybrook; 1901-'03, superannuated.

H. G. Hall—Licensed to preach, 1872; admitted on trial, 1874; full connection, 1876; deacon, 1876, Peck; elder, 1878, Gilbert Haven. Appointments—1874-'75, Perrysville; 1876, Belleview; 1877-'79, Monterey; 1880-'82, Emlenton; 1883-'85, Youngsville; 1886, Garland; 1887-'91, Punxsutawney; 1892-'95, Kane; 1896-1900, Franklin; 1901-'03, Jamestown District; 1904-'07, Oil City, Grace.

W. B. Holt—Admitted on trial, East Genesee Conference, 1859; located, 1871; re-admitted into the Michigan and transferred to the Detroit Conference, 1872; transferred to the Erie Conference, 1874; deceased, Plumer, Pa., July 14, 1892. Appointments—Not able to ascertain his appointments from 1859 to 1870; 1870, Addison, N. Y.; 1872, appointment not given in General Minutes; 1873, Forrester, Mich.; 1874-'75, Little Valley; 1876-'77, Sherman; 1878, Youngsville; 1879, Mayville; 1880-'81, Perrysburg; 1882-'83, Busti and Farmington; 1884, Luthersburg; 1885, Belleview; 1886, Emerickville; 1887, Richardsville; 1888-'89, Monterey; 1890, St. Petersburg and Foxburg; 1891, Plumer.

T. L. Flood—Licensed to preach, 1862; admitted on trial, New

Hampshire Conference, 1864; full connection, 1866; deacon, Simpson; elder, Baker; transferred to the Erie Conference, 1875. Appointments—1864-'65, Rumney; 1866, Seabrook; 1867-'69, Salem; 1870-'71, New Market; 1872-'73, Keene; 1874, Concord District; 1874-'76, Jamestown, N. Y.; 1877-'79, Meadville, First Church; 1880-'81, Oil City, Trinity Church; 1882, Chautauqua; 1883, Registrar, Chautauqua University; 1884-'88, Editor, Chautauquan.

E. K. Creed—Licensed to preach, 1870; admitted on trial, 1876; full connection, 1878; deacon, 1878, Ames; elder, 1880, E. O. Haven; transferred to New York East Conference, 1895; transferred to Wilmington Conference, 1901; deceased, April 27, 1904. Appointments—1875, Sugar Grove, supply; 1876, Sugar Grove; 1877, Frewsburg; 1878-'80, Sinclairville; 1881-'82, Silver Creek; 1883-'85, North East; 1886, Sandy Lake; 1887-'89, Mercer; 1890-'91, Parker's Landing; 1892-'94, Tidioute; 1895-'96, Southington, Conn.; 1897, Southold, N. Y.; 1898-'99, Port Jefferson, N. Y.; 1900, Farmingdale and Melville, N. Y.; 1901-'02, Centerville, Md.

W. W. Woodworth—Licensed to preach, 1874; admitted on trial, 1876; full connection, 1878; deacon, 1878, Ames; elder, 1880, E. O. Haven; deceased, East Randolph, N. Y., October 8, 1883. Appointments—1876-'77, Sinclairville; 1878-79, Frewsburg; 1880, Portland; 1881-'82, North East.

W. S. Shepard—Licensed to preach, 1872; admitted on trial, 1876; full connection, 1878; deacon, 1878, Ames; elder, 1880, Warren. Appointments—1876, Curllsville; 1877-'78, Rockland; 1879, Corsica; 1880-'81, Mt. Jackson; 1882, Harlansburg; 1883, supernumerary; 1884-'85, Stoneboro; 1886-'88, Clark's Mills; 1889-'91, Fredonia, Pa.; 1892-'94, Volant; 1895-'97, Clarksville; 1898-1900, New Castle, Croton Avenue; 1901, Wesleyville; 1902, superannuated.

J. C. McDonald—Licensed to preach, 1874; admitted on trial, 1876; full connection, 1878; deacon, 1877, Foster; elder, 1880, E. O. Haven. Appointments—1876-'77, New Bethlehem; 1878-'80, Rimersburg; 1881-'83, Reynoldsville; 1884-'86, East Brady; 1887-'91, Ridgway; 1892-'93, Punxsutawney; 1894-'98, Oil City, Grace Church; 1899-1903, Warren, First Church; 1904-'06, New Castle, Epworth.

L. A. Chapin—Licensed to preach, 1844; admitted on trial, Rock River Conference, 1844; full connection, 1846; deacon, 1846, Hamline; located, 1850; re-admitted, Genesee Conference, 1857; elder, 1858, Baker; located at his own request, 1870; re-admitted, Erie Conference, 1876. Appointments—1844, Dundee, Ill.; 1845, St. Charles, Ill., (Mr. Chapin speaks of it as "Aurora and Batavia"); 1846, Yellowhead Mission, Ill., (Mr. Chapin calls it "Kaukakee Mission"); 1847, Chicago Mission, Ill.; 1848, superannuated; 1849, Newark, Ill.; in 1854, supplied Ninth Street Mission, Buffalo, N. Y.; 1855, Elk Street Mission, Buffalo, N. Y.; 1857, Byron, N. Y.; 1858, Lancaster, N. Y.; 1859, East Otto, N. Y.; 1860-'61, Byron, N. Y.; 1862-'63, Hulberton and Clarendon, N. Y.; 1864, Tonawanda, N. Y.; 1865-'66, Hamburg, N. Y.; 1867-'68, Williamsville and Bowmanville, N. Y.; 1869, Potter's Corners and Griffith, N. Y.; 1875, Salamanca, supply; 1876, Salamanca; 1877, Dayton; 1878, Kane and Ludlow; 1879, Grant and Wrightsville; 1880-'82, Irving; 1883-'84, Delanti; 1885-'87, Perrysburg; 1888, Volusia; 1889, Lockport; 1890-'91, Irving; 1892-'94, superannuated.

J. H. Laverty—Licensed to preach, 1872; admitted on trial, 1876; full connection, 1878; deacon, 1877, Foster; elder, 1880, E.

O. Haven; transferred to Pittsburg Conference, 1895. Appointments—1876, Corsica; 1877-'78, Belleview; 1879-'81, Emerickville; 1882-'84, Callensburg; 1885-'86, Salem, Clarion Co.; 1887-'89, Woodcock; 1890-'92, Meadville, State Street; 1893-'94, Chicora; 1895-'96, Salem and Mars; 1897-'98, Evans City; 1899-1902, Monaca.

W. W. Cushman—Licensed to preach, 1875; admitted on trial, 1876; full connection, 1878; deacon, 1878, Ames; elder, 1880, E. O. Haven; deceased, Conneautville, Pa., May 31, 1906. Appointments—1876-'77, Kinzua; 1878-'79, Ashville and Busti; 1880-'82, Sheffield; 1883-'85, Leon; 1886, Little Valley; 1887-'88, Hamlet; 1889-'90, Harmonsburg; 1891-'93, Cochranton; 1894-'96, Springboro; 1897-'99, Mill Village; 1900-'02, Woodcock and Venango.

J. M. Crouch—Licensed to preach, 1874; admitted on trial, 1876; full connection, 1878; deacon, 1876, Peck; elder, 1879, Bowman. Appointments—1876-'77, Harlansburg; 1878-'79, Mt. Jackson; 1880-'82, Jamestown, Pa.; 1883, New Wilmington; 1884-'85, Pardoe; 1886-'87, Evansburg; 1888-'89, Townville; 1890-'93, Ripley; 1894-'95, Edinboro; 1896, Spartansburg; 1897-'99, Volusia; 1900, Albion; 1901, Dayton; 1902-'03, West Sunbury and North Hope; 1904-'06, Polk.

James Clyde—Licensed to preach, 1866; admitted on trial, 1876; full connection, 1878; deacon, 1875, Ames; elder, 1880, E. O. Haven; deceased, Meadville, Pa., May 10, 1894. Appointments—1876-'78, Plumer; 1879-'80, North Washington; 1881-'82, Waterloo; 1883-'84, Saegertown; 1885, Cochranton; 1886-'87, Sunville; 1888, Edinboro; 1889, Meadville, State Street; 1890, Centerville, (Meadville District); 1891-'92, supernumerary; 1893, superannuated.

J. B. Espy—Licensed to preach, 1876; admitted on trial, 1876; full connection, 1878; deacon, 1878, Ames; elder, 1880, E. O. Haven; deceased, Mahoningtown, Pa., April 23, 1907. Appointments—1876-'78, Brady's Bend; 1879, Meadville, State Street; 1880-'82, Sheakleyville; 1883-'85, Grove City; 1886-'89, Erie, Simpson Church; 1890-'94, Fredonia, N. Y.; 1895-'99, North East; 1900-'05, Erie District; 1906, New Castle, Mahoning Church.

T. H. Sheckler—Licensed to preach, 1874; admitted on trial, 1876; full connection, 1879; deacon, 1879, Bowman; elder, 1881, Harris; transferred to North Dakota Conference, 1887; transferred to Minnesota Conference, 1894; transferred to Upper Iowa Conference, 1897. Appointments—1876-'77, Clarington; 1878, Perrysville; 1879-'80, Putneyville; 1881-'82, Sherrett; 1883-'84, Salem, Clarion Co.; 1885-'86, Devil's Lake, N. D.; 1887-'88, West Point, N. D.; 1889, Bathgate, N. D.; 1890-'93, Bismarck District; 1894, Luverne, Minn.; 1895-'96, Waseca, Minn.; 1897-'99, Nora Springs, Ia.; 1900-'01, Sabula, Ia.

Miller Fording—Licensed to preach, 1875; admitted on trial, 1876; full connection, 1878; deacon, 1878, Ames; elder, 1880, E. O. Haven. Appointments—1876-'77, Kane and Ludlow; 1878-'79, Salamanca; 1880, Columbus and North Corry; 1881, Sinclairville; 1882-'84, Sheridan; 1885, Linesville; 1886-'87, Harmonsburg; 1888-'89, Ripley; 1890-'92, Perrysburg; 1893-'97, Springfield; 1898-'99, Greenfield; 1900-'06, superannuated. Since his superannuation he has done much supply work.

W. O. Allen—Licensed to preach, 1872; admitted on trial, 1876; full connection, 1878; deacon, 1876, Peck; elder, 1880, E. O. Haven; transferred to Des Moines Conference, 1885. Appointments—1876-'77, Tionesta; 1878-'80, Sugar Grove; 1881-'83, Sher-

man; 1884, Meadville, State Street; 1885, Shenandoah, Ia.; 1886-'87, Malvern, Ia.; 1888-'89, Missouri Valley, Ia.; 1890-'92, Osceola, Ia.; 1893, Corydon, Ia.; 1894-'98, Corning, Ia.; 1899-1904, Atlantic District.

W. G. Williams—Licensed to preach, 1874; admitted on trial, 1876; full connection, 1879; deacon, 1879, Bowman; elder, 1881, Harris; transferred to Ohio Conference, 1889; transferred to New York East Conference, 1893; transferred to St. Louis Conference, 1894; deceased, St. Louis, Mo., April 16, 1897. Appointments—1876, Erie, Tenth Street; 1878-'81, Professor, Allegheny College; 1882-'83, Jamestown, N. Y.; 1884, Principal, Genesee Wesleyan Seminary; 1885-'87, Professor, Allegheny College; 1888, President, Allegheny College; 1889-'92, Columbus, O., Broad Street; 1893, New Haven, Conn., First Church; 1894-'97, St. Louis, Mo., Union Church.

A. O. Stone—Licensed to preach, 1871; admitted on trial, 1876; full connection, 1878; deacon, 1875, Ames; elder, 1880, E. O. Haven. Appointments—1876, Enterprise; 1877, Fagundus and East Hickory; 1878-'79, Tionesta and East Hickory; 1880, Monterey; 1881-'82, Clintonville; 1883, supernumerary; 1884, Greenwood; 1885-'86, New Wilmington; 1887-'88, Sharpsville; 1889-'91, Salamanca; 1892, Espyville; 1893-'95, Spartansburg; 1896-'97, supernumerary; 1898-'99, Agent, Anti-Saloon League; 1900-'01, Sheakleyville; 1902-'03, West Middlesex; 1904-'05, Volant; 1906, supernumerary.

W. P. Graham—Licensed to preach, 1876; admitted on trial, 1878; full connection, 1880; deacon, 1880, E. O. Haven; elder, 1882, Simpson. Appointments—1877-'78, Wheatland; 1879-'80, Rouseville; 1881-'82, Reno and Sugar Creek; 1883, Tidioute; 1884-'85, St. Petersburg; 1886, Karns City; 1887-'88, Westfield; 1889, Forestville; 1890-'91, Knox; 1892-'94, Cambridge; 1895-1900, Jamestown District; 1901-'04, Brookville; 1905-'06, Mercer.

H. M. Burns—Licensed to preach, 1873; admitted on trial, 1878; full connection, 1880; deacon, 1879, Bowman; elder, 1882, Simpson. Appointments—1877, Little Toby, supply, (Mr. Burns says, "Brockport Circuit"); 1878, Little Toby; 1879, Belleview; removed by P. P. Pinney to DuBois, which was left to be supplied; 1880-'81, DuBois; 1882, Brockport; 1883, Luthersburg; 1884-'86, Busti and Farmington; 1887-'88, Little Valley; 1889, Westfield; 1890-'91, Ellington; 1892-'95, Sherman; 1896-'97, Cattaraugus; 1898-'99, Tidioute; 1900-'02, Falconer; 1903, Salamanca; 1904, Hillsville; 1905-'06, New Castle, Grace Church.

D. R. Palmer—Licensed to preach, 1878; admitted on trial, 1878; full connection, 1880; deacon, 1880, E. O. Haven; elder, 1882, Simpson. Appointments—1878-'79, Centerville, Crawford Co.; 1880-'82, Hamlet; 1883-'84, Sugar Grove; 1885-'87, East Randolph; 1888-'90, Panama, 1891-'92, Waterford; 1893-'96, Wattsburg; 1897-'99, New Wilmington; 1900, supernumerary; 1901-'02, New Richmond; 1903, Centerville; 1904-'05, West Sunbury and North Hope; 1906, Rockland.

P. A. Reno—Licensed to preach, 1874; admitted on trial, 1878; full connection, 1880; deacon, 1878, Ames; elder, 1882, Simpson; deceased, Sharon, Pa., March, 1906. Appointments—1878-'79, Fairview; 1880-'81, Erie, Tenth Street; 1882-'84, Principal, Waterford Academy; 1885-'86, Westfield; 1887-'88, Professor, Dakota University; 1889-'91, left without appointment to attend school; 1892, North East; 1893-'94, Slippery Rock; 1895-'98, Dunkirk; 1899-1903, Reynoldsville; 1904-'05, Sharon, First Church.

X.

APPROACHING THE CLOSE OF THE CENTURY.

Education.

The Erie Conference met at Corry, Pa., September 22, 1880, with Bishop Erastus O. Haven presiding, and W. F. Day, Secretary.

Those admitted on trial were the following: J. A. Hovis, J. H. Bates, C. A. Knesal, Sampson Dimmick, J. B. Neff, D. M. Carpenter, Levi Beers and H. D. Todd.

H. V. Talbot and D. H. Muller were received by transfer.

When the names of Thomas Benn, Albert Norton and J. B. Wright were called it was announced that they had died during the year.

E. A. Squier withdrew from the Church, and A. L. Kellogg and J. M. Zeile were located at their own request.

A. S. Dobbs, J. P. Mills and R. M. Gwynn were removed by transfer.

J. H. Bates, J. A. Hovis, H. V. Talbot.

John Henry Bates was born in Lowell, Mass., November 27, 1848. His parents were members of the Episcopal Church. His father died when John was three years of age, and a few years later his mother married Eldridge Hartless, a stock raiser and merchant, whose plantation was near Corvallis, Oregon. Here John spent his early years, attending the district school, herding stock, and working on the farm. Two years he spent in Willamette University and one year in Philomath College. While at the university he was converted under the preaching of Rev. James Crossman, a missionary of the Evangelical Association. He was li-

censed to preach by the Mission Board of the Evangelical Association and sent to Corvallis. This was in 1865. He successfully served several churches in this denomination until 1879, when he took work in the Erie Conference and was admitted on trial in 1880. He was a student of Boston Theological Seminary from 1871 to 1873, and graduated from Mt. Union College in 1875.

Mr. Bates was united in marriage with Miss Callie Phillips, October 2, 1873.

Jacob A. Hovis, son of Jacob and Elizabeth Hovis, was born September 1, 1847, on the old homestead near Clintonville, Venango Co., Pa. Here he spent his early life as a farmer's boy. Like a majority of our preachers, he spent some time in teaching. He was converted in his sixteenth year under the labors of Ebenezer Bennett and W. A. Clark, and licensed to preach in 1872, at the hand of R. H Hurlburt. He was married to Miss S. C. Carroll, of Mechanicsville, Pa., in 1869; and the worthy couple settled on a farm. Moving to Meadville, he entered Allegheny College, from which he graduated in 1878. While engaged in collegiate studies he supplied the Pine Grove and Fee Farm appointments. After graduation he supplied Irving and Brockport charges. He was admitted to the Erie Conference on trial in 1880, was transferred to the North Dakota Conference in 1886, to the Minnesota Conference in 1896, and to the Erie Conference in 1903. He was four years presiding elder on the Northwest and Devil's Lake Districts in North Dakota, and two years vice president of Red River Valley University.

Hiram V. Talbot was a zealous supporter of the Union during the great Civil War. He earnestly assisted in raising the One Hundred and Fifty-second Regiment of New York Volunteers, and became chaplain, serving from October 24, 1862, until February 11, 1865, with great credit to himself and his regiment.

Mr. Talbot was born in Edmeston, Otsego Co., N. Y., June 30, 1834, and died in Odessa, Texas, February 20, 1888. He was converted at the age of eighteen in his native place under the pastoral labors of Rev. William Burnside. He was married June 20, 1854 to Miss Rosina Colegrove. In 1859 he was licensed to preach, and in 1861 was admitted on trial in the Oneida Conference,

and became a member of the Wyoming Conference by change of conference boundaries, in 1868. He was transferred to the Erie Conference in 1880, and superannuated in 1886. He then moved to Texas, and in the same year was stricken with paralysis, which seriously affected his brain and rendered his whole right side powerless.

Brother Talbot was naturally kind of heart and hopeful in disposition. His piety was cheerful, and he knew how to comfort the sorrowing and inspire the despondent. He had the faculty of making friends everywhere. His sermons were a plain presentation of the gospel, and were effective in the conversion of sinners. His was a life of toil and self-sacrifice. "Almost every charge he served showed substantial marks of his zeal in building and repairing churches and parsonages or paying off burdensome church debts."

James Bell Neff.

James Bell Neff was born in the borough of New Washington, Clearfield county, Pa., in 1853. John Andrew Neff, his father, was of Swiss nationality, and Margaret Bain Neff was Scotch-Irish. They were both ardent Methodists. James Bell was brought up on a farm, attending the district school in the winter and a select school in the summer. At the age of seventeen he entered the New Washington Academy, where he was a student four years. Later he studied one year in Carrier Seminary, and taught school twelve terms. While teaching in Troutville he was united in marriage with Margaret Reed, a devoted Christian girl, who had much to do in quickening a slumbering conviction that he ought to be a Christian. He was led to make a public confession of Christ in a union meeting held by Cumberland Presbyterians and Evangelical Lutherans. This was in October, 1877. He united with the Methodist Church in Luthersburg, six miles distant, there being no class in Troutville. D. C. Plannette gave him exhorter's license, and he was granted local preacher's license by the district conference held in Belleview in 1877, his license bearing the signature of B. F. Delo, presiding elder. He was received on trial by the Erie Conference in 1880. Grove City Col-

lege honored him with the degree of Doctor of Divinity in 1898.

September 28, 1881, the Erie Conference met at Meadville, Pa., Bishop William L. Harris presiding, and W. F. Day, Secretary.

The following persons were admitted on trial: William Baker, W. J. Barton, George Collier, J. M. Edwards, Clinton Jones, J. H. Keeley, C. O. Mead, L. O. Mead, C. W. Miner, S. E. Ryan, W. H. Swartz, P. J. Slattery, H. A. Teats and J. M. Thoburn.

G. W. Clarke and W. J. Brockway were received by transfer.

C. M. Cobern was located at his own request.

W. M. Martin and S. S. Burton were removed by transfer.

Announcement was made of the death, during the year, of John O'Neal and Cyril Wilson.

C. O. Mead.

Charles Orville Mead was born at Dunkirk, N. Y., March 12, 1854. His father, O. L. Mead, in July of that year, united with the Erie Conference and was appointed to do the work of a Methodist minister on the Ellington Circuit.

So, it will be seen, the life of the subject of this sketch spent his infancy and youth in a Methodist parsonage.

The migratory life of the father brought the family to Clarion in the fall of 1868, the father at that time having been appointed presiding elder of the Clarion District.

During a part of the father's term as presiding elder, C. C. Hunt was pastor of the family.

During a revival with which the church was blessed during that pastorate, Charles O. Mead was genuinely converted, and was received into the Methodist Episcopal Church in full membership on August 13, 1871. The revival in which the subject of this sketch was converted was one of real old-time power, and the pastor and his faithful wife were good caretakers for the new recruits.

In 1872 O. L. Mead was appointed to the pastorate at Franklin. Here Charles was brought under the influence of a strong church. David Smith became the boy's

class leader, and that insured the strong protective influence of one of the best "drill masters" of Methodism. During a revival which came to the church in Franklin in February, 1873, he felt a great restlessness of soul. The thought, "You are not doing your duty," rang constantly in his inner ear, but he only wondered, not being able to interpret the message. One night, walking alone from the revival service, there came a voice that spoke as distinctly as human voice could speak, and the message was all in one word, "Preach." In that instant the conviction was fastened upon his soul that it was the Divine call to duty, and that for life. After that night he spent many hours asking God to remove the conviction from his soul. But the more he prayed the more strongly the conviction was fastened upon him. Three years and more after the call to preach came were spent in trying to get rid of the duty laid upon him. At last, after reaching the startling conviction that he must preach the gospel or lose his own soul he consented to follow the lead of the Divine hand.

For three years Charles O. Mead had been working at his trade (a tinsmith) in Jamestown, N. Y., where T. L. Flood was pastor. One afternoon in the early spring of 1877 he went to call upon Mr. Flood, and as they two knelt together in prayer the first perfect peace he had known for years came and filled his heart. He had in that hour unconditionally consecrated his life to the service of the King of Kings. Priceless advice was given by his faithful friend and pastor, and September 13, 1877, the Quarterly Conference of Jamestown granted him a local preacher's license, which was signed by O. G. McEntire, presiding elder.

The common school was the only educational privilege he enjoyed until his father moved to Clarion, where the newly created "Carrier Seminary" was just beginning its career. Here he was a student for four years. After leaving Clarion he worked at two trades—machinist and tinsmith—until he was licensed as a local preacher.

In the fall of 1877 C. O. Mead matriculated as a student at Drew Theological Seminary, and for four years devoted all the energy at his command to the preparation for the Christian ministry. Here he came into daily

association with Drs. J. F. Hurst, John Miley, Daniel P. Kidder, Henry A. Buttz, George R. Crooks and Samuel F. Upham, and to sit under the tuition and inspiration of such men is to receive a considerable contribution towards becoming a man. He graduated at Drew in 1881. By a vote of the class he was elected one of the seven speakers to represent the class on commencement day, and thence went to tell the Glad Tidings. During the summer of 1881 he supplied the pulpit of the Methodist Church at Elyria, Ohio, the pastor being absent in Europe. At the conference held in Meadville the same year he was received on trial and ordained deacon by Bishop Harris, and was appointed to his first work in the Erie Conference—Sugar Grove, Pa.

He was most happily and helpfully married December 22, 1881, to Miss Olive A. Reynolds, of New Castle, Pa., she sharing with him his labors and honors until July 8, 1904, when she was welcomed to her reward.

Mr. Mead was a member of the General Conference of 1900.

William A. Baker, George Collier.

William A. Baker was born in Clarington, Forest Co., Pa., November 1, 1855. His father was a local preacher in the Methodist Episcopal Church, and William received careful religious training. He attended Reese Institute, and some years later Carrier Seminary. He had studied medicine and entered upon its practice, but his conversion in 1877 changed his plans for a life-work. He was licensed to preach in 1878; the two following years he supplied Canada charge, and was admitted to the traveling connection in Erie Conference in 1881. After serving the church in the active ministry eighteen years he was made supernumerary, and in 1904 located at his own request. Since his retirement from the active work of the ministry he has been engaged in the practice of medicine.

George Collier was born at Derley, England, April 20, 1841. His parents were members of the established church. When thirteen years of age George became connected with the press and served an apprenticeship of seven years, filling successively almost every position on a provincial newspaper. In his seventeenth year he

was soundly converted, joined the Wesleyan Methodist Church, and was "received on trial as a local preacher." In 1871 he came to America and was employed on the Cleveland Herald and in the publishing house of the Evangelical Association. He united with the Waring Street Methodist Episcopal Church, was licensed to preach by the Cleveland District Conference in 1876, D. C. Osborne presiding, supplied Glenville for four years, and was ordained local elder by Bishop Merrill in 1878, and admitted on trial in the Erie Conference in 1881. For a number of years he has served the conference as statistical secretary. W. F. Collier, son of George Collier, is also a member of the Erie Conference, and is doing good work.

J. H. Keeley, H. A. Teets.

James Hugh Keeley was born at Hummelstown, Dauphin county, Pa., May 12, 1857. His parents were of Irish origin, born in Galway county, Ireland, and immigrated in 1852, and were married a year later. In 1858 they came to Elk county and settled on a farm near Kersly, commonly known as Centerville, where one year later his father died. His mother lives on the homestead yet—1906—at the age of eighty-one years.

Mr. Keeley had few school advantages, having at the age of sixteen years attended the common school only four months each winter, a total school attendance of thirteen months, but being ambitious to acquire an education he applied himself diligently to study. He was for some time a student in Chamberlain Institute, and later in the State Normal School at Edinboro. He was engaged in teaching for a number of terms. His parents were devoted Roman Catholics, to which his mother and all his family relation still belong. He united with the Methodist Episcopal Church, not intending to go any farther, but during a revival meeting in January, 1878, he was deeply convicted, and a few months later entered into an experience of joy and confidence. It was then that he felt an irresistible call to the ministry. He was licensed as a local preacher at the Clarion District Conference in 1878. The next year he entered Pennington Seminary at Pennington, N. J., and later attended Dickinson Seminary, Williamsport, and enlisted

in the itinerant army in the Erie Conference in 1881, and served charges in the same conference six years. He was then transferred to the North Nebraska Conference, and served Ponca charge. He then served six years in the North Dakota Conference and was one of the leaders in the Prohibition campaign which made North Dakota a Prohibition state. He was also one of the leaders in the establishment of the Conference school at Wahpeton, and in founding the "Chautauqua" at Devil's Lake. He served two years on the appointment at Rosario, South America, but owing to the continued failing in the health of his wife, he returned in 1897, and in February following, his wife died. His membership was now in the Pittsburg Conference. For two years he served as temperance agent for the Anti-Saloon League, and for one year as superintendent of City Evangelization in Allegheny. He was then admitted to the Erie Conference, and after serving Polk charge for two years was appointed conference temperance evangelist, moved to Franklin and established a weekly Prohibition paper, The Venango Vindicator, and afterward "The Daily Herald," both of which have reached a large circulation. In 1905 he took a location in order to devote his time wholly to the public agitation of Prohibition and general reform by public speaking, and public work.

Henry A. Teets, son of Jesse Teets and Anna Maria Roshong Teets, was born in Clarion, Pa., August 9, 1844. His parents were active and useful members of the Methodist Episcopal Church. He was the youngest of nine children. The family lived near Callensburg during his boyhood.

When Henry was thirteen years of age they removed to the northeastern part of the county, known as Canada, and settled in the virgin forest. Thus his education was largely secured in "Brush College," and in the strenuous life connected therewith. From the age of seventeen, for twenty years, he attended school and taught school alternately—five years of his teaching being in the Soldiers' Orphan school at Dayton. He was married to Miss Mary E. Lawson, of a staunch Methodist family, August 3, 1870. He was converted when about fifteen years of age under the labors of George W. Moore at a meeting held in Canada—a part of old Troy charge

—in Pierce's school house, near the site of which for over forty years a Methodist Episcopal Church has stood. Like many others he became a prodigal, but was reclaimed at Cherry Run camp meeting in September, 1865. He was licensed to preach in 1880 by Henry C. Deacom, presiding elder of Blairsville District, Pittsburg Conference, and was received on trial by the Erie Conference in 1881. He has enjoyed several gracious revivals, especially those on the following charges: Salem, Summerville, Siverly, and Stoneboro. At the last named place some two hundred were converted, and the whole community wrought upon as never before.

JAMES M. THOBURN, SAMUEL E. RYAN, C. W. MINER.

James M., son of David and Elizabeth, and nephew of Bishop James M. Thoburn, was born at St. Clairsville, Ohio, June 23, 1856. He was converted at the Sewickley, Pa., camp meeting in 1874. He was licensed to preach by the Allegheny District Conference in 1876, having been recommended by the Quarterly Conference of the North Avenue Methodist Episcopal Church, Allegheny City. He preached his first sermon in Glocker's school house, Batcher's Run, March 4, 1876, from the text John 3:36.

Mr. Thoburn graduated from Allegheny College in 1881, and was honored with the degree of Doctor of Divinity by the same institution in 1892. He was ordained local deacon in 1880, and the following year was admitted on trial in the Erie Conference.

He was united in marriage with Miss Emma F. Merchant, June 14, 1882.

Samuel E. Ryan was born in the town of Canonsburg, Washington Co., Pa., May 6, 1861. When an infant his parents moved to Louisville, Ky. They were members of the Methodist Episcopal Church. His mother dying, he and an infant sister found a home with his pious Methodist grandparents. He was carefully taught in the principles of religion, and cannot remember the time when he did not pray. He was happily converted when eleven years of age. He spent a short time in Waynesburg College, and then entered Allegheny College, where he remained until the close of the sophomore year. He was licensed to preach in 1878, his license

bearing the signature of John Peate, presiding elder of Meadville District. He was employed as a supply on Salem charge, Clarion District, under the presiding elder, P. P. Pinney, where he labored one year, and was then—in 1881—admitted into the ranks of Methodist itinerants. He was transferred to the North Dakota Conference in 1889, and served the Grand Forks District in 1894-'99. He was a delegate to the General Conference of 1900.

In 1339 Edward the Third, King of England, while fighting the French, made a march through Somersetshire. Here lived Henry Bullman, who joined the king, with one hundred of his servants, armed with battle-axes. For valiant service Henry Bullman was knighted, granted a coat of arms, and named Henry Miner. Thomas Miner, the seventh in descent from Henry, came to this country in 1630. The fifth in descent from Thomas Miner was Philo Sidney Miner, who moved from Connecticut to Ohio in 1837. He married Charity Webber in 1844. The family settled at Kinsman, Trumbull county, Ohio, where Clement Wellington Miner was born, March 26, 1854.

In 1873 Clement Wellington entered the East High school of Cleveland in which he pursued studies for four years. He matriculated at Allegheny College in 1877, and graduated in the classical course from the same institution in 1881. In 1906 Allegheny College conferred upon Mr. Miner the degree of Doctor of Divinity. He also pursued a course in history and philosophy following the curriculum required by Syracuse University and completing the same. He was granted a local preacher's license by the Meadville District Conference in 1880. He was admitted on trial in the Erie Conference in 1881 and has successfully filled some of the more important appointments of the conference.

The conference convened for its session of 1882, September 27, at Warren, Pa., with Bishop Matthew Simpson in the chair, and W. F. Day, Secretary.

The following were admitted on trial: C. H. Frampton, W. H. Bunce, W. W. Dale, S. P. Douglas, F. M. Small, Frank Peters, and J. E. Roberts.

W. N. Reno and C. E. Hall were received by transfer.

Harvey Henderson located at his own request.

J. W. Wright, W. F. Wilson, D. H. Muller, L. O. Mead and J. C. Rhodes were removed by transfer.

The decease of John Crum, J. S. Albertson, O. M. Sackett, Stephen Hollen, and W. C. Henderson, which had occurred during the year, was announced.

Wesley W. Dale, C. H. Frampton.

Wesley W. Dale, son of David and Katherine Dale, was born at Fryburg, Pa., March 10, 1853. His parents were English Lutherans. His early days were spent on a farm, and later he was employed in the oil business. At ten years of age he became convinced of sin, and this conviction never left him until the age of eighteen, when he was soundly converted at South Oil City under the labors of Rev. R. B. Boyd. Immediately following his conversion he received exhorter's license.

Mr. Dale says: "Even before conversion I felt a clear call to the ministry, but for years tried to avoid this responsibility by going into business. In 1876 I graduated at Scio College, and in the summer of the same year I received license to preach at Cherry Run camp meeting, at an adjourned quarterly conference. In 1876 I was appointed to Reynoldsville, Pa., as a supply. Feeling the great need of a better education for the work, I again sought employment in the oil country. I then entered Drew Theological Seminary, where I spent four years, and graduated in 1882."

He was admitted on trial in the Erie Conference the same year. He has been blessed in his work in the conference with gracious revivals on the several charges he has served.

Mr. Dale was married to Ella F. Taylor, of Norristown, N. J., in 1882.

Cyrus Hamline Frampton was born in Perry township, Jefferson Co., Pa., April 9, 1857. He was of English descent, being of the fifth generation from one John Frampton, who fled from England because of religious persecutions. His parents were Rev. John and Margaret Matilda Frampton. His mother's maiden name was Brooks. He was educated in various public schools and academies, and engaged in teaching for several years. He enjoyed all the advantages of a good Christian home. He says: "I shall never forget the truths impressed on

my mind by a Christian father and mother. What I am religiously, so far as human agencies are concerned, I owe to the training of my parents." He was converted at a meeting held by Rev. J. H. Laverty—then only an exhorter—in the Whitesville school house. He was licensed to exhort in 1877, and in that capacity did effective service for nearly four years. He speaks of his call to preach: "Previous to my conversion I contemplated the study of law. When I was converted all thought of that profession was erased from my mind and I felt irresistibly convinced that I should preach the gospel, but did not make it known. My friends, some of them ministers of the gospel, corroborated my convictions by saying they thought it was my duty to preach. Oftentimes, as the congregation were singing I have felt forcibly impressed that I should rise and speak to the people, and sometimes could scarcely refrain from doing so."—*(Autobiographical Sketch.)* He was licensed to preach by the Clarion District Conference in 1881. He was admitted to the traveling connection in 1882. In 1890-'93 he was left without appointment to attend school.

F. R. Peters.

Frank Randolph Peters was born in Moon township, Allegheny Co., Pa., March 6, 1858. He was converted under the pastorate of James R. Mills in 1874, and united with the Sewickley Methodist Episcopal Church. He taught school several years. He attended school at the Western University of Pennsylvania, McKeesport Normal School and Academy, Way's Academy of Sewickley, and Mt. Union College. He was licensed to preach by Rev. W. B. Watkins in 1877. Upon the death of John Crum, of the Volant charge, Mr. Peters was employed by the presiding elder, J. W. Blaisdell, to supply the vacancy. The same year—1882—he was received on trial by the Erie Conference.

Mr. Peters was united in marriage with Miss Lizzie T. Anderson, of Sewickley, October 19, 1882.

During his ministry Mr. Peters has enjoyed several gracious revivals. On the Salem, Mercer county, charge he had ninety-one conversions; at White Chapel on the Volant charge, sixty-five, and on the Polk charge, over

one hundred. On the Mahoningtown charge he built the new church at Hillsville at a cost of about $7,000, and was successful in carrying several debt-raising and church-repairing enterprises to a successful issue.

The oldest records now in the possession of the Atwater Methodist Episcopal Church date back to August 10, 1882, during the pastorate of J. H. Merchant. Methodism, however, began in Atwater many years prior to this date. A society was organized and met for worship at the Centre in 1821, when, as an old town record states, the Methodists built a hewed log meeting house "at the crossroads." Later a better building was erected. Henry Shewell is mentioned as one of the early preachers, and also a Mr. Retter. About the year 1869 the society decided to move to the station. The church building was sold to the township trustees for a town hall. The lot upon which the new church was erected was donated by John Whittelsey, and the church building was the gift of Homer Hillyer. While the new church was building the society worshiped in Hillyer Hall. The church was dedicated in the fall of 1870. There are three other names deserving a place in this history for their long-time devotion to the church—Hezekiah Betts, Alarson Horton and Erbin Elton. In 1898 and 1899 there was a great revival under the pastoral labors of H. H. Miller. A new parsonage was erected during the fall of 1899. The lot, valued at $350, was the gift of Randall Whittelsey, and the parsonage was erected by George Stroup, at a cost of $1,600.

The Erie Conference met for its forty-eighth session October 3, 1883, at New Castle, Pa., Bishop Randolph S. Foster presiding, and A. J. Merchant, Secretary.

W. E. Frampton, W. S. Gearhart, J. B. Gilfillan, D. C. Irwin, J. A. Parsons, D. A. Platt, S. H. Prather, W. A. Merriam, J. G. Ginader, and J. M. Edwards were received on trial.

A. S. Dobbs, A. W. Decker, J. C. Rhodes, B. P. Linn and J. W. Spangler were received by transfer.

When the names of W. F. Day, John Prosser, E. J. L. Baker, D. M. Stearns and Thomas Graham were called, it was announced that they had died during the year.

S. H. Prather, D. A. Platt, J. A. Parsons.

Silas H. Prather was born in Venango county, Pa., April 17, 1846. The farm on which he toiled was about five miles from the city of Titusville. He attended the common school, and being an apt scholar, mastered Davies' arithmetic at the age of eight years. When Silas was eleven years old his father removed with his family to Dubuque county, Iowa. At the age of sixteen he began to teach, and at nineteen was principal of the village school, conducting students successfully through several branches, the mastery of which he had accomplished without a teacher. He then attended Epworth Seminary, Epworth, Ia., under the tuition of the Rev. J. H. Rigbee, to whom he acknowledged great indebtedness. In 1872 he came east and taught one year at Cherry-tree and two years in the Sunville Seminary. He was then elected county superintendent and filled this office nine years. He received the degrees of Master of Arts and Doctor of Philosophy from Allegheny College. He was licensed to preach in 1872 and was admitted to the Erie Conference on trial in 1883. He was presiding elder of the Meadville District in 1893-'98, and was a delegate to the General Conference of 1896.

Daniel A. Platt was born at Shippenville, Clarion Co., Pa., October 19, 1859. His parents, Alexander J. and Mary J. Armstrong Platt, were of Scotch-Irish ancestry. Daniel spent his early life in his native county, having few educational advantages, and doing such work as was common for boys in a new lumbering country. Many a raft he assisted in guiding down the Clarion and Allegheny rivers. His first trip to Pittsburg was when but fourteen years of age, and it was an event in his young life. His father died when Daniel was but a lad, and the responsibility of a large family fell most heavily upon his young shoulders. He was able to attend Carrier Seminary a few terms, and taught the school in his own district. By diligence in study he laid the foundation for a good education. He was converted at Fisher, now a part of the Sigel charge, in 1878, and was licensed to preach at the District Conference held at Reynoldsville in 1881. His call to preach reached back to his early boyhood, and returned to him again and again, at last

with a clearness and command which could not be misunderstood.

He was united in marriage with Miss Emma Baker, daughter of Dr. C. C. Baker, of Sigel, August 1, 1883, and was admitted on trial in the Erie Conference the same year.

Joseph A. Parsons was born in Cobourg, Northumberland Co., Canada, July 16, 1853. His parents came from England and settled on a tract of land near the village of Fenella. He was the youngest of eleven children, nine of whom grew to manhood and womanhood. On this farm, surrounded by immense forests, broken by an occasional clearing, Joseph spent his early years. In his fifteenth year his father died, his mother having passed to her reward ten years previously. The home was broken up, the farm passed into other hands, the children were scattered, and Joseph made his home with his eldest brother. In 1869 he went to western Ontario, worked on a farm, and in a cheese factory, and engaged in teaching—successfully. He prepared for college in the Collegiate Institute in the city of Brantford, studied two years in the Victoria University, and taught in the Missionary Institute for Indians at Muncey, Ontario. In July, 1883, he was visiting friends in Erie, Pa., when he was persuaded to enter the Erie Conference on trial. He had been licensed to preach in 1880, and had used his license as he had opportunity. While pastor at Saegertown he studied in Allegheny College, from which he graduated in 1888. In 1883 he was united in holy wedlock with Miss E. Josephine Peters, of London, Ontario, Canada.

J. B. Gilfillan, J. G. Ginader, D. C. Irwin.

J. Brewster Gilfillan was born near North Liberty, Mercer Co., Pa., March 1, 1850. He was licensed to preach, admitted on trial in the Erie Conference, and died—all within the year 1883. His appointment was Stoneboro, Pa., which he served but two weeks. "On Monday morning, October 22, while standing, in apparently good health, conversing with a friend near the borders of the beautiful little lake at Stoneboro, the messenger came. He suddenly fell in death, and his pure spirit went up to God. His life-work was done."

On the same morning he had written and placed in his Bible the following statement of his faith: "My faith is strong in the atoning merits of Christ. His promises are yea and amen to them that believe. I do believe, and soon will be at home where there is no more pain and sorrow." Brother Gilfillan came to us from the United Presbyterian Church and made a good Methodist. For several years he was engaged in teaching, and was regarded as a most successful educator. He was an earnest, consistent, sweet-spirited Christian, and entered heartily into the work of the ministry.

John George Ginader was born in Clinton, Oneida Co., N. Y., December 18, 1857. His father, John George, was a native of Wurtemburg, Germany, and his mother, whose maiden name was Dann, came from Ireland.

The parents of John G. were members of the Methodist Episcopal Church, their conversion dating subsequent to their arrival in this country, and their children were so carefully trained in this faith that three of the sons entered the Methodist ministry. John George was converted in boyhood, and soon felt himself moved to the holy calling. He was licensed to preach by the Meadville District Conference in 1881, his license bearing the signature of E. D. McCreary. He was received on trial by the Erie Conference in 1883. He had supplied Ellery in 1881, and Sinclairville in 1882.

Daniel C. Irwin, son of Peter R. Irwin and Annie Amelia Knickerbocker Irwin, was born near Kingston, Ulster Co., N. Y., November 14, 1862. In 1872 the family moved into Elk County, Pa., and settled at Ridgway. Daniel was converted at the age of eleven years under the ministry of William Martin. His call to preach, as in many other cases, preceded his conversion. He graduated from the Ridgway High School in 1882. He was licensed to preach in 1878. The same year he supplied Laona Charge under appointment of presiding elder R. W. Scott. He was admitted on trial in the Erie Conference in 1883. While on the Mountain Circuit, he organized classes at Ludlow, Wetmore, Swamp Lodge, Jo Jo, and West Kane. Because of throat difficulties, he was transferred to the North Dakota Conference, and from thence he came to the Genesee Conference where he still labors.

Mr. Irwin was united in marriage with Miss Inez A. Dye, October 15, 1884.

B. P. Linn, W. A. Merriam, A. W. Decker.

Beatty Parks Linn was born in East Sandy, Venango Co., Pa., May 6, 1860. Reared in a Christian home, he was converted under the pastorate of E. M. Kernick, in 1874. He was united in marriage with Miss C. Anna Myers, March 22, 1881, and received on trial in the Upper Iowa Conference in 1882, soon after having received license to preach. One year later he was transferred to the Erie Conference. While pastor at Plumer he attended Allegheny College. "For several months before leaving college his health began to decline, yet with an extraordinary fortitude and burning zeal for his Master, though against the wish of his friends, he undertook the work at Karns City. His earnest efforts in preaching, pastoral visiting and improving the church property very soon won the hearts of the people, and he had the pleasure of seeing the work of the Lord prospering in his hands. But in less than three months the development of a new phase of his disease warned him that he must seek medical aid in the hospital. His last service, held in Karns City, was very impressive. His test was 1 John iv. 7; 'Beloved, let us love one another, for love is of God.' He preached, supporting his feeble body by holding to the desk before him, to a congregation bathed in tears. It seemed sadly evident to his hearers that they should see his face no more. And so it proved. The next morning he started for the Methodist Hospital, Brooklyn, N. Y. There he was very kindly cared for, and received such medical aid as could be rendered; but his disease had progressed so far that the case was hopeless. He died at the hospital December 18, 1889."

William A. Merriam was born in Jamestown, N. Y., April 14, 1838. His educational advantages were limited to the public schools and academy at Jamestown, but these he well improved. He was converted on the last day of 1857, and was immediately recognized by the church as one whom God had qualified for the work of the ministry. He was not, however, persuaded to accept a license to preach until 1871. He used his local preacher's license until 1883, when he was received on trial in

the Erie Conference. He had conducted revivals of great power, resulting in the conversion of large numbers and in the strengthening of the churches, and supplied Kinzua, Ellery, and Leon Charges. He went forth in the regular itinerant ranks well equipped with gifts, grace, and usefulness—all thoroughly tested. He finished his earthly course at Edenburg, Pa., March 2, 1895.

Brother Merriam was companionable, warm-hearted, generous, true, kindly, sympathetic. He was a good preacher, and possessed great power in prayer. He was devoted to his work, having an eye single to the glory of God. During his last illness, his sufferings were great; but he trusted in the living God, calmly made arrangements for his funeral, comforted his weeping family, and yielded his spirit to the kiss of God.

Mr. Merriam was twice married. His first wife, Hannah Jones, died in 1865. He was united in marriage with Miss Maria Jones in 1866.

Alonzo W. Decker was born in Adamsville, Muskingum Co., Ohio. He was born of Methodist parents, his father, Dr. H. Decker, being a most efficient steward, and his mother a most blessed holy woman. He was a Christian from his earliest childhood, taking part in all the services of the church as opportunity presented. He entered on a business career in the city of Zanesville, but God had a greater work for him. He says: "One day after spending some time with father and mother, I started back to the city, thirteen miles distant, when I became so overwhelmed and burdened for myself and the salvation of the world, that I fell on my knees under a spreading oak and poured out my soul to God. A greater peace came into my soul than I ever knew before. Was it conversion? Was it a 'second blessing?' To me it was a call to the ministry, and I was not disobedient." Mr. Decker closed his business and spent a year in Scio College. He then preached one year, and saw five hundred converted. This was in the state of Missouri. This success so encouraged him that he concluded not to return to his studies, but—in 1878—was admitted on trial in the Arkansas Conference, and appointed to Little Rock. Here he assisted in the establishment of the Philander Smith College. After one year spent in Dennison, Texas, he was compelled, because of ill health,

to take the supernumerary relation and return north. He entered Allegheny College, and was soon called to supply the State Street Church, at Meadville. He was transferred to the Erie Conference in 1883, and after five years of successful work, left us for the Genesee Conference, where he still labors. He has uniformly met with great success in revival work.

The first Methodist preaching in Kinzua township was of early date. Services were held in private houses and barns. In the first class we find the names of John Hamlin, Jacob Hamlin, Comfort Hamlin, Samuel Morrison, James Morrison, Elijah Morrison, Levi Morrison, John Campbell, and John English, with their wives. About 1848 John English gave the site upon which a house of worship and parsonage were erected at a cost of about $2,500.—*(History of Warren County, D. Mason & Co., 1887, pp. 482, 483.)*

The Erie Conference met October 8, 1884, at Erie, Pa., Bishop Henry W. Warren being the president and F. H. Beck the secretary.

The following were admitted on trial: W. P. Arbuckle, Victor Cornuelle, T. J. Hamilton, G. H. Humason, C. M. Miller, F. M. Mills, O. H. Nickle, S. M. Nickle, A. B. Phillips, S. M. Sartwell, L. W. Showers, and C. R. Thoburn.

J. Z. Armstrong, J. M. Barker, W. M. Canfield, A. E. Colegrove, A. C. Ellis, and W. H. Pearce were received by transfer.

A. L. Brand was received from the Evangelical Advent Association.

J. E. Roberts, at his own request, was discontinued.

C. J. Brown, A. N. Craft, E. D. McCreary, J. W. Spangler, J. M. Thoburn, and J. G. Townsend were removed by transfer.

The following had died during the year: John Abbott, J. B. Gilfillan, Thomas Stubbs, A. C. Tibbetts, and W. W. Woodworth.

O. H. Nickle, A. B. Phillips.

Oliver H. Nickle was born at Nickleville, Venango Co., Pa., April 12, 1855. His father was of Scotch-Irish descent, and a rigid Calvinist of the Presbyterian faith; his mother, Mary A. Myers Nickle, was of Methodist

parentage. Oliver was born and raised on a farm, and attended the public schools of his native place, pursuing studies later in Corsica Adcademy and the Edinboro State Normal School. At eighteen years of age he began to teach, and taught during the winter for eleven years.

He was converted under the labors of W. S. Shepard assisted by Miss Maria Stratton in the winter of 1879, though he did not experience the peace for which he ardently longed until one year later. He had "discovered" during the year that he was a Methodist, and, hence, united with the Methodist Episcopal Church. His call to preach followed close upon his conversion, but he opened his heart to no one, and shrank from the responsibility. The call became louder and more imperative. The death of a brother-in-law caused him to review the whole question, and the result was that he sought his class-leader to whom he unburdened his heart. His class-leader responded quickly and the same day R. M. Felt, his pastor, gave him license to exhort. He was licensed to preach by the Rockland Quarterly Conference in 1883, P. P. Pinney, the presiding elder, signing the license. He was received on trial by the Erie Conference in 1884.

Asaph B. Phillips was born in Margaree, Inverness Co., Cape Breton, September 22, 1860. His parents, Henry and Annie Phillips, were for many years prominent and efficient members of the Congregational Church. Brother Phillips says: "From my earliest recollection I have endeavored to live a Christian life. Special religious instruction was given me, not only in the Sunday School, but also by my devoted parents, and in early childhood I felt a consciousness of my sins and wept over them again and again, and prayed for forgiveness and salvation. My burdened soul found no rest only at the cross, but still had not the evidence of acceptance with God. At the age of sixteen, during a sweeping revival, I earnestly sought the Lord, and at the midnight hour while in the pleading prayerfulness of my heart, my faith took hold on God, and I experienced the mighty change. My soul was flooded with his glory and the joy of a new life in Christ Jesus was inexpressible. It was then I felt a call to the ministry, the divinity of which I have never for a single moment doubted, and from that day

to the present I have endeavored, by utilizing my time and the means at my command to the best possible advantage, to gain a proficiency for that work which is as dear to me as life itself."

Mr. Phillips came to America in 1881. In 1882 he was married to Miss Ella Moore, of Luthersburg, Pa. He was licensed to preach in 1883, his license bearing the signature of P. P. Pinney, presiding elder of Clarion District. He was admitted to the ranks of the itinerant army in 1884.

G. H. Humason, W. P. Arbuckle.

George H. Humason was born in Buffalo, N. Y., August 3, 1850, of New England Puritan parentage. His parents were members of the Presbyterian Church and were very strict Calvinists.

He obtained his early education in the public schools of his native city. In 1866 he attended the Stamford Institute, of Stamford, Conn., and finished his schooling at the Buffalo Academy in 1869. He was strongly convicted of sin in a Methodist prayer meeting in 1865, and united with the Lafayette Street Presbyterian Church of Buffalo, N. Y., March 21, 1866. He felt called to the ministry at the time of his conversion, and began to prepare to become a Presbyterian clergyman, but his father met with financial reverses and George concluded to learn the tanner's trade. On the 19th of September, 1872, he was married to Miss Mary E. Smith, of Buffalo, N. Y. In 1884 he united with the Corry Methodist Episcopal Church and was licensed to preach by its Quarterly Conference July 29, 1884. In 1884 he was admitted on trial in the Erie Conference and appointed junior preacher on the North Corry Circuit by Bishop Warren.

William Perry Arbuckle was born in Mercer, Pa., October 7, 1862; and died at Plainville, Conn., August 11, 1894. He was of good Methodist parentage, and early instructed in the Holy Scriptures and the doctrines of the Church. He was converted at the age of fourteen, graduated at Oberlin College, and at Boston University School of Theology. He was admitted on trial in the Erie Conference in 1884, transferred to the New England Conference in 1887, re-transferred to the Erie Conference in 1888, and transferred to the New York East

Conference in 1890. While connected with our conference he served Meadville Second Church and Centerville on the New Castle District. During his brief ministry he did most earnest and successful work for the Master.

Mr. Arbuckle was united in marriage with Miss Anna Whieldon, of Fredonia, Pa., in 1886.

R. S. Borland, presiding elder of Jamestown District, writes: "Rev. J. W. Wilson has added another to the long list of churches he has planned and provided. The last one is situated at Carter Hill, on the North Corry and Columbus Charge. The people of that neighborhood had worshiped in private dwellings and in school houses for half a century. Under Brother Wilson's leadership, the building of a church was undertaken a few months since. It was dedicated on Thursday, January 3. It is a modest structure, very substantial and very neat, costing about $1,200."

"In the early eighties a little company of men and women, 'having the form of godliness and seeking the power thereof' met in the school house at Macedonia, Pa.—Anson Postoffice." The society grew and flourished, and the school house became too small for their accommodation. On February 2, 1886, the first lumber for a new church was sawn. However, work was not commenced on the building until the summer of 1889. The church was dedicated in the fall of the same year, under the pastorate of F. A. Mills. The work has been supplied by the conference appointee to the "Greenfield and Mina" Circuit—special arrangements being made with the pastor. When this charge was divided, Macedonia was attached to Greenfield with which it formed Greenfield Circuit. The following are the names of the original members: Caleb Bogue, Sarah Bogue, Waity Bogue, Eddie Bogue, May L. Brown, Eliza Emery, Julia May Emery, Doll Kimball, Frank Preble, Timothy Studivant, Naomi Studivant, May Studivant, and Jennie Studivant.

The Erie Conference met for its fiftieth session at Sharon, Pa., September 10, 1885, Bishop Stephen M. Merrill in the chair and F. H. Beck, Secretary.

The following were received on trial: A. C. Bowers, J. Palmer Burns, R. A. Buzza, W. K. Crosby, J. C. Gillette, M. F. Laughlin, J. R. Miller, C. H. Quick, and J. C. Wharton.

The following were received by transfer: L. W. Elkins, H. E. Johnson, and W. B. Trevey.

Henry E. Johnson was received from the Independent Methodist Church.

Washington Hollister was permitted to withdraw under charges.

A. B. Hyde, J. W. Martin, C. M. Miller, W. H. Swartz, and C. R. Thoburn were removed by transfer.

The deaths, during the year, of G. M. Eberman, J. K. Hallock, E. A. Johnson, Joseph Lenlie, J. R. Lyon, and John Perry were announced.

W. B. Trevey, J. C. Wharton.

William B. Trevey was born in Amherst County, Va., September 26, 1855; and died at Saegertown, Pa., September 12, 1887. His conversion occurred in early childhood; or, shall we not say that he never consciously departed from God? His religious life was, in its characteristics, ideal—ardent devotion, heavenly mindedness, constant fellowship with the Spirit, a walk close with God, active service. "He spent much of his time in the attitude and spirit of prayer. His study was his trysting—place, where he held joyous communion with God. His family altar ever bore incense to heaven. He deeply impressed all, who either saw or heard him, that he was an ambassador from the skies." He had a cultured mind and a cultured heart. The fields where he labored yielded abundant harvests. He was a "choice young man."

He was licensed to preach in 1876, and the next year entered the West Virginia Conference. After two years he was discontinued on account of failing health; but was readmitted in 1881, and on November 2d of same year he was united in marriage with Miss Mary I. Taylor, of Moundsville, West Virginia. In 1884 he entered Allegheny College, and the next year was transferred to the Erie Conference. Inflammation of the optic nerve compelled him to forego his studies; and he supplied State Street Church, Meadville, the latter part of the year. At the conference of 1885, he was appointed to Saegertown where he finished his earthly course.

"His last illness was of seven weeks' duration. Though his sufferings were at times very extreme, he bore all with a heroism born of Christian faith. His patience

was perfect. His hope was, indeed, 'like an anchor.' His departure was triumphant. He leaves, as a rich legacy, to his bereft kindred and to the church, the aroma of a pure, unselfish Christian life."

James C. Wharton was born in London, England, November, 1851. His father died when the lad was about 14 months old; his mother came to this country when he was two or three years of age. Some time after coming to New York the mother married a journeyman printer, Wm. S. Brazier. They lived in Brooklyn for a time, when they moved to Newbern, N. C. About three years after coming to Newbern his mother died. After the death of his mother, the stepfather told him he could take care of him no longer. Thus he was turned into the streets of a large town having nowhere to lay his head. But He who promises to be the "Father of the fatherless' watched over him, and before night one of His servants, the pastor of the Episcopal church, found the boy and provided a temporary home.

He was afterwards taken to live with a farmer about sixteen miles out of town. This was in the year 1860. In February, 1862, Newbern was captured by General Burnsides. In the fall of this year James ran away from the place where he was living, and succeeded in crossing the lines and reaching the Union army. He fell in with the soldiers of Co. F, 58th Regt., P. V., and remained with the army until June, 1864, when he came home with one of the soldiers, Mr. W. E .Hewitt, now of Brockwayville, Pa. With the parents of this then young soldier he found a kind, Christian home, where he lived till he was nineteen years old. Previous to coming north he had but little opportunity to go to school. For six years after coming to Mr. Hewitt's he attended the district school in winter and worked on the farm in summer. He then took a course of study at Chamberlain Institute, and one term at Edinboro State Normal School. From 1870 to 1879 was spent in attending school and teaching.

From 1879 to 1885 he was engaged in bookkeeping and mercantile life. In May, 1879, he was united in marriage with Miss Linda P. Meredith. In 1884 his wife was taken by death, leaving three small children. In 1886 he was again married to Miss Lenora J. Whiting of Sterling, Pa. At the age of fourteen he united with

the Methodist Episcopal Church under the pastorate of F. A. Archibald, and was admitted on trial in the Erie Conference in 1885.

After fourteen years of active service, he superannuated in 1899.

Grace Methodist Episcopal Church, Grove City—formerly Wolf Creek—Pennsylvania, was originally a class connected with the Harrisville Circuit, and dates back to 1845. It is claimed, however, that an organization had been effected in connection with the Clintonville Circuit long prior to this date. The first church building stood north of the town, and was inconvenient for the later membership. The present handsome brick structure, costing $12,000, was dedicated February 27, 1885.—*(History of Mercer County, Brown, Runk & Co., 1888, pp. 508, 509.)*

The Erie Conference met at Brookville, Pa., September 9, 1886, Bishop Edward C. Andrews presiding and F. H. Beck, Secretary.

Thomas Berry, S. M. Gordon, W. P. Murray, T. J. Pratt, and C. C. Rumberger were received on trial.

S. S. Burton was received by transfer.

B. L. Perry was readmitted.

R. A. McIntyre was received from the United Brethren in Christ.

W. H. Pearce and W. W. Painter were removed by transfer.

S. P. Douglas was located at his own request and Orrin Babcock was located.

W. M. Taylor was permitted to withdraw under charges and A. S. Dobbs was expelled.

C. C. Rumberger, R. A. McIntyre.

Cyrus Craig Rumberger was born March 24, 1851. He received his academic education in the public schools of Butler County, Pa., and at Westminster College. In 1872 he graduated with high honors from the Medical Department of the University of Pennsylvania and practiced medicine for fourteen years. He was generally recognized as one of the most successful physicians and surgeons in Pennsylvania. He was converted under the ministry of the late Manassas Miller and almost immediately felt the call to preach. He who had been a success-

ful physician to the body became henceforth a successful physician of souls to the attestation of which many will rise and call him blessed. He was strong as a preacher, popular as a pastor, successful as a soul winner and eminently so in bringing *men* to Christ. He was a man of strong character, strong convictions, unswerving adhesion to principle, unflagging energies and close application to duty.

As treasurer of Erie Conference hundreds of thousands of dollars passed through his hands and the marvel of his brethren was, that the moneys coming into his hands in such large sums, the treasurer's reports were so free from error. Genial by nature, uniformly courteous, he, through his painstaking attention to his work and little kindnesses to all having business with the treasurer, became a brother much beloved.

He was married to Miss Jennie Clark, March 24, 1870.

His last months were characterized by a brave fight for life and health. He traveled in the South with the hope of being helped. It seemed that he would be restored and he returned home apparently much improved in health, but his hopes were not well founded for he was taken to his room shortly after his return and was only out of his home once before the end came. Through pain, failing powers, and even delirium, he was marvelously sustained by divine grace.

Robert A. McIntyre was born near the city of Glasgow, Scotland, September 5, 1845. He was the oldest of his father's family. When Robert was about eight years of age, the family came to America and a few months after their arrival in New York, came to Pennsylvania. In 1856 his parents were converted and united with the Methodist Episcopal Church in Clarksville, Mercer Co., Pa. Robert was converted at West Middlesex through the instrumentality of W. H. Mossman, pastor. He united with the Methodist Episcopal Church and has remained within her fold from that time until the present, with the exception of five years, during which he was associated with the United Brethren. After attending the common schools of the community in which he lived, he completed a course of study in Western Reserve Seminary, West Farmington, Ohio. He was licensed to preach by the Middlesex Quarterly Conference. In 1880 he

joined the United Brethren Church—that Church being the most convenient to his new home. From this society he also received license to preach, and practiced his gifts and graces as opportunity offered. After resisting the calls of duty for some time, and after a serious attack of typhoid fever, he was willing to surrender and do the Lord's will, and was received on trial by the Erie Conference of the United Brethren Church. This was in the fall of 1882.

Withdrawing from that Church, he was admitted on trial in the Erie Conference of the Methodist Episcopal Church in 1886, and assigned to his first charge, Centerville, Crawford County, Pennsylvania.

The part taken by the Erie Conference in the encouragment of Christian education and the promotion of sound learning has been a noble one. It has been characterized by a liberality and self-sacrificing spirit worthy of all praise. The fathers builded well, and the children have entered upon a goodly heritage. It cost faith and prayer, but the outlay has been justified by the results. We cannot speak of these Methodist schools in detail—Western Reserve Seminary, Willoughby College, Poland Academy, Lake Shore Seminary, Carrier Seminary, and others. We confine our attention to Chamberlain Institute, and Allegheny College.

Chamberlain Collegiate Institute.

Randolph Academy and Female Seminary was opened in 1850, having been projected at a Fourth of July celebration held the previous year. It was the first academy established in the county, but it was not chartered until the following January. The trustees, under the act of incorporation, were Hon. Benjamin Chamberlain, President; T. S. Sheldon, Secretary; Addison Crowley, Treasurer, and Rufus Crowley, J. E. Weeden, A. G. Dow, Samuel Ewing, David Benson, Wm. K. Miller, Spencer Scudder, Samuel Barrows and Merrick Nutting. The original building was forty-four by eighty-four feet, three stories high, and cost practically five thousand dollars. Prof. Samuel G. Love was the first principal. The school opened with one hundred and eighty-four students, showing that it was truly appreciated by the people of that early date. Prof. Love held his position for

three years, during which time the school was kept in a flourishing condition. He was followed by Rev. T. Durland, who taught one year. Prof. Henry S. Welton succeeded Mr. Durland, and remained one year. Rev. J. W. B. Clark taught from 1855 to 1857, and was followed by Rev. W. H. Marsh and Rev. O. S. Gibson, who each taught one year. The fall of 1858 found the school in a depressed condition, with few students in attendance. Under these circumstances Prof. Love was invited to return and look the ground over with the view of again taking charge of the school. He resumed control and it very soon regained its popularity under his efficient management, which continued for six years.

The excitements of the war had their effect upon the minds of the young men of the academy. A military company was formed and drilling became a part of the regular work of the students. More than two hundred of the old Randolph Academy boys went out from the pursuit of their studies to offer their lives upon their country's altar.

In order to avail themselves of the privileges offered by the regents of the university, it was necessary that the academy be in possession of one hundred and fifty dollars' worth of apparatus and maps. Accordingly, at the close of the first term of school in 1850, Prof. Love went to New York and purchased that amount, and the next year the Board of Regents appointed the academy one of the institutions to give instruction to teachers' classes, and it has continued so to do to the present time.

There have been in attendance about nine thousand students.

In 1863 an ell was added to the academy building, forty by sixty-six feet, and two stories high, at a cost of two thousand dollars.

In 1867 Judge Chamberlain, a man of great wealth, who had long been interested in the school, proposed, upon certain conditions, to give it a liberal endowment. Having been a life-long member of the Methodist Episcopal Church, he desired to place the institution under the general supervision of the Erie Annual Conference of that church, and the conditions upon which he proposed to give the endowment were, that an act of the Legislature should be procured authorizing the Erie An-

nual Conference to appoint the Board of Trustees and exercise other supervisory powers.

The next year, with the consent of the old Board of Trustees and the community generally, the act was passed and, in honor of its benefactor, the name of the school was changed to Chamberlain Institute. Since that time the institution has been under the two-fold control of the State Board of Regents and the Erie Annual Conference.

At the same time the citizens of the place generously added twenty acres to the campus upon which Judge Chamberlain erected a beautiful brick boarding hall at a cost of fifty thousand dollars, and, in addition, gave an endowment of forty thousand dollars.

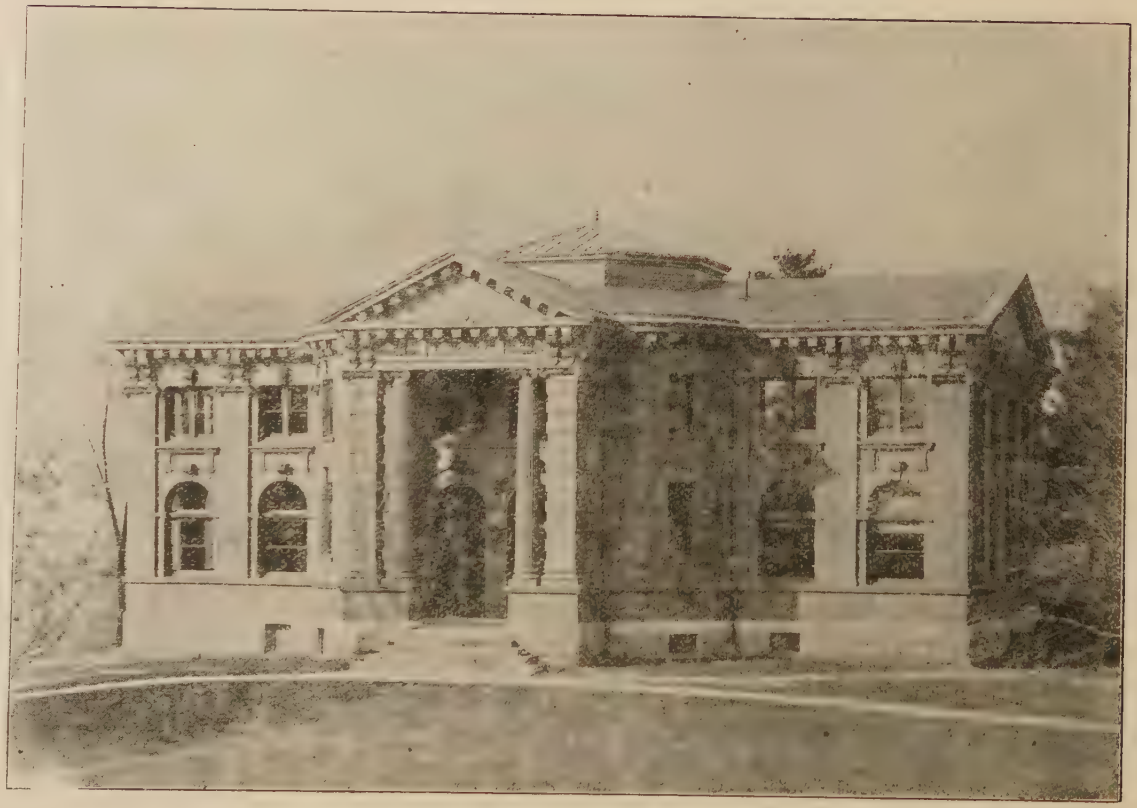
After the resignation of Prof. Love the position was held successively by the following in their turn: Rev. Charles Hollaway, Prof. Erastus Crosby, Rev. A. S. Dobbs and Prof. R. E. Post.

In 1870 the trustees engaged Prof. J. T. Edwards, of Rhode Island, as principal of the Institute. Shortly after this time the beautiful and commodious boarding hall was burned to the ground, involving great loss. Dr. Edwards at once gave himself untiringly to the work of rebuilding and complete success was the merited result. In 1887 the chapel building was remodeled, but was later destroyed by fire. The present building was erected under the leadership of Dr. E. A. Bishop, who in 1893, succeeded to the position of principal, which for twenty three years had been so successfully held by Dr. Edwards.

At the present time the Chamberlain Institute is conducted as a military school, under the wise and magnetic leadership of Col. J. E. Dunn.

Allegheny College.

Following is a copy of the first advertisement of Allegheny College ever published. It appeared in a Meadville paper in the year 1816, within a few months after the college was organized. It would almost seem that the Methodist future of the college was prophesied in the description of the preparatory students as "probationers." It will be seen that even as far back as 1816 the



THE LIBRARY, ALLEGHENY COLLEGE.

freshman in Allegheny College had to do pretty stiff work:

"Allegheny College.

"This institution having been duly organized and the subscriber having been duly appointed President and a Professor of the same, takes this method to inform the public of the terms on which students, desirous of a liberal education and disposed to become members of it, can be accommodated.

"1. Tuition, $6 a quarter.

"2. Boarding, one dollar and fifty cents a week, or,

"3. Boarding, washing, lodging, and tuition at 130 dollars a year.

"Payable quarterly, and no extra charge during the vacations, if any should find it for their convenience to spend them in Meadville.

"Probationers are here instructed in Latin, Greek, &c., preparatory to admission into the collegiate classes.

"The Freshman class is, at present, attending to Sallust, Horace, Xenophon's Anabasis, Homer's Iliad, the Hebrew, French and English languages, arithmetic, Holme's Rhetorick, &c. "Timothy Alden."

Travelers from Erie to Pittsburg in 1815, by way of the Waterford and Allegheny turnpike—now called Main street in Meadville—on coming to the top of the hill which overlooks the silvery curve of French creek where the Cussewago falls into it, saw at their feet on the left bank of the stream, a village of perhaps a hundred white wooden houses and black log huts, scattered along three or four parallel and cross streets, and surrounded by cleared fields thickly dotted with stumps. To this village of less than five hundred people came in June, 1815, the Presbyterian preacher and teacher, Timothy Alden, from New York City, to visit his cousin, Major Alden, one of its most prosperous and progressive citizens. This Timothy Alden was a graduate of Harvard College, and a lineal descendent of John Alden, of the Mayflower. He had come five hundred miles through the wilderness not merely to pay a visit, but to found a college. He had looked over a map of the country, and concluded that Meadville would be a good place for the institution he had been dreaming of. Major Alden favored the plan,

NEWTON OBSERVATORY, ALLEGHENY COLLEGE.

introduced his cousin to the Rev. Robert Johnston, then pastor of the First Presbyterian Church, and the outcome was the historic meeting of citizens in the log court house on the evening of June 20, 1815.

At this meeting Major Alden was called to the chair, and John Reynolds was chosen secretary and treasurer. It was voted to found an institution of learning, to be called from the name of the chief river of the region, Allegheny College. The Rev. Timothy Alden was elected president, and the Rev. Robert Johnston, vice president, and the former was directed to go east and gather whatever he could of value for the new enterprise.

The same year the charter was conferred (1817) the first commencement was held in the old log court house. For here, or in Doctor Alden's house, was given the college instruction during the five years before Bentley Hall was built. A program of this first commencement is still preserved. Four Latin orations and one Hebrew oration were delivered, but there were no graduates. Indeed, there were only twelve graduates during all the fifteen years of Dr. Alden's administration.

The first building was called Bentley Hall, in honor of the Rev. William Bentley, of Salem, Mass., who at his death in 1820 left to the college his library, valued at $3,000. There is a tradition that Harvard had her eye on this rare collection of books, and had honored its owner in anticipation of the bequest, but was supplanted by the little college on the frontier. The gift was due to Dr. Alden's personal influence, as was the donation soon after by the Hon. James Winthrop, LL.D., of Cambridge, Mass., of a library valued at $6,400. The founder of Allegheny College, being a thorough scholar himself, evidently realized that good books are as necessary to higher learning as good instructors, for at the end of his administration the college had a library worth $20,000.

The Presbyterian Church, to which it looked for its main support, already had two small colleges in western Pennsylvania. For this reason Dr. Alden's petition that the Presbytery of Erie take Allegheny College under its patronage, met with a strong refusal. The enterprise which had absorbed the best years of his life seemed a failure. With a heavy heart he resigned and gave up all relations to the institution.

For two years after 1831 Bentley Hall stood deserted. Then the eloquent young Homer J. Clark came to Meadville to be the pastor of the First Methodist Church. He had been professor and agent for Madison College, at Uniontown, Pa., a struggling little institution, chiefly remembered now as the Methodist forerunner of Allegheny College and as the alma mater of Matthew Simpson. It was young Clark who first resolved to secure the deserted college for Methodism. Through his influence, and to this end, the Pittsburg Conference of Methodist preachers met in Meadville in July, 1833. The trustees of the college, utterly discouraged, and seeing no future for the institution without the support of some church, offered to turn it over to the conference. The offer was accepted and plans were made to raise $20,000 for endowment. The institution opened in November, 1833, with the Rev. Martin Ruter, D.D., as president; the Rev. Homer J. Clark as vice president. Only thirty students were enrolled at the opening, but at the close of four years of Dr. Ruter's presidency, the number of students for the year was one hundred and forty-six. The number of gradutes during the four years was fourteen.

The most notable result of Homer J. Clark's administration (1837-'47) was the adding of $60,000 to the endowment. The state had been appropriating $1,000 a year for six years, up to 1844, when this prop fell away. The college was closed for a year, while Dr. Clark went begging for its relief. By his hard labors its future was made secure.

Then came the gentle Dr. John Barker. He had succeeded Matthew Simpson here in 1839 as professor of natural science, and gone to Transylvania College, Ky., seven years later as professor of ancient languages. The visible memorial of his presence is Ruter Hall, built in 1855, and paid for by the citizens of Meadville; but a more enviable memorial of him is the invisible one—the affection for him which lives in the hearts of all who knew him, and will be spoken of whenever his name is mentioned in all time. He was at home as a teacher in all departments, and students were equally delighted to pass an hour with him in mathematics or in Greek. As a preacher and lecturer he was genial, witty, and thoroughly up to the times. Though repeatedly offered other

positions with better salary, he remained true to Allegheny until he was smitten down with apoplexy in the twelfth year of his incumbency, December, 1859.

President Barker's successor was Dr. George W. Loomis. Soon after his inauguration came the Civil War. Patriotism ran high among the professors and students. A company was formed to go from the college—Company I, Thirty-ninth Regiment. Ira Ayer, a student and the only member who knew tactics, was made captain. Just before their leaving, Dr. Loomis addressed the student company drawn up in line, and told them that if any of them showed the white feather he never wanted him to come back to Allegheny. Twenty-eight of them did not come back, for they were buried in southern fields. But their old flag was brought back, and is now one of the most precious relics in the possession of the college.

During the administration of Dr. Loomis, Culver Hall —burnt in 1884—was built in 1864, furnishing dormitories for one hundred students, and large additions were made to the endowment. Perhaps the most notable event during his term was the admission of young women as students (1870). Allegheny was one of the first colleges in the country to make this innovation.

The next president was Dr. Lucius H. Bugbee, who came from the headship of the Woman's College at Cincinnati. At the beginning of his term, Alexander Bradley contributed an additional $6,000, briging the total of his gifts up to a sum sufficient to endow the chair of Latin. During this time also Hulings Hall was built, thus carrying to practical realization the policy of co-education adopted by the preceding administration. The college furnishes to young women the highest educational advantages open to young men, and also the best features of a distinctively woman's college. Hulings Hall has rooms for fifty young women. It is provided with all modern improvements and makes an ideal college home.

Dr. David H. Wheeler succeeded President Bugbee in 1883 and continued in office for ten years, with the exception of one year (1888-'89), when Dr. Wilbur G. Williams was president. During these ten years the course in civil engineering was established. Wilcox Hall of Science was erected, giving to the departments of Physics and Chemistry ample room for lecture and lab-

oratory work. Its equipment is complete and up to date. The field of instruction was materially broadened and the courses of study modernized.

In 1893 Rev. William H. Crawford, D.D., was called to the presidency. Since then the college has made marked progress in every line. The buildings have increased from four to eight. The great natural beauties of the campus have been supplemented by care and wise improvements. The endowment has been considerably more than doubled; new departments of instruction have been added; greatly increased facilities in library and laboratories have been secured; and the reputation of the college for sound and thorough scholarship has been greatly enhanced.

In 1896 the gymnasium was erected, and since then regular instruction in physical training under skilled and experienced teachers has been a part of the curriculum for all students.

In 1900 Mrs. Mary C. Newton, of Batavia, Ill., contributed funds for the erection of an observatory, which is named in honor of her husband, who had been a student in the college.

In 1901 Captain John B. Ford gave money for the Ford Memorial Chapel. In the richness and chasteness of the exterior finish and interior appointments the building is one of the finest college chapels in the country. Three grand-daughters of Captain Ford contributed $6,000 for a splendid pipe organ, which is used daily in the chapel exercises. The beautiful chapel and organ are one of the positive educational forces of the college.

Through the generosity of an anonymous donor funds were provided for the imposing library building, completed in September, 1902. It is fireproof, has room for one hundred thousand volumes, and is perfectly adapted to the peculiar uses of a college library. In addition to a spacious general reading room, and the usual stack room, cataloguing room, and librarian's rooms, it contains a large reference reading room, and several seminar rooms. Occupying the highest point of the campus, it is the most striking of the whole group of buildings.

The same year that brought the new chapel and library witnessed also a large increase in the endowment of the college. Mr. Frank A. Arter, of Cleveland, Ohio,

offered $60,000 on condition that the total sum of $200,000 should be raised. This condition was more than met.

The faculty of the college is composed of professors, who are all men of experience and have had special training for their different departments. They are all specialists, but not in a narrow sense. They are first of all broad-minded, cultured, Christian gentlemen. In addition to the professorships recently established, more are to follow in the near future.

This institution is a college, not a university. Its purpose is to prepare students for any kind of professional study, but it does not undertake to prepare a student to enter upon any profession without special study. Allegheny College is well known. For nearly a hundred years it has rendered a valuable service for higher education. The college never offered such good advantages as it does now. In many ways it has broadened its work and increased its list of friends. Allegheny College is an aggressive institution, and is abreast of the times, without dealing in "fads." The modern method of making the text book live through the lecture, the laboratory, and the library, is being successfully employed.

The requirements are the kind which tend to make strong men and women. They are rigid, but not so rigid as to discourage any student of average ability who is ambitious to get for himself a good college training. The college offers a wide range of studies. There are five courses of study in the college department proper, besides those offered in the preparatory school. Special courses are arranged for those who are not candidates for a degree.

The college was founded by Christian men for the promotion of Christian culture. It believes that education should always include, as its highest aim, the development of Christian character. The aim is to make the moral and religious life of the college such that the student will be under as helpful influences here in Meadville as he would be in his own Christian home. The college is not sectarian, but it is Christian.

Allegheny College believes in and fosters only one kind of athletics—athletics which is pure and clean and strictly amateur. No money or other compensation is

allowed to be given any member of any team for his services. A student who should accept remuneration of any sort would be immediately dismissed from college. No minor is allowed to play on the football team without the written consent of his parents, and no student is permitted to play on any team who is deficient in his studies.

Athletics so conducted constitute an important and valuable feature of college life. They help to develop manly virtues and do much toward making the all-around man—the man with a sound mind in a sound body.

Allegheny College has no invitation to send out to young men and women who go to college simply "to have a good time." We prefer that all such should go to some other college. The kind of students we want are honest, upright, ambitious young people who have an earnest purpose in coming to us, and who desire to make the best use of their opportunities. This class of students will be given a hearty welcome. They will find here a congenial atmosphere.

Other splendid gifts have come to the college, and other buildings have been erected or are in process of erection since the above writing—and the campaign for larger endowment is at hand.

William Henry Crawford.

William Henry Crawford, President of Allegheny College, was born in Will county, Ill., the 6th of October, 1855. On his father's side his ancestry is Scotch-Irish; on his mother's, American bred, for several generations.

He was educated at the Joliet High school and at Northwestern University, where he graduated in 1884. His theological course was taken at Garrett Biblical Institute. During his college course he took more prizes than had ever been gained by a single student, winning in 1884 the Kirk prize for oratory. He was elected from his class by the faculty to membership in Phi Beta Kappa.

After graduation he joined the Rock River Conference and was appointed to Ravenwood Methodist Episcopal Church, Chicago. Two years later he was appointed to Fulton Street Church. In the pastorate the most abundant success was his. The three years' work

at Fulton street resulted in the erection of a new church, and in the conversion of over three hundred souls.

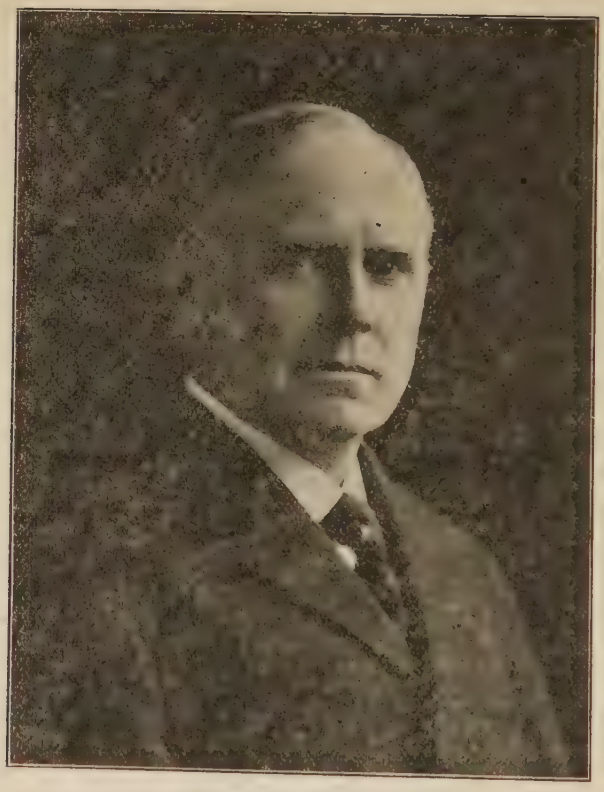
From the full tide of success in this pastorate he was called in 1889 to the chair of historical theology in Gammon Theological Seminary, Atlanta, Ga. Here he found work that was at once congenial to his tastes and suited to his particular talents. Endowed with fine historical imagination and keen insight into persons and events, having a broad outlook over the whole field of history and ready command of terse and expressive English, he succeeded to an unusual degree in making his subject live and in rousing the deepest interest in his students. Outside of his immediate department he was also active in promoting the various interests of the school.

In 1891 several months were spent in Europe in the study of Church History. In Italy, Germany, France and Great Britain he pursued his investigations and gathered much material for his series of lectures on "Reformers Before the Reformation." These lectures on Savonarola, Hus and Wyclif, were first delivered before the seminary. They soon became known at various Chautauqua assemblies, and have since been delivered in many towns and cities of the country. Popular in the sense that they command the closest attention and awaken the deepest interest in audiences of every character, these lectures contain not a trace of charlatanism and sensationalism which so often characterize the platform utterances of to-day. They depend for their popularity on their solid merit alone.

In 1893 Northwestern University conferred upon him the degree of Doctor of Divinity.

Called to the presidency of Allegheny College and assuming charge at the opening of the current year, he was not long in making his presence felt. His one year in this office must speak for itself. Let only this be said: The auspicious omens of inauguration day have not proved false, and none of the hopes then inspired have been disappointed. This sketch is history and not prophecy, else much more would be said. What is prophecy now the historian of the future may record.

An executive who unites fine scholarship, deep spirituality, brilliant pulpit and platform powers, winning personality, and wise enthusiasm in planning for the future,



Rev. William Henry Crawford, D. D.

he has gained the confidence and esteem of all friends of the college. With united effort on the part of all interested, there can not fail to be a decided advance in the efficiency and reputation of the institution. This prophecy penned in 1894 has been abundantly fulfilled. The career of Dr. Crawford as an educator has become an important part of the history of our conference—and of the whole church as well.

Camden M. Cobern.

Camden M. Cobern, a new accession to the faculty of Allegheny College, was graduated from this institution in 1876 and received from the same institution the degree of Doctor of Divinity in 1899. He graduated from the theological school of Boston University in 1883. During 1889 and 1890 he pursued studies in Europe. He was a member of the General Conference in 1896, and was a member of the joint commission for preparing a common hymnal for the Methodist Episcopal Church and the Methodist Episcopal Church, South, 1900-'05. He was a member of the ninth International Congress of Orientalists, London, 1892. He is a member of the Society of Biblical Archæology of London; a life associate member of Victoria Institute, Great Britain; and sometime local honorary secretary of the Palestine and Egyptian Exploration Funds. He is the author of "Ancient Egypt in the Light of Modern Discoveries," "Commentary on Ezekiel and Daniel," "The Stars and the Book," and "Bible Etchings of Immortality." He has spent eight summers studying in the British Museum and at Oxford, has contributed to leading theological and archæological reviews of the United States and England, and to Hasting's "Dictionary of Christ and the Gospels."

He was united in marriage to Miss Ernestine Craft in 1883.

Dr. Cobern has refused many flattering offers from both church and school, but, feeling that he is especially called to the profession of teacher and author, has accepted a professorship in Allegheny College, that he may give himself more fully to his favorite pursuits.

H. C. Westwood, W. H. Childs, D. W. Thompson.

Henry C. Westwood had been connected with six conferences, and had been connected with the ministry of the Presbyterian and Congregational churches before his transfer to the Erie Conference in 1888. He was born in Baltimore, Md., September 16, 1830. He joined the North Baltimore station at the age of sixteen. In 1851 he was licensed to preach, and in 1852 entered the Baltimore Conference. He came to us from the New England Southern Conference to supply Fredonia, N. Y., left vacant by the transfer of J. Z Armstrong to another field of labor. He served the church at Fredonia for nearly three years. He was called to his eternal home, September 3, 1890.

"Brother Westwood was an indefatigable student and literary worker, and few men of our church possessed a wider or better knowledge of theology in general than he did. His sermons were excellent as to logical arrangement and rhetorical finish, and were delivered in an earnest and impressive manner. Princeton College conferred upon him the honorary title of Doctor of Divinity. Although apparently reserved, he was of a most genial disposition and agreeable manners, generous and warm-hearted, winning friends wherever he went." His death seems to have been caused by a slight attack of paralysis about a year preceding that event. The evening before his departure he said: "This has been such a sweet, peaceful day." He went to sleep that night in peace of soul, and slept until five o'clock the following morning, when he awoke, saying, "My head! My head!" In a few moments he was unconscious, and in an hour he passed to his heavenly rest. His remains were conveyed to Baltimore and interred in Greenmount cemetery.

Wilfred H. Childs was born in Rome township, Crawford Co., Pa., April 8, 1849. His parents were devoted members of the church of the United Brethren in Christ, and Wilfred was converted in Oil Creek Chapel in the seventeenth year of his age. He served the church in various capacities, and always with great efficiency. He was licensed to preach in 1877, and soon was sent to circuit work. In 1888 he was received on his credentials by the Erie Conference. He was transferred to the St. Louis Conference in 1891, hoping that a change would

improve his declining health. Later, as a missionary, he did heroic and valuable work on the frontier in New Mexico, Nevada and California. Increased debility compelled him to seek relief in a hospital. Some months of treatment, with painful operations, only revealed how deep-seated was the disease. By the advice of his physicians he returned east, and accepted work at Russell, Pa. A few months of work and he again sought relief in the hospital in Buffalo. In the spring of 1900 he gave up his work and moved his family to Watts Flats, N. Y., where he was released from years of suffering, March 5, 1902. He greatly loved the church and her doctrines and polity, and did heroic service for the Master.

Brother Childs was twice married. In 1869 he married Martha J. Waite, with whom he lived fifteen years. Three years after her death he married Cornelia E. Blakeslee. In both marriages he was blessed with good companions.

In his departure a good man has gone to rest.

Daniel Wellwood, son of William and Eliza Thompson, was born in Ontario, Canada, March 15, 1845. His parents came from Ireland, and were of old Methodist stock. Methodist preachers always met with a hearty welcome at their home. Daniel was the youngest of five sons. He was converted at an early age, and immediately felt an irresistible call to the holy ministry. He attended the high school of the city of Bradford, and for more especial preparation for his life-work entered Coburg College. He was licensed to preach in 1868, served Wingham as a supply one year and entered the traveling connection in the Methodist Church of Canada in 1869. He came to the United States in 1887, and was employed by the presiding elder to supply Panama. He was admitted to the Erie Conference on trial in 1888, and his orders recognized. The following year he was excused from the course of study, and in 1890 received into full connection. In 1901 he superannuated and purchased a home at Seneca, Pa. He supplied President charge in 1902, and preached at Hogue Hill from 1903 until stricken with paralysis, March 10, 1904, having served the church, including supply work, thirty-five years.

Horace G. Dodds.

Horace G. Dodds is the son of Joseph B. and Mary A. Dodds. He was born in 1857 in a log house, consisting of one room, and built without the use of a single nail, and located in the midst of the tall poplars of Scioto county, Ohio, with not an acre of cleared land in sight. He is the third of six children. His father was a man of unusually strong patriotic convictions. He served his country from the beginning till the close of the War of the Rebellion, but was broken in health by this service and died on the seventeenth day of June, 1866, leaving the family in quite poor circumstances. After the death of the father the family returned to Butler county, Pa., where the children had the privilege of attending the common schools.

After a time the mother married again, and Horace lived with his step-father, Enos McDonald, for four or five years. In 1873 he started out to make his own way in the world, and during the next four years worked for a number of the farmers near Prospect, Pa. He then served as a carpenter's apprentice with his brother. More than a year was then spent in the flour and feed business in Petrolia, Pa., and nearly a year on the farm of James McKnight, near Buena Vista, Pa.

In childhood his father called him his little preacher, and in all his later years, however sensibly he was led to feel the pinch of poverty or the sting of sin, the impression that he must preach never left him. In pursuance of this conviction he gave his heart to God and united with the United Presbyterian Church in Mt. Chestnut, Pa., in 1878.

In the spring of 1881 he entered Pine Grove Normal Academy, now Grove City College, without sufficient funds to bear the expense of a single term. But by the application of constant effort, close economy and hard study he graduated from this institution in the scientific course of study in 1884. The chief employment at which he made his way through college was that of teaching. In 1885 he married Miss Emma A. Burns.

In 1887 he was licensed as a local preacher in the Methodist Episcopal Church, having united with that church the previous year, and preached his first sermon on the New Lebanon Circuit. The discourse was care-

fully written and committed, and many of the listeners had the privilege of hearing it recited three times without the slightest variation on the same day. In the autumn of this year he returned to Grove City College to complete the classical course of study. He was soon appointed by Presiding Elder Alfred Wheeler to supply the unexpired year of Richard M. Bear on the Volant charge. During this year he was pastor of a charge of four appointments, did a very heavy year's work in college, and at the same time did his own cooking and housekeeping, while his wife taught a class in music near Bradford.

In 1888, upon his graduation, he was elected to a position in the faculty of the college and accepted on condition that he be granted leave of absence from college work each year a sufficient time to enable him to pursue a course of study in some school of theology. He was admitted on trial in the Erie Conference, the session being held this year at Greenville. The sermon by the bishop on this occasion put an end to the longing of young Dodds for a return to his former Calvinism and fixed him firmly in the Methodist faith. He graduated from Drew Theological Seminary in 1892.

During his college work he preached at Balm and Chestnut Ridge, where prosperity attended his labors, and money and material were collected together for a new church at Balm.

In the fall of 1892 he resigned his work in the college to enter the ministry and was appointed to the pastorate of the Fredonia charge in Mercer county, Pa. He served this appointment two years, and in 1894 was appointed to the pastorate of the Epworth Church, New Castle, Pa. During the four years of service in this church extensive improvements were made and the membership largely increased.

In 1898 he was graduated from Grove City College in the degree of Doctor of Philosophy, and in the fall of the same year was appointed to the pastorate of the church at Punxsutawney, Pa., where the people under his leadership within two years from the time of his arrival completed and dedicated a fine stone church which cost over $30,000.

In 1900 his alma mater honored him with the degree of Doctor of Divinity.

The kindly leading of the Divine hand has been clearly manifest in all his past life, and his experience teaches him that God has not yet lost the power to make something out of nothing.

Women's Foreign Missionary Society.

On the fifth day of July, 1819, a number of ladies met at the Wesleyan Seminary in Forsyth street, New York City, and organized the "Female Missionary Society of the Methodist Episcopal Church," with Mrs. Thomas Mason as first director. In their address to the sisters of the church, they say: "Shall we, who dwell in ease and plenty, whose tables are loaded with the bounties of Providence, and whose persons are clothed with fine wrought materials of the eastern loom, shall we, who sit under the droppings of the sanctuary, and are blessed with the stated ordinances of the house of God, thus highly, thus graciously privileged, shall we deny the small subscription solicited, to extend the bare necessities of life to our dear brethren who are spending their strength and wasting their health in traversing dreary mountains and pathless forests to carry the glad tidings of free salvation to the scattered inhabitants of the wilderness? From the days of Joanna, the wife of Chusa, and other pious women, who ministered of their substance to the Lord, to the present period, female charitable institutions have experienced the peculiar smiles of a gracious Providence. We are not called to the more arduous employments of active life; we are exempted from the toils and cares of official stations in the church; but God has nevertheless required of us that our all should be devoted to His service.

"Let us imitate the pious Phoebe, who was a servant of the church; Mary and Persis, who labored much in the Lord; and those other godly women of the apostolic age whose memory still lives in the page of inspiration; let us leave nothing unattempted that promises to promote the advancement of the Redeemer's Kingdom."—*(Historic Sketches of Women's Missionary Societies, pp. 77-78.)*

The first minute book of this society has been scrupu-

lously preserved in the archives of our mission room in the record of the first minute book of the parent board.

In the month of April, 1848, in Baltimore, Md., was organized "The Ladies' China Missionary Society." This society, in its time, did much good work worthy of record. It will be seen that the "Women's Foreign Missionary Society" had worthy predecessors. A call for a meeting of ladies, to be held at the home of Mrs. Thomas A. Rich, of Tremont Street Church, Boston, in the month of March, 1869, failed to reach the pulpits and, as a consequence, but few persons were present. Another meeting was held at the church, March 22, but, owing to a furious storm, but nine persons were present. An organization was effected with Mrs. Bishop Osmond C. Baker, President, and Mrs. B. J. Pope, Recording Secretary. The first missionary sent out by this society was Miss Isabella Thoburn. The General Conference of 1872 adopted the following resolution:

"Resolved, That we hereby recognize the Women's Foreign Missionary Society as an efficient agency in the spread of the gospel, and that we encourage our sisters to prosecute their work with no other restrictions than at present, and that they be permitted to publish their report in connection with the report of the Missionary Society of the Methodist Episcopal Church."

The report of the Committee on the State of the Church contains the following: "To the special and infinitely wise Providence of God we believe the church is indebted for the organization of this institution, which we regard as destined to be an agency of great power in spreading the gospel throughout India and China. Although its origin is so recent, it already has six hundred auxiliaries, and nine missionaries in the field. The funds and resources are rapidly increasing. It eminently deserves the fostering care of the whole church."—*(General Conference Journal, Vol. VII., 1872, pp. 294-432.)*

The Erie Conference was among the first to see the importance of this organization. The first organization after the action of the General Conference was that formed at Reno, Pa., with Mrs. J. S. Austin as corresponding secretary, and fifty members. This society contributed during the year $231.07, the largest amount in the conference. The next largest amount was con-

tributed by the society at Meadville—$152.21. Previous to the action of the General Conference, societies had been organized at Sheakleyville, Mrs. R. C. Smith, Corresponding Secretary, and Espyville, Mrs. J. H. Collins, Corresponding Secretary. Mrs. Cyrus Clark was made a life member in 1871, the first of a long list of noble women.

Mrs. Flora Best Harris was sent to Japan by the Meadville Auxiliary. Returning to this country on account of poor health, she did efficient work in awakening new interest in the cause. In 1878 she again returned to her work in Japan. Of the farewell meeting held at Meadville on the Sabbath evening previous to her departure, it is said: "A crowded house listened to her address on the religions of Japan." The Thursday following a missionary tea was served in the parlors of "Stone Church" amidst beautiful decorations, sweet music and inspiring addresses. In 1874 Miss Sigourney Trask, of Youngsville, Pa., was sent as a medical missionary to Foo Chow, China. In 1890 Dr. Rachel R. Benn, of Troy Center, Pa., was sent to Tien Tsen, China. In 1895 Dr. Emma D. Hodge, of Greenville, Pa., was sent to Beroda, India, and in 1897 Miss Amy G. Lewis, of Jamestown, N. Y., was sent to Tokio, Japan, by the Baltimore branch. In 1872 Louise E. Blackmar, of West Springfield, Pa., was sent by the Topeka branch to Raipur, India. In 1900 Miss Mary E. Williams, of Grove City, Pa., was sent to Beroda, India. In 1888 Miss Lillian Black, of Oil City, Pa., was sent to Rangoon, Burmah, and later became a missionary among the Karens.

The first special work of which any record can be found was undertaken in 1886 by the Titusville young ladies in supporting Miss Lucetta M. Fradenburgh at Bareilla, India, until her graduation and engagement as a missionary teacher.

In 1900 there were eighty-four societies, with a membership of two thousand and eleven, contributing $6,028.80.

The space at our command will not permit a detailed history of the work of the society. We may, however, record a few of the representative names who have stood at the forefront of the work in our conference: Mrs. Cyrus Clark, Mrs. A. B. Hyde, Mrs. Alfred Wheeler,

Mrs. C. V. Culver, Mrs. E. J. L. Baker, Mrs. E. A. Tarbell, Mrs. J. A. Kummer, Mrs. P. P. Austin, Miss E. A. Dundam, Mrs. Wesley Chambers, Mrs. J. B. Showalter, Mrs. D. S. Steadman, Mrs. T. W. Main, Mrs. W. V. Hazeltine, Mrs. J. N. Fradenburgh.

The annual reports are full of interest. A single paragraph from the twenty-ninth annual report—1900—made by Mrs. W. V. Hazeltine, Corresponding Secretary of the Erie Conference Society, must suffice:

"Trying to make a report which will do justice to the individual auxiliaries is like gathering up the beams of sunshine. We have Marthas who are 'careful and troubled about many things,' but whose hearts respond to calls for help and give sweet and loving service; and we have Marys who have broken the box of precious ointment and poured it at the Master's feet. Whether it be the ointment of toil, of prayer, of denial, or encouraging words, of faithful performance of duty, of poverty, or of abundance, whatsoever is brought 'in His name,' and 'for His sake' is equally acceptable to Him. As He received and blessed the loaves and fishes of the little lad, so will He and so has He received and blessed even the smallest gift when given according to His will. If we could name each society; tell how its meetings are conducted; how its money is raised; what fervent prayers have been offered; what information of our work has been disseminated; we might, in a small way, tell of the actual work of the membership; how mite boxes are secured; public meetings addressed by local talent; of the interest taken by young people; of the efforts of presidents to secure workers on programs; and of treasurers to secure promised money; of investigation and search for news from the field of consequent interest and enthusiasm, and of hearts touched to give a little more liberally. These faithful workers come to the aid of the district secretaries in planning and executing the programs for their district meetings; they write papers which we wish we could tell you about; take part in the discussion of important questions; help to distribute literature, and in every way help to make the meetings valuable. To them is due the credit of the financial standing of the conference. Pastors have welcomed our work

in their churches, and have given us substantial aid, especially at evening services, by speaking for us."

Women's Home Missionary Society.

Every crisis in history develops great characters—God always has in preparation some one to promote the earth side of His great scheme of salvation. So, when the time was ripe He placed the burden of the home land on the hearts of a few Christian women whose interests in corresponding channels had opened their eyes to the fact that our own land was as much in need of missionary attention as any foreign country.

We have black men just as black as can be found in Africa; the Chinese in our large cities just as pagan as in China; the waters of the Atlantic are not a purifying process to emigrants—they bring their ignorance, vice and uncleanness along with them; and Utah, with her wanton effrontery puts our whole nation to shame while we are considering the ethical reform of the zenana and harem of the Orient.

No land offers better conditions for missionary enterprise. Bishop Vincent is reported as saying: "Our own coasts are crowded with the foreign subjects we cross the sea to seek and save." Bishop Taylor said: "For every missionary sent abroad God has sent ten thousand heathen to our own land."

Every new idea confronts discouragements, but when the Lord is back of a great enterprise it is sure of a successful outcome. In great "travail of soul" those heroic women insisted and persisted until it was no longer merely an idea but a living, organized body—baptized with many prayers and tears and named "The Woman's Home Missionary Society of the Methodist Episcopal Church."

Working under the thorough system of the present organization we can scarcely appreciate the labors of those pioneer women.

As soon as organized the cause was presented at several conferences, and on September 25, 1880, at the Erie Conference held at Corry, Pa., Mrs. Elizabeth L. Rust organized the "Erie Conference Woman's Home Missionary Society."

The women of Erie Conference are excusable if somewhat inflated with pride at the thought that ours was the *first conference organization.*

From its very inception the success of the movement proclaims its Divine guidance.

The primary thought of the society was to help the colored people and poor whites in the South.

God implanted that purpose as a seed-thought and like the grain of mustard seed it grew and flourished until its branches spread to every part of our "ain countrie." Like Ezekiel's vision, it is "a body full of eyes"—so there is not a social condition in our land that is not under the eye of the Woman's Home Missionary Society. Italians, Bohemians, Japanese, Chinese—all nations are wards of the W. H. M. S.

Erie Conference has kept pace with the great strides of the society. We work along all lines: Industrial homes and schools in the South—scholarships, special fund—like loyal daughters we meet every request of the mother society. We contributed largely to Rust Hall. Bennett Home honored us by naming a room, "Erie Conference Parlor." We more than met our apportionment of the Twentieth Century Fund.

The first year our conference society was hardly in good working order, but in the second year the executive board so systematized the work that there has since been a marked progress.

In 1880 the first auxiliary in our conference was organized at Reno, Pa., the home of Mrs. C. V. Culver, who was a charter member.

The first conference officers were as follows: President, Mrs. E. J. L. Baker; Vice President, Mrs. W. P. Bignell; Secretary and Treasurer, Mrs. C. V. Culver. Mrs. Culver performed double duty until 1885, when Mrs. F. H. Beck was elected Treasurer.

Mrs. Baker occupied the presidency for twenty years. With the encroachments of age the burden became too great, and after several ineffectual attempts to lay aside the mantle that fitted her so well the society very regretfully accepted her resignation, retaining her as honorary president.

Mrs. Baker died in Rutland, Vt., January 29, 1902.

At the first annual meeting held in Cincinnati, October, 1882, our conference secretary, Mrs. Culver, reported 12 auxiliaries, 287 annual members, three life members. Financial statement: $482.85; supplies, $100.50; total, $583.35. October, 1903, our secretary, Mrs. Clark, carried to the annual meeting at Chattanooga, Tenn., the following report: 73 auxiliaries, 1,914 annual members. Add to this members of circles, bands and jewels, 676—total, 2,590; 198 life members, 7 honorary managers, 1 honorary patron, 644 subscriptions to Woman's Home Missions, 396 Children's Home Missions. Financial statement: Cash sent treasurer, $3,841.15; supplies, $3,847.26; total for fiscal year ending July 31, 1903, $7,688.41.—*(Contributed by Mrs. R. N. Stubbs.)*

A few Methodists had moved from Sullivan county, N. Y., and made their homes in the village of Rolfe. They soon began to hold meetings in a school house. A. C. Goodrich, while pastor at Ridgway—1882-'84—preached for them occasionally. In 1888 J. E. Brown was appointed by the presiding elder to supply the work. During the year a "Union Church" was built and a Methodist class organized. Just at the time when Edd Platt was appointed to the work, the town of Johnsonburg sprang up on the other side of the river, and he began to hold services in the new village in a little school house. A tabernacle was then built to accommodate all the churches; later services were held in a hall on the third floor of the Zierden block. In 1893 Clinton Jones succeeded in erecting a Methodist Chapel. A good parsonage was also built. A commodious church edifice was erected under the pastorate of J. H. Jelbart, and dedicated May 19, 1901.

Clarion District and Clarion Methodism.

The first settlements made within the bounds of Clarion District were at the locating of land warrants by the Peters, Holland, Bingham and Pickering Land companies, between 1792 and 1794. One of the first white settlers was Joseph Barnett, who came into the vicinity of Brookville in 1797. In 1806 or 1807 John and Nancy Range removed from Maryland to the present "Bill Neely farm," near Bortalph's Corners on the Clarion

river. "As far as known, Nancy Range was the first Methodist to settle within our bounds." In 1808 Henry and Sarah Myers, both Methodists, came from Maryland and built a grist mill on the Clarion, near Alum Rock. Rev. F. A. Montjar preached at Mr. Myers' and "Billy Youngs," between Clarion and Strattonville. Mr. Young's house was a regular preaching place for some years. In 1812 William Connelly, a local preacher, preached at Father Harrells' and Monks in Curllsville. At about the same time the preachers of the Mahoning Circuit held services along the southern border. In the summer of 1814 or 1815 Christopher Frye, presiding elder of the Monongahela District, and James Wilson, preacher on the Mahoning Circuit, held a protracted meeting at the home of Henry Benn in Curllsville. Nancy A. Burns, who became the wife of Henry Myers, Jr., joined the Methodist Episcopal Church in 1823. Her parents did all they could to prevent her becoming a Methodist. "Her desire to join the church ended in her walking alone from her home on the Clarion, carrying her baby all the way, over a slippery road, in winter, ten miles to a quarterly meeting held by Dennis B. Dorsey and T. M. Hudson at Armstrong school house. She reached the place by running part of the way, just in time to hear Brother Dorsey announce for his text, 'Alexander, the coppersmith, did me much harm.' "—*(C. W. Darrow, in the District Methodist, Vol. I., 1888, No. 1.)*

The first church erected in Clarion county was on the site of the Seceders Church, near Mechanicsville—the date about 1808. It was called "Rehoboth." At an early date the German Reformed Church erected a house of worship near Jefferson. The Methodists were the next in the field. B. F. Delo writes: "From the most reliable information to be obtained, it appears that the first preaching place and the organization of a society of Methodists was at Mr. Young's, on the turnpike, two miles east of Clarion. This was thirty years before the town of Clarion was thought of. About the same time a preaching point was established at the house of Mr. Henry Myers, in what was called the 'loop,' near the present site of Martin's mill, on the Clarion river. The

M. E. Church and Parsonage, Clarion, Pa.

other places of preaching at this early date are given as 'Liester's, John Lawson's, Stoner's and Harolds'."

Francis Asbury Montjar preached in the vicinity of Clarion possibly as early as 1809. The first appointment to this territory was made by the Baltimore Conference. Clarion appears in the minutes as a circuit in 1831. Job Wilson was the first preacher on this circuit and did heroic work for the Master. The first class was organized in 1840, with John R. Clover as leader. In 1841 "Clarion" appears among the Erie Conference appointments, and H. M. Stearns was sent to the work. The first church building was commenced in 1843, dedicated the following year, and incorporated in 1851. There were notable revivals in 1842, 1850 and 1851. In September, 1877, the cornerstone of the present edifice was laid, and the church dedicated by the Rev. B. I. Ives, D.D., August 25, 1889. The total cost of building and parsonage, with the lot, was $35,000, of which $10,000 remained to be raised. On the day of dedication this amount was subscribed and eighty-three probationers were received into full membership. Services were held throughout the week of dedication, closing with the Lord's Supper on the first day of September. The church is built of native sandstone, and is 104x75 feet, with a tower 84 feet high, in which hangs a bell weighing 1,458 pounds. The style of architecture is Roman and the outer walls are so broken up by angles and circles as to present a most beautiful appearance. A fine stone parsonage, adjoining the church, has recently been erected at a cost of seven thousand dollars.

Camp Meetings.

B. F. Delo was appointed the presiding elder of the Clarion District in 1876, and the next year held a camp meeting at Cherry Run. The gates were open on the Sabbath day and the great multitude were invited to attend. Ten thousand people were present. Nearly all of the preachers of the district were there. There was considerable complaint about the location, and Samuel Wilson, of Strattonville, said he had a better place. A meeting of those interested was called to form a District Camp Meeting Association and to select a location. This resulted in the purchase of the ground at Strattonville.

The first meeting on these grounds was held in 1878. A fine cottage, erected for that purpose, afforded ample accommodations for the preachers. On Sunday about seven thousand people were present. The order was excellent, the preaching evangelistic, and the conversions many.

At the camp meeting at Cherry Run in 1880 the trustees decided to close the gates at ten-thirty Sunday morning. The audience that morning numbered about two thousand five hundred. Mr. Delo was preaching, and when he had fairly entered upon his discourse a loud crash startled the congregation and many of the audience rose to their feet. Mr. Delo, instinctively recognizing the cause of the disturbance, called out: "He that meddleth with a quarrel not his own is like him that taketh a dog by the ears." The audience became quiet and he finished his discourse without further interruption. It was found that one of the gates had been broken down by those who came late to the service.

The meetings at Strattonville were productive of the best spiritual result.

Under the administration of David Latshaw the district association at Strattonville became an assembly, after the Chautauqua plan. Bishops Andrews and Thoburn both remarked to Mr. Delo that this was a mistake, and the grounds should have been kept for purely evangelistic purposes. Gates were closed on Sunday, the audiences dwindled into small proportions, the assembly was involved in debt by the erection of a large auditorium, and the end came—the property was sold on the mortgage for its debt.

The administration at Cherry Run surrendered its direction to the district conference, the three circuits giving up their control. Since that time it has been fairly successful in its line of work.

Beginning in 1844 the iron interests in Clarion county became of great importance. In 1850 there were thirty-two blast furnaces for the manufacture of pig iron, and at nearly all of these Methodist preachers held services. At Jefferson Furnace a small church building was erected, but when the furnace was abandoned, the church ceased to be of use. There is standing at present at East Foxburg the building erected in those days. A church was

dedicated at Mariasville, Venango county, at the Clarion county line, July 4, 1855. This church belonged to Franklin District. The class at Jefferson Furnace was incorporated with that at Mount Joy. The Polk Furnace class became the nucleus of the Monroe Church on Sligo charge.

"Two Feet."

"In early times on Shippenville Circuit, as elsewhere in Pennsylvania, whisky was first among disturbing elements. Plenty of little distilleries had crept into every neighborhood, and among the community of furnacemen and lumbermen it fomented a plentiful crop of disturbance and woe. Rev. James Shields, who had previously preached on the circuit, was driving down the pike from Clarion with another minister in his buggy, and as he struck the top of the hill looking down into Shippenville, he drew up more tightly the lines, cracked his whip at his jade, and went spinning down through the town. Looking straight ahead he still urged his horse to greater speed. The minister by his side became alarmed, thinking Brother Shields was going mad, and inquired, 'What in the world is the matter, Brother Shields?' Not a word could he get out of Brother Shields, but his 'go along there' to his horse, already going at a rapid gait, until they reached the down hill near Baker's grist mill, when Shields replied, 'Two feet.' 'What do you mean by "Two feet?" ' inquired his companion. 'Why,' says Rev. Shields, 'don't you know that hell is only two feet below the surface in the middle of Shippenville?' We are glad to be able to state, in connection with the above, that to-day there is not a more sober town in Pennsylvania than Shippenville."—*(M. E. Hess, "The District Methodist," Vol. IV., 1891, No. 10.)*

Parker's Landing Methodism.

In 1836 D. C. Richey was appointed to the Lawrenceburg Mission. The work was continued until 1841, when the appointment disappears from the records. In 1859 M. S. Adams, a local preacher, held a series of meetings, resulting in a goodly number of conversions. A class was formed with Elisha Myers as leader, and Lawrenceburg became an appointment on North Washington Cir-

cuit. We take the following from an old church record:

"At the session of Erie Annual Conference held at Cleveland, Ohio, September 14-19, 1870, Parker's Landing was constituted a charge by itself under the name of 'Lawrenceburg station,' and the Rev. R. W. Crane appointed pastor. A beautiful lot situated on Washington street, was secured by deed and the erection of a church edifice 40 by 60 feet, was commenced September 22, 1870.

"On the evening of January 4, 1871, the ladies of our congregation held a festival in the unfinished church, the proceeds to aid in building and furnishing the church. The enterprise was a success and $640 net cash was realized for the purpose specified.

"The church was dedicated January 15, 1871, by Rev. I. C. Pershing, D.D., who conducted the service in a very able and efficient manner. Notwithstanding a severe rainstorm continued unceasingly from Saturday morning till Monday morning, leaving us with less than one-third of a congregation, the first call for material aid was responded to most nobly by pledges to the amount of $1,578, a sum sufficient to meet all liabilities.

"During a series of meetings commenced by a temperance lecture at Robinson's, January 18, followed by religious services which were later transferred to Lawrenceburg, the Lord blessed the instrumentalities used and favored this charge with a gracious outpouring of His Holy Spirit. The hearts of believers were revived and blessed, backsliders were reclaimed and once more sat at Jesus' feet, testifying, 'He restoreth my soul,' while a great company of sinners were converted to God through the saving grace of the Lord Jesus Christ, giving testimony to the fact 'He hath power on earth to forgive sins.' Eighty-six gave their names to the church here, and many more who were happily converted and went on their way rejoicing to join the church and work in the Master's vineyard elsewhere as duty and business called them. 'This is the Lord's doing and it is marvelous in our eyes.'"

In 1879 the name was changed to "Parker City," and later "Parker's Landing." During this year, under the labors of E. D. McCreary, two hundred were added to the membership of the church.

There had been Methodist services in the Elisha Robinson neighborhood—at first in a house still standing near Mr. Robinson's present residence, and later in the school house—from the beginning. In 1904 Mr. Robinson built, on his own land, a very fine stone church, perfect in all its appointments, at a total cost of about $17,000. This has been made a station, and is a most beautiful Methodist home for God's people in that vicinity. A fine parsonage has since been erected.

L. O. McElhattan, J. W. Wakefield.

Levi O. McElhattan was born near Mt. Joy, Clarion county, Pa., October 10, 1857. He was converted in 1874, and immediately engaged in the activities of Christian service. He was married to Mary M. Hahn in 1877. He was licensed to preach in 1890, and the same year received on trial in the Erie Conference. He was appointed to Putneyville charge, which he served five years; he was then sent to Glen Hazel. Though with impaired health, he entered upon his work with enthusiasm, and soon won the esteem and confidence of his people. His overtaxed frame broke in the midst of his labors, and on the 25th day of May, 1896, the wheels of life stood still, and the good man found rest. He was a true minister of Jesus Christ, a good preacher, a faithful pastor.

Peter Wakefield, the grandfather of John Wesley Wakefield, came to this country from England before the Revolutionary War, in which he took part, and settled in New Hampshire. He married Kezia Burns, full cousin of Robert Burns. He was so strong in the Universalist faith that he named his first-born son Elhanan Winchester, after the celebrated Universalist divine, but at a later period he became so strong a Methodist that he named the son of Elhanan, the first born after his revolt from Universalism, John Wesley. The authorities of New Hampshire, which then supported the state church, levied a tax for church purposes. This Peter Wakefield refused to pay and was cast into prison. After some time, much against his own wishes, his neighbors paid the tax and he was released. "This started an agitation which eventually resulted in the separation of church and state."

The grandparents of John Wesley moved into what is

now Lawrence county, Ohio, in 1806, where Elhanan grew up to manhood. He was converted at a Methodist revival, and soon appointed class leader. He married Candice Gillette, a lady of French descent.

The earliest impressions of John Wesley Wakefield were religious, and his call to the ministry was in early boyhood. He was converted in his fourteenth year, "as were his four brothers and four sisters." Three of his brothers became local preachers, and the fourth a great worker in the church. His school opportunities were limited, but he so diligently occupied his spare time in study that he acquired a large store of knowledge. Hard work disciplined him for the hardships of the itinerancy.

Mr. Wakefield was licensed to preach by the quarterly meeting held in New Zion Church, Gallia Circuit, Ohio Conference, in 1857, and was received on trial by the same conference the same year. He was received by transfer into the Erie Conference in 1890.

Mr. Wakefield was united in marriage with Miss Maria R. Vallette while traveling the Richmondale Circuit in the early part of his ministry. While pastor of the Seamen's Bethel, Erie, Pa., his wife died, and two years later he married Mrs. Ann J. Welch, who also preceded him to the better land.

He took a superannuate relation in 1902, but since this date he has been very busy in Christian work in the Erie and the Missouri Conferences. He has seen three thousand souls converted during his ministry, and thirteen of these have entered the ministry of the Methodist Episcopal Church.

He died at Carthage, Mo., April 13, 1907.

CHARLES L. PAPPENHAGEN, JAMES RIVEOUS BURROWS.

Charles L. Pappenhagen comes to us as a gift from Germany. He was born near Hamburg, December 31, 1853. At the age of three years he came to this country with his parents, who settled near Dunkirk, N. Y. His early school life was limited to about five years. His father entered the army in 1863, and shortly afterward died in Annapolis Hospital. Charles being the eldest child, was compelled, when ten years of age, to work to help his mother support the family. A thirst for knowledge led him to employ all his spare moments in study. While learning the boilermaking business in Meadville,

to which the family moved in 1863, he attended a night school. After working at his trade several years he entered Allegheny College, from which he graduated in 1881.

In early life Charles felt that he was called to preach the gospel, and this conviction never left him, but the call became more and more imperative. He became a member of the Methodist Episcopal Church in 1871. He was licensed to preach in 1881, and was received on trial by the North Ohio Conference in 1891; the next year he was transferred to the Erie Conference. He was twice married. He married Miss Ella Burroughs in 1882. She died in 1892, and a year later he married Miss Mary L. Abell.

James Riveous Burrows, son of William and Eppy N. Burrows, was born near New Vernon, Mercer Co., Pa., February 15, 1864. He attended the district school, working, after he had reached the age of ten years, on the farm in summer. He graduated from the McElwain Institute at New Lebanon, Pa., in 1887. He was converted at a revival meeting held at New Vernon during the pastorate of J. A. Ward, and united with the Methodist Episcopal Church, of which his parents were members.

From childhood James felt that his life-work would be that of the ministry, and after conversion he struggled long against this strengthened conviction and kept it all a secret in his own heart. Through the urgency of his pastors, R. A. Buzza and W. A. Merriam, and the church, he was finally prevailed upon to accept a local preacher's license. This was given in 1887. He graduated from Grove City College in 1893. In 1891 he supplied Corduroy, Elk county—a lumber camp and oil region—organizing Sunday schools and preaching places in school houses in the neighborhood. This was the beginning of what was known for several years as the "Corduroy" charge. During the fall and winter of 1891-'92 he supplied the work at Balm and Chestnut Ridge, near Grove City. He was ordained deacon, having completed the local preacher's course of study, in 1893, and the same year was received on trial in the Erie Conference. He then entered Drew Theological Seminary, from which he graduated in 1896.

He was united in marriage with Mary E. Daugherty, of Grove City, in 1897.

Mr. Burrows died in Spartansburg, March 17, 1907.

Mr. Burrows was a man of more than ordinary business ability. To him there opened unsought, flattering opportunities to make money. This quality enabled him to provide the means for his own education; he was a self-made man. While he enjoyed rare gifts in this direction, nothing could lead him to swerve from his purpose to obey the voice which called him to the work of the Christian ministry. He was a thoroughly consecrated good man, and full of the Holy Ghost; an ardent foe of the saloon power, a firm believer in Methodist doctrine and polity, an ardent lover of manhood, and a practical shepherd of souls. He was a man whose life preached even louder than his lips, and one whose fidelity to the principles of integrity was regarded as almost heroic.

D. E. Baldwin, T. C. Beach.

The paternal grandfather of Darius E. Baldwin was Josiah Baldwin, a New England physician, who married Sarah, daughter of Ebenezer Burr, whose brother, Rev. Aaron Burr, D.D., was president of Princeton College, and the father of Aaron Burr, third vice president of the United States. The father of Darius, Alonzo Baldwin, married Eliza Carrier and settled in Troy, Jefferson Co., Pa. Darius was born July 31, 1841. The town is now called Summerville, from his uncle, Summers Baldwin, who surveyed the site. Mr. Baldwin enlisted in the Eleventh Pennsylvania Volunteer Cavalry in 1861, and served three years. His education was limited to what the common schools afforded.

He learned the blacksmith trade and found the skill gained in this work very useful when in his work in the northwest he had no money to pay for shoeing his horse or repairing his buggy.

His mother was a "shouting Methodist," and he was converted under her influence in early boyhood. He was united in marriage with Miss Margaret E. Cable, of Dayton, Pa., June 23, 1867. He was licensed to preach by the Clarion District Conference in 1884, his license bearing the signature of P. P. Pinney. He then engaged in revival work until 1887, when he went to North Da-

kota and was admitted on trial in the North Dakota Conference in 1888. His work in this conference was full of privations, exposures, trials, and yet glorious triumphs. He was in the thick of the fight to enforce the prohibition law, his house was attacked by a mob, he was compelled to handle a saloonkeeper "roughly" who attempted to "punish" a prohibition lawyer who was walking by his side; he visited the east several times to solicit aid for the famishing people when their crops failed; he begged lumber and other material to help build churches and parsonages, and left new or repaired churches and parsonages behind him everywhere he went. He enjoyed gracious revivals and endeared himself to the hearts of the people. Upon his transfer to the Erie Conference in 1897 he continued the same successful work of building wherever he went. At the present writing he has nearly thirty churches and parsonages to his credit.

Theodore Charles Beach was born at Bristol, Conn., February 21, 1841. His parents were strict Methodists, as their parents were before them, and so he came honestly by his enthusiastic Methodist principles. From his childhood he attended the various services of the Methodist Episcopal Church. After graduating from a high school he attended Wilbraham Academy, Mass., where he made his preparation for college. He earned his own money to pay his bills by working in the clock shops in his own town, which was then the great seat of clock business in the country. At Wilbraham he boarded himself, living on crackers and milk, as he also did at a later period at Middletown. This only shows that a boy who is worth his salt and craves an education can get it. He graduated at Wesleyan University in 1865 and the same year became a member of the New York East Conference.

He relates the story of his conversion and call to the ministry:

"In the winter of 1857 a great revival swept the whole country and the blessed wave touched my native town. The pastor of the Methodist Church was John W. Simpson, a godly, earnest, consecrated soul, and greatly beloved by the people. He labored for the conversion of the people day and night and held meetings both in the church and the outlying school districts. Multitudes

thronged to hear the Word and many were pricked in heart and began a religious life. I was interested of course. I had always belonged to the Sunday school and was trained in the Bible and the doctrines of the Church. I expected to come out sometime and join the church of my fathers. I was a strictly moral boy with no bad habits, but with honest, sincere convictions and a life of prayer, but I held back from open confession. Brother Simpson was wise he did not urge me at all, nor did my parents. My young comrades were daily coming forward into the new life and seemed to be full of enthusiasm. Finally one evening Mr. Simpson called at our house and before going just said, 'Theodore, it is time now for you to start,' but I gave no promise. There was a meeting that evening at a school house a few miles out; a young man who had always been my closest friend and is to-day, came for me and we attended the meeting. Brother Simpson preached a very earnest sermon and gave the invitation; I felt it was my hour; a word from my friend and I was on my feet asking the prayers of the people. I had surrendered my will and have never been sorry from that hour to this. What glorious days those were. What noble souls worked in perfect harmony with the pastor. Nearly all are now gone to their reward, but their work remains. A great church is now standing in that town as the direct fruit of that revival, and there is one of the strongest societies of the New York East Conference. Two young men converted in that Pentecost went into the ministry of the Methodist Church; Henry Eddy, who joined the New England Conference, and myself. As soon as I came forward, preacher and people began at once to talk of me as a coming preacher and so urged me to take an exhorter's license. It seemed to me perfectly absurd. I was a quiet, bashful, modest boy, whose stammering tongue could hardly frame a dozen sentences before a little class, and to think of preaching seemed perfect absurdity, nevertheless an exhorter's license was thrust upon me. Then of course a local preacher's license was treated the same way, and I was licensed by dear old Heman Bangs, our presiding elder, and I was launched upon the sea, where I must sink or swim whether or no. I had not then made up my mind fully that I would preach. All my inclinations pointed

to the law, but at length I consented to do what seemed to be the will of God, and made preaching my life work, for at least forty years, and this I am ready to continue till the end."

In the ministry of Mr. Beach, he filled some of the best appointments in his conference. The extreme timidity which was with him when a youth clung to him with tenacity through his whole life and checked his power. Under great pressure from Meadville, Pa., he consented to a transfer to the Erie Conference and was appointed to the Stone Church in Meadville. Later he was strongly convinced that his transfer was a mistake. In 1866 Mr. Beach was united in marriage with Miss Luann F. Merritt, of Williamsburg, Mass., who has been his most efficient helper all these years. Of this noble woman, Mr. Beach says: "She has been a true minister's wife; she has been my strong right-hand everywhere; she has drawn the people to me, and has made me what I am; she has always been popular and sheltered me from many a blow."

W. B. Linn.

William B. Linn was born August 15, 1867, and died at his father's home, near Rockland, Pa., April 19, 1902. His parents were eminently pious and active members of the Methodist Episcopal Church at Georgeville. One of his brothers, B. P. Linn, a member of the Erie Conference, died some years ago, and one sister is the wife of Rev. O. H. Nickle. Early in life William was called to the ministry; he was licensed to preach in 1890 and sent as a supply to Brockport charge, and in 1891 he was admitted on trial in the Erie Conference. He served Brockport two years, and then went into business, intending, after securing larger educational preparation for the work, to return to the pastorate. A great spiritual awakening brought duty again prominently before his conscience. He said: "I just had to preach or be lost; my soul was in the balance." He had been discontinued in 1892, and was again admitted on trial in 1900. In 1899 he had been appointed to supply Nansen, Pa., a new lumber town, and was sent to the same work in 1900. In eighteen months he had organized a society and built a church and parsonage. In 1901 he was appointed to

Hazelhurst, but in February he was prostrated by sickness. He went to his father's home, lingered on for two months, and then passed away. He would sometimes say: "I would like to live if it is the Lord's will; but I leave that with Him. I am ready to stay or go." He was a true man, who gave himself unreservedly to the work of the Christian ministry.

The following table shows the members for the half decades, beginning 1801:

1801, 130; 1805, 585; 1810, 1,141; 1815, 1,809; 1820, 2,344; 1825, 5,834; 1830, 10,137; 1835, 16,876; 1840, 18,095; 1845, 21,148; 1850, 21,458; 1855, 23,309; 1860, 29,407; 1865, 27,806; 1870, 35,558; 1875, 40,475; 1880, 30,404; 1885, 32,247; 1890, 36,584; 1895, 43,457; 1900, 46,511; 1905, 49,648.

APPENDIX.

The Erie Conference met at Jamestown, N. Y., September 21, 1887, with Bishop William X. Ninde presiding, and F. H. Beck, Secretary.

A. S. M. Hopkins, Washington Hollister, H. F. Miller, D. E. S. Perry and M. A. Rigg were received on trial.

Lucien Clark was received by transfer.

A. E. Colegrove and T. J. Pratt were discontinued at their own request, and M. F. Laughlin was discontinued.

Sampson Dimmick withdrew, and W. L. Riley was located at his own request.

I. N. Clover, L. W. Elkins, J. H. Keeley, D. C. Plannette, J. A. Hovis and T. H. Sheckler were removed by transfer.

John Akers, Edwin Hull, W. B. Trevey and J. A. Ward were announced as having died during the year.

Greenville, Pa., was the seat of the Erie Conference session which began September 19, 1888, Bishop Randolph S. Foster presiding, and F. H. Beck, Secretary.

The following were received on trial: W. H. Childs, H. G. Dodds, J. D. Knapp, F. S. Neigh, Thomas Pollard and D. W. Thompson.

Naphtali Luccock, J. M. Thoburn and H. C. Westwood were received by transfer.

Thomas Berry and J. M. Edward were discontinued at their own request.

Victor Cornuelle and J. M. Leonard were located at their own request.

J. Z. Armstrong, C. A. Knesal, W. J. Barton, S. M. Gordon and A. W. Decker were removed by transfer.

Announcement was made of the death during the year of Robert Beatty, J. L. Holmes, John Robinson, Z. W. Shadduck and H. V. Talbot.

At the session of Erie Conference held at Franklin, Pa., October 2, 1889, Bishop Cyrus D. Foss presided, and F. H. Beck was secretary.

The following were admitted on trial: H. S. Bates,

J. E. Brown, J. H. Clemens, J. M. Dobson, S. R. Ellson, J. M. Farrell, W. F. Flick, W. A. Heath, Rowland Hughes, J. H. Jelbart, J. A. Lavely, A. G. Mills, Edd Platt, J. R. Rankin, F. A. Shawkey, E. J. Stinchcomb, and C. R. Thompson.

W. J. Barton, C. J. Brown, W. H. Faroat and S. M. Gordon were received by transfer.

M. A. Rigg was discontinued.

Lucien Clark, S. E. Ryan and W. G. Williams were removed by transfer.

T. L. Flood was located at his own request.

Joseph Allen, R. M. Bear, John Eckels, J. O. Osborne and P. W. Scofield had died during the year.

The Erie Conference met for its fifty-fifth session in the Trinity Methodist Episcopal Church, Oil City, Pa., September 10, 1890, Bishop Willard F. Mallalieu presiding, and F. H. Beck, Secretary.

J. G. Harshaw, L. O. McElhattan, C. E. McKinley, W. H. Fenton, V. F. Dunkle, G. T. Robinson and G. S. W. Phillips were received on trial.

J. W. Wakefield and L. W. Elkins were received by transfer.

S. R. Ellson and J. M. Dobson were discontinued.

A. L. Brand withdrew, and W. J. Brockway located.

H. E. Johnson was permitted to withdraw under complaints.

W. P. Arbuckle and L. F. Merritt were removed by transfer.

When the names of the following were called it was announced that they had died during the year: A. M. Brown, G. H. Brown, B. S. Hill, B. P. Linn, G. W. Staples and H. C. Westwood.

September 9, 1891, the Erie Conference convened at Meadville, Pa., Bishop Charles W. Fowler presiding, and W. P. Graham, Secretary.

The following were admitted on trial: E. N. Askey, W. O. Calhoun, J. D. Clemmons, W. B. Linn, J. A. McCamey, O. B. Patterson, Joel Smith, G. W. Strong and G. D. Walker.

E. F. Edmonds and C. L. Pappenhagen were received by transfer.

G. T. Robinson was discontinued.

Joel Smith was received from the Evangelical Association.

The following were removed by transfer: J. M. Barker, C. J. Brown, W. M. Canfield, W. H. Childs, C. W. Darrow and C. E. Hall.

Announcement was made of the death during the year of Henry Elliott and A. L. Miller.

The Erie Conference convened at Warren, Pa., September 7, 1892, with Bishop John P. Newman in the chair, and W. P. Graham, Secretary.

The following were admitted on trial: W. R. Buzza, H. H. Clare, G. W. Corey, T. W. English, Anthony Groves, E. E. Higley, J. E. Hillard, H. W. Kennedy, W. P. Lowthian, W. H. Robinson, A. E. Ryan, O. H. Sibley, F. D. A. Sutton and J. C. Weaver.

C. C. Albertson, W. A. Clark, L. H. Eddleblute and A. C. Spencer were received by transfer.

W. A. Heath, W. B. Linn and G. W. Strong were discontinued.

A. C. Ellis, N. H. Holmes and W. P. Murray were removed by transfer.

Announcement was made of the death during the year of A. H. Bowers, G. W. Clarke, W. B. Holt, David Latshaw and Alfred Wheeler.

The Erie Conference convened at DuBois, Pa., September 13, 1893, with Bishop John F. Hurst presiding, and W. P. Graham, Secretary.

J. F. Black, J. R. Burrows, G. B. Carr, B. A. Ginader, K. T. JaQuay, S. L. Mills and E. D. Mowry were admitted on trial.

H. A. Cleveland, W. H. Crawford and A. C. Ellis were received by transfer.

O. B. Patterson was discontinued.

Rowland Hughes, Naphtali Luccock, C. H. Quick, J. M. Thoburn and F. A. Shawkey were removed by transfer.

The death of J. E. Chapin, Major Colegrove and A. S. Goodrich had occurred during the year.

The Erie Conference session of 1894 was held at Fredonia, N. Y., beginning September 12, with Bishop Daniel A. Goodsell, President, and W. P. Graham, Secretary.

H. H. Bair, James Campbell, J. E. Iams, and R. A. Parsons were admitted on trial.

S. D. Hutsinpiller was received by transfer.

When the names of Peter Burroughs, Alva Wilder, O. G. McEntyre, Richard Peet, Nathanial Morris and James Clyde were called it was announced that they had died during the year.

A. C. Spencer and H. D. Todd withdrew from the church.

The sixtieth session of the Erie Conference convened in Simpson Church, Erie, Pa., September 11, 1895, with Bishop John H. Vincent in the chair, and W. P. Graham, Secretary.

D. G. Latshaw, Horace McKinney, M. B. Riley and J. K. Whippo were admitted on trial.

The following were received by transfer: A. M. Courteney, John Lusher, E. B. Patterson and T. R. Thoburn.

The following were removed by transfer: C. C. Albertson, H. A. Cleveland, E. K. Creed, G. H. Humason and J. H. Laverty.

Edd Platt was permitted to withdraw under complaints.

The death during the year of Stephen Heard, Washing Hollister and W. A. Merriam was announced.

The Erie Conference met at New Castle, Pa., September 9, 1896, Bishop John M. Walden being the president, and A. R. Rich, the secretary.

S. T. Davidson, E. M. Fradenburgh, A. J. Rinker, G. H. Stuntz and C. J. Zetler were admitted on trial.

T. R. Yates was re-admitted.

R. F. Randolph was received by transfer.

When the names of J. H. Herron and L. O. McElhattan were called, it was announced that they had died during the year.

The Erie Conference met September 8, 1897, in Grace Church, Oil City, Pa., with Bishop Charles H. Fowler presiding, and A. R. Rich, Secretary.

The following were received on trial: H. A. Ellis, F. A. Redinger, E. C. Rickenbrode, Ira Scott, L. H. Shindledecker, W. J. Small, G. A. Sutton and Albert Sydow.

E. C. Rickenbrode was received from the Evangelical Association.

D. E. Baldwin, L. S. Rader and C. E. Byram were received by transfer.

G. W. Corey, T. W. McKinney and J. H. Miller were removed by transfer.

J. E. Brown was expelled.

Announcement was made of the death during the year of J. W. Lowe, G. F. Reeser, and W. N. Reno.

The Erie Conference met September 21, 1898 at Franklin, Pa., Bishop Steven M. Merrill presiding, and A. R. Rich, Secretary.

E. A. Bishop, L. H. Bugbee, F. H. Frampton, R. J. Montgomery, W. H. Overs, and N. A. White were received on trial.

S. H. Day and D. C. Plannette were received by transfer.

L. S. Rader, A. M. Courtney and L. W. Elkins were removed by transfer.

It was announced that John Graham, S. K. Paden and J. A. Kummer had died during the year.

September 27, 1899, the Erie Conference met at Jamestown, N. Y., with Bishop Willard F. Mallalieu in the chair, and A. R. Rich, Secretary.

The following were admitted on trial: J. C. A. Borland, R. E. Brown, J. E. Drake, R. L. Foulke, G. N. Gage, S. G. Gillett, W. L. Hazen, W. H. Lofthouse, H. E. Phipps, Henry Smallenberger, S. A. Smith and H. K. Steel.

The following were received by transfer: C. J. Baker, H. M. Conaway, W. W. Cookman, W. H. Childs, E. O. Minnigh and W. P. Murray.

C. E. Byram was discontinued.

C. M. Morse was located at his own request.

W. H. Bunce withdrew under charges.

The following were removed by transfer: A. E. Ryan, O. B. Patterson, E. B. Patterson, S. D. Hutsinpiller, H. W. Kennedy and D. G. Latshaw.

Announcement was made of the death during the year of H. M. Chamberlain, Jeremiah Garnett, N. W. Jones, John McComb, Manassas Miller, D. M. Stever and S. L. Wilkinson.

The Erie Conference met at Punxsutawney, Pa., September 12, 1900, with Bishop Cyrus D. Foss in the chair, and A. R. Rich, Secretary.

The following were received on trial: A. G. A. Buxton, J. S. Kittell, W. B. Linn, J. A. Lyons, J. E. Roberts, S. L. Todd and H. C. Weaver.

The following were received by transfer: A. G. A. Buxton, J. H. Keeley and J. R. Rich.

The withdrawal from the church of D. M. Carpenter and P. J. Slattery was annnounced.

The death of the following had occurred during the year: F. H. Beck, S. S. Burton, J. W. Crawford, I. D. Darling, E. R. Knapp, A. J. Merchant and G. W. Moore.

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